







THE  
CLASSICAL JOURNAL;

FOR

MARCH AND JUNE, 1827.

VOL. XXXV.

Ω οὐδος. εὶ σοφὸς εῖ, λάθε μ' ἐσ χέριας εἰ δέ γε πάμπαν  
Νῆστος Φίσης Μουσέων, ρίψον ἀ μὴ νοέσις.

•PPIGR. INCERTI.



London:

PRINTED BY A. J. VALPY,  
RED LION COURT, FLEET STREET.

SOLD BY

LONGMAN, REES, ORME, BROWN, AND GREEN; C. AND  
J. RIVINGTONS; SHERWOOD AND CO., PATERNOSTER-  
ROW; PARKER, OXFORD; BARRET, CAMBRIDGE;  
MACREADY AND CO., EDINBURGH;  
CUMMING, DUBLIN; AND ALL  
OTHER BOOKSELLERS.

1827.

*\* The Numbers are regularly published on the first of April, July, October, and January. Subscribers may, therefore, have them with their Reviews and Magazines, by giving a general order to their Booksellers.*

*The former Numbers may now be had of all the Booksellers. Price 6s. each; or in complete sets.*

*Articles are requested to be sent one month at least before the day of publication, directed to the Printer, Red Lion Court.*

## CONTENTS OF NO. LXIX.

Cambridge Latin Prize Essay, for 1826 :— <i>Quibusnam præcipue artibus recentiores antiquos exsuperant?</i> By C. DADE .....	8
Antrum Vocitanum .....	65
Aphorisms, &c. of Dr. PARR .....	69
Notice of Millingen's Ancient Unedited Monuments of Grecian Art; from Collections in various countries; prin- cipally in Great Britain. No. I., .....	97
Nugæ .....	106
An Inquiry into the Credit due to Dionysius of Halicar- nassus as a Critic and Historian. By the Author of ‘Remarks on the supposed Dionysius Longinus’ .....	112
Jones' Persian Grammar .....	121
Rhodian Inscription .....	123
Biblical Criticisms .....	135
Oxford Latin Prize Poem, for 1772 :— <i>Ars medendi.</i> By — JACKSON, afterwards Bishop of Oxford .....	145

	Page
<b>ADVERSARIA LITERARIA, No. xli.—The Word ἡπο-</b> <b>ταρεγγυάω—Τύσιας Θυμίαμα—English Literati of the</b> <b>17th century—&amp;c. &amp;c. ....</b>	149
<b>Literary Intelligence .....</b>	153

#### FOR THE PURPOSES OF EDUCATION.

<b>A Dissertation on the Hiatus in the Poems of Homer,</b> and the Limits which circumscribe the power of the Ictus Metricus, &c. ....	24.
<b>A Passage in Demosthenes, which many learned men have</b> thought very obscure, explained .....;	24.
<b>Godefridus Hermannus de /Particula ἀν. Part II. ....</b>	23
<b>De Legibus Metricis Poetarum Græcorum, qui versibus</b> Hexametris scripserunt, Disputatio : contexuit GIL- BERTUS WAKEFIELD .....	50
<b>Notes on the Oedipus Rex of Sophocles .....</b>	85
<b>Remarks on Aristotle's Ethics .....</b>	124

## CONTENTS OF NO. LXX.

	Page
<b>Rabbinical Fictions and Sea-Monsters.....</b>	<b>169</b>
<b>An Analysis of the Roots and Derivatives of the Hebrew<sup>11</sup> Language .....</b>	<b>174</b>
<b>The Chorizontes.....</b>	<b>189</b>
<b>ADVERSARIA LITERARIA, No. XLII.—Ancient Remedy for Canine Madness—Correction of a Passage in Dc- mosthenes .....</b>	<b>191</b>
<b>Cambridge Latin Prize Essay, for 1780 :—An ridiculum istam in se vim habeat, ut per id solum vera a falsis dig- noscantur? GUL. COLE .....</b>	<b>241</b>
<b>Biblical Criticism .....</b>	<b>248</b>
<b>Analysis of the First Mosaic Record .....</b>	<b>257</b>
<b>An Inquiry into the Credit due to Diophysius of Halicar- nassus as a Critic, and Historian. By the Author of 'Remarks on the supposed Dionysius Longinus'. ....</b>	<b>268</b>
<b>De Æschyli Heliadibus, a GODOFR. HERMANNO .....</b>	<b>276</b>
<b>The Study of the Hebrew Language recommended.....</b>	<b>289</b>
<b>On the Hellenica of Xenophon. By B. G. NIEBUHR .....</b>	<b>295</b>
<b>Notice of 'Transactions of the Royal Society of Litera- ture of the United Kingdom' .....</b>	<b>298</b>

	Page
Oxford Latin Prize Poem, for 1791 :— <i>Hortus Anglicus.</i>	
E. COOPER .....	309
Miscellanea Classica, No. xv. .....	329
Notice of ‘Bibliotheca Sussexiana: a descriptive Catalogue, accompanied by Historical and Biographical Notices, of the Manuscripts and printed Books in the Library of H. R. H. the Duke of Sussex ; by T. J. PETTIGREW, Esq.’ .....	332
Literary Intelligence .....	333
Correspondence .....	344

---

### FOR THE PURPOSES OF EDUCATION.

Godofredus Hermannus de Particula <i>av.</i> Pars III. ....	209
Notes on the <i>Œdipus Rex</i> of Sophocles .....	229
Notulæ in Thucydideum .....	233
A Dissertation on the Hiatus in the Poems of Homer, and the Limits which circumscribe the power of the Ictus Metricus, &c. ....	235
On Greek Syntax....	284
Nugæ, No. xvii.—Notes on Thucydides, Tibullus, Horace, Lucan, Martial, Sulpicia, Statius, and Claudian	314

THE  
CLASSICAL JOURNAL.

N<sup>o</sup>. LXIX.

M A R C H, 1827.



*A Dissertation on the Hiatus in the Poems of Homer,  
and the Limits which circumscribe the power of the  
Ictus Metricus, &c.*

A HIATUS, according to the learned Heyne, takes place when a word ending with a short vowel precedes a word beginning with a vowel or diphthong. The restriction to the case, when the former of the two words ends with a *short* vowel, though not adopted by some writers, will, I conceive, be found perfectly correct; and it is as convenient for practice as it is logically true. The case of a long vowel or diphthong ending a word, which is succeeded by another beginning with a vowel or diphthong, should be separately considered. Accordingly in the following sentence from Xenophon's Anabasis, 'Ικανὸς μὲν γάρ, ὡς τις καὶ ἄλλος, φροντίζειν ἔν, ὅπως ἔξει ἡ στρατιὰ - αὐτοῦ τὰ - ἐπιτήδεια, καὶ παρεστηνάζειν ταῦτα - Ικανὸς δὲ καὶ ἐμποιῆσαι τοῖς παροῦσιν; ὡς πιστέον εἶν Κλεάρχῳ, a hiatus occurs after στρατιὰ, τὰ, and ταῦτα, as denoted by the small stroke. But as the hiatus has reference to pronunciation solely, it follows, that if the same words in hexameter verse are pronounced differently from what they would be pronounced, were they in a prosaic composition, the hiatus must have in some respects a different place. The distinction may be illustrated from the following words, taken from the orations of Demosthenes on the Crown, Τὸν γάρ εἰν Αμφίστηγ πόλεμον, δι' ὃν εἰς Ἐλάτσιαν, cap. 47. in init. (Bekker.); in repeating which Demosthenes doubtless made a stop (though a very short one) at the end of every word, and a longer one at the end of πόλεμον: he also made the syllables emphatic, according to the position of the common mark of accent. But had these words been written in a poem composed of hexameters, they would have been pronounced nearly as follows: Τόνι

*γαρ ἐν | Ἀμφίστρη πολειμόνι δι' ὁν | εἰς Ἐλατείαν.* The mark | denotes a moderately short pause, | one considerably shorter, and | one much shorter than the former; and where no mark is put, no pause is to be made. Likewise the 4th, 12th, and 31st verses of the 1st Iliad, were, as we may be pretty well assured, thus read or chanted:

*"Ηρω ὄν | αὐτούς | δε ἐλάρια | τεύχε κυνέστιν  
Ατρειδῆς | ὁ γαρ | ἥλθε θοάς | ἐπι | νήσι | Αιχάλων  
Ιστον ἐποίχμενήνι και ἐμόν | λεχος | ἀντιοίσαν.*

This is the only method I can discover, which distinguishes both the words and the feet; and at once conveys the true meaning, and preserves the metrical harmony: and it is worthy of observation, that we use nearly the same method in reciting our dactylic verses:

I am | monarch of | all I survey,  
My | right there is | none to dispute;  
From the | centre all | round to the | sea,  
I am | lord of the | fowl and the | brute.  
O | Solitude! | where are the | charms  
That | sages have | seen in thy | face?  
Better | dwell in the | midst of alarms,  
Than | reign in this | horrible | place.—COWPER.

The reader should however be reminded, that all the pauses which take place in the recitation of the above verses or the ancient poetry, are but *short* ones, though they differ in length.

But at the least, no one, I conceive, will assert, that in *Μῆνιν Ἀπόλλανος*. v. 75, a pause is to be made after *μῆνιν*, but all must so far coincide with me as to read it *Μῆνιν Ἀπόλ*. But where no pause is made, no hiatus can in the nature of things take place: it follows, that in *αὐτούς | δε ἐλάρια, Ατρειδῆς | τε ἀναξ* &c. there is no hiatus whatever. From the above plan of recitation, the correctness of which is almost self-evident, it appears likewise, that there is a hiatus in *ἀντιοίσαν* v. 31. *στέμμα θεοίο*, v. 28. &c. which differs in magnitude only from that in *Ἀγαμέμνονι | ηδανε*. v. 24. inasmuch as a greater pause takes place after *μέμνονι*, than there does after *θεοίο*, and *ἀγαμίο*.

I revere, indeed, the talent and learning of Bentley, and I applaud the ingenuity and application of Heyne, but I must reject their system of the digamma, because it is encumbered with such difficulties, that Hermann, one of its partisans, is forced to say, “*quod si quis propter digamma non ferendum putabit, meminerit, quare gauci sint in Homero versus, de quibus certum quid pronunciali possit;*” because it destroys the

melody of Homer's poems, and principally because, in my opinion, it originated in mistaken notions of the hiatus. After these remarks it will appear more proper to say, that a hiatus takes place in poetry, when a foot after which a pause is made, terminates in a short vowel, and is followed by a foot, beginning with a vowel or diphthong. This definition is adapted, not only to dactylic, but also to iambic, trochaic, and anapaestic poetry, and is in consequence a little encumbered in its phraseology. When reference is made to hexameter verse only, it will be sufficient to say, that a hiatus takes place, when a dactyl ending with a vowel, is followed by a dactyl or spondee beginning with a vowel or diphthong. Attic hexameters did not admit the greater hiatus, (i. e. when the short vowel terminates both the foot and the word,) and very seldom allowed of the less (i. e. when the short vowel terminates the foot but not the word) : in Homeric hexameters, on the contrary, both frequently occur, and are to be considered as characteristic of the primitive poetry. There is however one hiatus, viz. that which takes place when the dactyl and the word end with τυρ vowels, and a word beginning with a vowel or diphthong succeeds, (as θνεα-ιστι II. B. 87.) which, except in the case of a proper name, so seldom occurs in the Iliad, that it seems best to exclude it altogether. But as it would be improper to introduce the corrupted passages and their corrections in this place, we shall pass on to conclude our observations on the subject of hiatus, by quoting a passage from Heyne's *Excursus* on II. O. 247 ; that the reader may see what agreement there is between the above doctrine and the opinions of the ancients : "Vetores Homeri commentatores, cum omnino de prosodia tam parum diserto et accurate egerint, de hiatu nihil, quod magnopere nos juvet, tradiderunt. Unde quidem Eustath. ad II. P. 573. ἀτὰρ τότε γ' ἐσθλὸν ἀνεψιὸν, p. 1076. 33. adscripsit, τὸ δὲ ' ἀτὰρ τότε γ' ἐσθλὸν' δηλοῖ, τῇ ἐπενθέσει τοῦ ' γε' συνδέσμου, φορτικὴν καὶ Ὀμήρῳ είναι, τὴν σκληρὰν χασμαδίαν ; subjicit tamen, εἰ καὶ ἄλλως αὐτῇ χαίρει, ὅτε χασμάτα καίγοισι. Etsi idem alio loco p. 12. 8. fuisse ait, quia τὴν χασμαδίαν, ἦτοι καχηνύιαν στίχου σύνδεσιθ, μίαν εἴποι, τῶν πέντε, ἡ ἔξι κακίαν (perhaps κακίαν, but Eustathius is not at hand) τοῦ ἕπους. At ille omnino voce χασμάτη, χάσματις, latius utitur etiam de iis quae in hiatum censum non veniunt, ut εώ : Πηληϊάδεω ante Ἀχιλῆος."

That the versification of Homer is attended with many apparent inconsistencies, and numerous real difficulties, cannot be questioned. The most simple and natural of all the theories which have for their object the explanation of most of these

inconsistencies and the solution of most of these difficulties, is that of the ictus metricus, which though it had been previously allowed, did not attain its due prominence, till the publication of an “Inquiry into the Versification of Homer,” by Professor Duubar, of the University of Edinburgh. It simply is, that an emphatic syllable is sometimes made to stand for a long one, (which is generally expressed, that a short syllable is sometimes lengthened by the ictus metricus,) but that a short and unemphatic syllable can on no account be lengthened. I fully coincide with the Professor as to the latter part of this theory, but cannot agree with him as to the extent of the former part; for when it is considered that the ictus metricus only gives a certain prominence to the short syllable, and that some short syllables are much shorter than others, it will be seen that there may be short syllables, which even with the assistance of the ictus metricus, have still too little force to occupy the places of long ones. Again, it should be recollectcd, as observed by Buttmann, in his Greek Grammar, that the emphatic syllable of the foot is the long syllable; and that the spondee, which is composed of two long syllables, follows the emphasis of the principal foot of the verse, having in dactylic verse the ictus metricus or metrical emphasis on the former syllable, but in iambic on the latter, without any regard to its prosaic accent: so that a short syllable can be more agreeably used for the first of a dactyl than for the first of a spondee. These considerations will justify us in minutely inquiring into the limits of this principle.

First, A syllable formed by a short vowel followed by a consonant, in the beginning or middle of a word, may be used as the first syllable of a spondee, or of a dactyl:

*H. 4. 155. Φίλε καστρυγῆτε έλανατόν νύ τοι ὄρκι' ἔταμνον.*

*M. 26. Σῦνεχὲς, ὁφέα κε θάσσου ἀλπιλοα τείχεα θείη. ..*

*X. 379. Ἐπειδὴ τόνδ', ἀνδραί θεοὶ δαμάσασθαι ἔδωκαν.*

*H. 384. Στὰς ἐν μεσσοῖσιν μετεφώνεεν ἡπύτα κήρυξ.*

Secondly, In the beginning or middle of a word, a short vowel not followed by a consonant may be employed as the first syllable of a dactyl, but cannot as the first of a spondee. Many examples may be adduced to show the correctness of the former part of this rule, but the following will suffice:

*H. 4. 337. Άλλ' ἄγε, Διογενὲς Πατρόκλεις, ἔξαγε κούρην.*

*H. 251. Διὰ μὲν ἀσπίδος ἥλθε φαεινῆς ὅβριμον ἔγχος.*

*A. 541. Ἔγχει τ' ἄσορί τε μεγάλοισι τε χερμαδίοισιν.*

*N. 103. Θώων, παρδαλίων τε, λύκων τ' ἥια πέλονται.*

Five passages in which a short vowel, as above, constitutes

the first syllable of a spondee, are to be found in the Iliad (for to the Iliad shall we confine ourselves both in the selection of examples and the correction of mistakes); but on these passages no reliance can, I think, be placed. That the laws of Homer's versification allowed him to put the antepenult and penult of ὀλοῆσι for a spondee, seems to me too extravagant to be credited; and when we consider that in five verses only, out of about 14770, such an usage takes place, we may fairly conclude, that these passages have been corrupted by the mistakes of transcribers. The first is Il. A. 342.

*Toῖς ἀλλοις — ἡ γὰρ ὅγ' ὀλοῆσι φρεσὶ θύει.*

Some of those who embrace the doctrine of the digamma, contend, that the verse was originally pronounced,

*Toῖς ἀλλοις — ἡ γὰρ ὅγ' ὀλοῆσι φρεσὶ θύει :*

but, as Valpy judiciously observes, were the doctrine of the digamma admitted, this verse could not be read as above, ~~qua-~~ much as in X. 65. we have,

*'Ελκομένας τε νυιὸς ὀλοῆσι ὑπὸ χερσὶν Ἀχαιῶν,*

FF

where ὄλοης would be evidently erroneous. Barnes wrote ὄλωῆσι, and Maltby observes, that the original word was either ὄλωῆσι, or that the antepenult is to be lengthened by the ictus metricus. But as Homer always uses ὄλοῆς, neither of the readings proposed is admissible. It is to me rather a matter of surprise, that a simple transposition of the words, which will restore to the verse its primitive correctness and beauty, has so long been overlooked by the learned. The true reading is,

*Toῖς ἀλλοις — ἡ γὰρ ὀλοῆσιν ὅγε φρεσὶ θύει.*

It may be remarked, that ὅγε is often so placed in the Iliad, that the latter vowel is lengthened by preceding two consonants. The next passage is T. 35.

*Μῆνιν ἀποειπὼν Ἀγαμέμνονι, ποιμένι λαῶν,*

where some however read ἀπανειπὼν for ἀποειπὼν, which, as far as the metre is concerned, is correct : but the preferable lection appears to be

*Ἀπειπὼν μῆνιν Ἀγαμέμνονι, ποιμένι λαῶν.*

We meet with the third instance of a short vowel with no consonant following, occupying the first place of a spondee, in Ph. 283.

*"Οὐ δά τ' ἔναυλος ἀποέργη χειμῶνι περῶντα.*

That the reading of the passage is corrupt, could be strongly suspected from the consideration that Homer is here speaking of a boy carried away headlong by a wintry torrent; so that it is very improbable, that the great master of onomatopœia would

employ a verse so tame and awkward to express the irresistible impetuosity of a torrent, and would not rather give celerity to his expressions, and volubility to his numbers. A transposition of the words, and a slight change in some, will probably restore to the verse its Homeric form,

*"Οὐ ρά τε, ἐν χειμῶνι περῶντα ἔναυλος ἀπέρσῃ.*

The fourth passage which is to be found in *Φ. 329.*

*Μή μιν ἀπόέρσεις μέγας ποταμὸς βαθυδίνης,*  
can be thus emended with the greatest facility, and likewise with the greatest certainty,

*Μή τί μιν ἀπέρσεις μέγας ποταμὸς βαθυδίνης.*

The fifth passage is *X. 5.*

*"Ἐκτορα δ' αὐτοῦ μεῖναι ὀλόη Μοῖρ' ἐπέδησεν,*  
which may be rectified by a slight alteration, viz. by reading

*"Ἐκτορα δ' αὐτοῦ μεῖναι ἔτ', οὐλὴ Μοῖρ' ἐπέδησεν.*

It will be here necessary to remark, that δίω has its penult long by nature, and that when this syllable is not the first of a foot, it always coalesces with the preceding : as it does likewise in *O. 298. Φ. 353.*

Thirdly, At the end of a word, a short syllable, formed by a short vowel, followed by a consonant, may be lengthened by the iuctus metricus both in the dactyl and the spondee :—

*Il. Z. 462. "Οἰς ποτέ τις ἔρεει" σοὶ δ' αὖ νέον ἔνστεται ςλγος.*

*Z. 459. Καὶ πατέ τις εἴπησιν, ίδων κατὰ δάκρυ χέαυσταν.*

*Z. 495. "Ιππουριν ἄλοχος δὲ φίλη [γ'] οἰκόνδε βαβήκει.*

*Γ. 310. "Η ρά, καὶ ἐς διφρόν ἄρνας θέτο ισόθεος φώς.*

The reader may likewise refer to *H. 336. I. 60. Δ. 18. Ψ. 89. Π. 569. &c.*

Fourthly, A short syllable, formed by a final short vowel, which precedes a word beginning with a consonant, can be employed as the first syllable of a dactyl :

*Il. Δ. 155. Φίλε κασίγνητέ, θάνατόν νύ τοι ὅρκι' ἔταμον.*

*E 156. Ἀμφοτέρον, πατέρι δὲ γόνον καὶ κῆδεα λύγρά.*

*E. 525. Ζαχρειων ἀνέμων, οὔτε νέφεα σκιόεντα.*

*Δ. 610. Ἄλλ' ίδι νῦν, Πάτροκλε διῆ φίλε, Νέστορ' ἔρειο.*

Instances of the rule may be seen also in *A. 829. O. 175. T. 434. Ψ. 202. Ω. 7. 147. &c.*

Fifthly, A short syllable, formed by a final short vowel before a word beginning with a liquid, may be used for the former syllable of a spondee :

*Il. Δ. 118. Αἴψα δ' ἐπὶ νευρῇ κατεκόσμει πικγὸν δῖστόν.*

*Δ. 379. Καὶ ρά μάλι λίστοντο δόμεν κλειτούς ἐπικούρους.*

*E. 508. "Οσειδ' ἀπό, ρινὸν τρηχὺς λίθος. αὐτάρ δγ' ἥρως.*

*Il. 367. Οὐδὲ κατα μοῖραν περασθεάλιν. "Ἐκτορα δ' ἵπποι.*

Numerous other passages could be produced, of which the following are a part : *H. A.* 239, 480, 846. *M.* 198, 263, 283, 303, 462. *N.* 323, 324, 406. *Ξ.* 467. *O.* 313. *H.* 67, 146, 361, 475, 636, 773. *P.* 751. *Σ.* 318, 448, 455. *T.* 39, 395. *Τ.* 55, 101, 229. *Φ.* 12, 351, 445. *Χ.* 305. *Ψ.* 206, 673, 777. *Ω.* 285, 370, 430, 607.

Sixthly, But when the following word begins with any consonant besides a liquid, the syllable cannot be used for the former of a spondee. The reason of this rule is obvious : the liquids, especially the letter *ρ*, have a power of doubling themselves, when the metrical emphasis falls on the preceding short vowel, in a greater degree than is possessed by other consonants : and thus in the Attic poets, certain immunities are enjoyed by the letter *ρ*, not granted to any other consonants. If the rule admit of any exception, it is in the case when the succeeding word begins with the letter *δ*. In the whole Iliad should this exception be made, there will be only three instances of the violation of the rule ; but should the exception be rejected, the number increase to 21. The following is an examination of these passages :

*A.* 416. <sup>τ</sup>*Ησθατ'* ἐπεὶ νῦ τοι αἴστα μίνυνθά περ, οὔτι μάλα δῆν.

*N.* 57. <sup>τ</sup>*Ως* ο τυπεῖς ησπαιρε μίνυνθά περ, οὔτι μάλα δῆν.

The following simple alteration will remove the metrical difficulty, without impairing the sense :

<sup>τ</sup>*Ησθατ'* ἐπεὶ νῦ τοι αἴστα μίνυνθά περ, οὐ μάλα δηρόν.

<sup>τ</sup>*Ως* ο τυπεῖς ησπαιρε, μίνυνθά περ, οὐ μάλα δηρόν.

The metre of *I.* 172. is unconsequently harsh and unpleasant :

*Αἰδοῖος* τέ μοι ἔσσι φίλ' ἔκυρρε δεινός τε.

Of the propriety of the following emendation, few, I think, will doubt :

*Αἰδοῖος* τέ συγ' ἔσσι φίλ' ἔκυρρε μοι δεινός τε.

*E.* 574. *Τώ μὲν ἄρα δειλῶ βαλέτην ἐν χερσὶν ἔταιρων.*

A transposition of words will reduce this example likewise under the rule :

*Τώ μὲν ἄρα βαλέτην δειλῶ ἐν χερσὶν ἔταιρων..*

Respecting the transposition of verses and words, it may not be improper here to observe, that as the laws of verse, and the sense so often require this, it is probable, that the ancients used the same method of correcting a mistake which has prevailed among the moderns, viz. of writing *Τώ μὲν ἄρα δειλῶ βαλέτην ἐν χερσὶν ἔταιρων*, for *τώ μὲν ἄρα βαλέτην δειλῶ, κ. τ. λ.* and that in many places these small lines or letters were so far obscured as to have been overlooked by the transcribers. *Z.* 130. *Θ.* 126. *Τ.* 426. *Ψ.* 690. may all be corrected by substituting *οὐδὲ* ἔτι δηρόν, for *ωήδ' ἄρ' ἔτι δῆν*, *I.* 415.

## DISSERTATIO

*Præmio annuo ornata,<sup>6</sup> et in Curia Cantabrigiensi recipita, Comitiis Maximis, MDCCCXXVI. Auctore CAROLO DADE, A.B. Coll. Gonv. et Caii Socio.*

*Quibusnam præcipue artibus recentiores antiquos exsuperant?*

**Q**UUM politioris omnis humanitatis, et ingenuarum artium originem, nos ab antiquorum fontibus hausisse, uno consensu sapientissimi homines judicarint, perdifficilis tamen orta est quæstio, eaque multis et gravibus doctorum virorum controversiis agitata, querentium plusne veteres ingenio et elegantis doctrinæ scientia valgerint, an recentiores. Quorum quidem nonnulli tantum veteribus in hoc genere tribuunt, eosque immensitate quadam ingenii usque adeo processisse existimant, posteris ut omnem omnino sui consequendi spem sustulerint. Nam nos tametsi permulta habeamus, cum excogitata subtiliter, tum ornata egregie, unde complures non modo novarum rerum artes protulimus, sed disciplinas etiam a vetustate acceptas meliores fecimus, non defuere tamen, qui insana quadam antiquitatis admiratione abrepti, nostram omnem in his studiis diligentiam, et despiciatui omnino haberent, et invidiosissime etiam vituperarent. Objiciunt id primum, præclarissima illa recentiorum temporum inventa, quibus totam hominum vitam excultam exornataisque habemus; non tam ab alienus ingenio et solertia profluxisse, quam easu quodam aut longinqui temporis usu et periclitatione eruta fuisse, deinde nihil esse in omni doctrinarum genere, quod non ab antiquis fuerit et sapientius excogitatum, et multo etiam ornatus explicatum. Est et aliud quoddam genus hominum, qui in diversa omnia abeunt, nihil antiquius ducunt, quam ut quantum in ipsis positum est, de priscorum temporum honore detrahant, et quarum ipsi artium gustum nullo modo capere potuerunt, harum tractationem utpote leve quiddam et nugatorium reprehendant.<sup>6</sup> Veterum enim libros aiunt, aut pueribus plerumque refertos esse fabulis, aut falsis et perniciosis opinionibus abundare, adeo ut qui eos tractet, eum necesse sit, vel in rebus levibus et iutilibus immorari, vel in summo errore et maxima rerum ignoratione versari. Quas tam varias, tamque inter se dissentientes sententias, cum alias persæpe, tum nuper accuratius mecum reputavi, quum apud familiarem meum Q. Cæpionem, paucis ante diebus conatum esset. Erat autem is Cæpio, qui naturalem suam ingenii honestatem, assidua exercitatione, et probatissimorum scriptorum tractatione ita perpolierat, ut difficile pronunciatu esset, doctrinæ libertate

magis an judicij subtilitate præstaret. Neque ille, uti multorum mos est, nihil nisi quod sacrarat antiquitas admirari, neque se recentiorum terminis circumscribege solebat, sed nova cum veteribus comparando, quid in quoque genere optimum esset studiouse anquirere. Postquam igitur evenati discumberemus, et varias nescio quas nugas inter nos ultra citroque agitaremus, tum Cæpio, Agedum, inquit, quoniam, ut medici dicunt, post nocturnos præsertim cibos quiescere non decet, mihi, qui imbecilliori paullo utor valetudine, morem geras, quodque temporis a somno datur, experiamur an brevi ambulatione fallere possimus, nisi forte, utpote de via fesso, satis jam a te fuerit vigilatum. Minime vero, inquam; nec tanti ego eruditatem et insomnia facere soleo, ut prudissimo huic istorum præcepto obtemperare nolim; neque adeo me lectulus mens delectat, ut eum suavissimo tuo sermoni anteponendum putem. Quæ cum dixisset, in marinum litus concessimus (distat enim non longe a Cæpionis villa), et lentis ibi passibus progredientes, Lunæ in placido æquorū sive dormientis mite\* et tremulum jubar, cœlumque stellis undique ardentibus illuminatum, taciti per aliquod tempus contemplati sumus, dum fluctuum littoribus alludentium strepitus grato murmurè mulcebat aures. Tandem ego, ad Cæpionem conversus, Nunquam satis, inquam, admirari quo, cum multiplicem nostram et exquisitam cœterarum omnium artium et disciplinarum scientiam, tum nos quanta quamque præclarā, in rerum cœlestium cognitione præstimus. Quid enim præstantius, quid ad famam gloriaque illustris, quam quarum rerum aditum Natura hominibus veluti interclusum esse voluit, nos easdem tam penitus cognitas perspectasque habuisse, ut ipsum quasi in cœlum ratione nostra penetrasse videamus? Atque haec præcipua nostræ ætatis gloria est, quod et in reliquis disciplinis, et præsertim in nobilissima hac philosophiae parte, non permulta solum a veteribus ignorata invenimus, sed ad summam etiam elegantiam perpolivimus. Quamobrem saepenumero mihi permirum videri solet, reperiri nonnullos qui nos ab antiquorum præstantia adeo descivisse opinentur, nulla ut fere doctrina pars sit, in qua non primas illis deferendas esse censeant. Inter quos Templeius<sup>1</sup> noster nomen profitetur suum, cuius librum, quem contra quosdam antiquitatis vituperatores scripsit, quin nuper sumserim in manus, miratus sum equitem, hominem acutissimo, si quis alius, ingenio, in veterum partes ita propendisse, ut nobis vix quidquam in hoc genere laudis reliquise videatur. Cuius ætas etiamsi multis et egregiis nostrorum temporum inventionibus caruerit, non pauca tamen, mea quidem sententia, in lucem protulerat, quæ effusis suis antiquorum laudibus modum quendam sta-

tuere potuissent. Verum gravis imprimis, et perobscura, ut mihi videtur, de veterum et recentiorum doctrina quæstio est, eaque a me sœpe deliberata et multum agitata. Sed quum nihil hactenus certi statuere habeam, per mihi, Cæpio, gratum feceris, tuam si hac de re sententiam explicare volueris; nullus etenim dubito, quin pro singulari tua eruditione, et judicandi acuminé, huic tam dubio argumento lucem quandam offundere possis. Faciam vero, respondit ille, etsi gravem mihi personam imposuisti et viribus meis parum convenientem. Sed hanc mihi veniam impetrare vélim, ut quoniā in re versabor magna difficultatis et materiæ uberrimæ, non mihi necesse sit, argumenta in utramque partem curiose explorare, et tanquam in auxilis statera expendere, sed populari quadam duutaxat ratione per voluntare, nec tali aliorum coarguere errores, quam quid ipse sentiam breviter explicare.

Placet igitur, quo melius ordinis ratio conservetur, disputacionem hauc nostram in duplices partes distribuere, quarum una artes eas attingit, quæ in reconditiore philosophiae genere versantur, altera politiora humanitatis studia complectitur. Neque enim illum, cui de re tam dubia disserere mandatum est, gravitati suæ satis consultorum esse arbitror, nisi omnia membra, omnesque partes ejus quantumvis breviter, universe tamen et generatim comprehendat. Nam periculum est, ne aut una parte neglecta nimis in veteres studii, aut altera iniquioris erga eosdem judicii reus arguatur.

Ac primum igitur, ut a re præstantissima initia dicendi sumam, Philosophiam videamus, non illam quæ in divinarum rerum tractatione versatur, sed quæ utpote rerum naturalium professa scientiam, Physices sibi ascivit nomen.<sup>1</sup> Nam quæ de Deo, de religione, de animæ natura, cæterisque ejusmodi quæstionibus dispatarunt veteres, quum hi Naturæ solius lumine abducti deerraverint, nobis, summi Numinis beneficio, pura tandem et incorrupta divinæ veritatis lux assulserit, prorsus ab instituto nostro alienum esset, eadem si aut explicanda, aut refellenda susciperemus. Physices vero alia omnino et diversa est ratio, cuius ut scientiam consequamur propria mentis vi, et investigandi diligentia nitendum est, nec quarum rerum cognitionem Deus ipse nobis tanquam laborum nostrorum et vigiliarum præmium proposuit, ad easdem alia via et ratione percenire datur. Sed ut ad rem: veteres quantopere sese in rerum causis anquirendis exercuerint, satis omnibus innotuit, qui ipsorum scripta vel primoribus, ut aiunt, labris degustarunt. Verum enimvero, uti de his loquitur poeta gravissimus,

— principiis in rerum fecere iunias  
Et graviter, magne, magno cecidere ibi casu.<sup>2</sup>

<sup>1</sup> Vid. Cudworth. Syst. Intell. p. 12.

<sup>2</sup> Lucret. i. 71.

Quod etenim de Pythagoreis olin observavit Aristoteles,<sup>1</sup> idem summo jure de veteribus plerisque Physicis dicendum est, Illos videlicet non tam placita sua ad rerum naturam accommodasse, quam Naturam ipsam ad vana sua opiniorum contumia detorsisse. Non absurde igitur Socratem Apollinis oraculum hominum sapientissimum pronunciavit, qui philosophiam primus a rerum occultarum investigatione abduxit, et ad mores hominum conformandos avocavit. Videbat scilicet vir ille prudentissimus, aetatis suae philosophi, quum totam sere vitam in perscrutanda rerum abditarum notitia contrivissent, tantum abesse ut Naturae adyta aperirent, ut potius clarissimis quibusque rebus densissimas tenebras offundarent. Ac mihi quidem Physicorum vetusterum placita mecum in animo reputanti, nihil aliud eorum pleraque videri solent, quam teterrimarum opinionum silva quadam copiosissima, in quibus non tam serio philosophantium judicia, quam hominum delirantium somnia possis agnoscere. Quid enim illi, (ut hoc potissimum exemplo utar) de rerum satu atque ortu? quorum alii mundum ex turbulenta quadam et fortuita minutissimorum corporum concusione, in imani interjecto moventium, coaluisse voluerunt; alii eundem nec desitrum unquam, nec ab ullo temporis principatu exordium ducentem existimarunt; fuerunt etiam, qui quaecunque in immensa hac rerum universitate cernuntur, continenter labi atque fluere omnia judicarunt, incerta esse cuncta, nec ullam cuivis recte de ipsis pronunciandi praebere facultatem. Quid autem Thales aqua, quid Heracliti ignis, quid Anaximandri aer, quid Pythagoreorum numeri, et initia Mathematica, quid hæc, inquam, aliaque hujus generis infinita pene significant, nisi quo se magis veteres in his rebus torserint, eo sere longius ab omni naturæ veritate similitudine aberrasse? Quid Plato, quid Aristoteles? quibus in laudandis nunquam antiquitas expleri potest; quorum alter mundo aternitate tribuens, alter quintum quiddam genus singulare fingens, unde astra hominumque mentes decerpserentur, insigne nobis documentum præbuerupt, quam parum ad veritatem in his rebus assequendam, vel summa ingenii acies, sine cæteris adjumentis, possit proficere. Quod si antiquorum sententias in reliquis quoque Physiologiæ partibus executiamus, reperiemus dubia pleraque et incerta, nonnulla stulta adeo et inficeta, ut nusquam rationis lumen appareat. Multa illi de nimborum, fulminum, tempestatumque causis, multa de corporum cœlestium cursibus, intervallis, magnitudinibus disseruerunt, in quibus tractandis vix melius de rerum natura sensisse videntur, quam comicus ille stultus senex apud Aristophanem, quem de causis naturalibus ra-

<sup>1</sup> Οὐ πρὸς τὰ φυσικά τοὺς λόγους καὶ τὰς αἰτίας γνωστάς, ἀλλὰ πρὶς εἰς δοξὰς καὶ λόγους αὐτῶν τὰ φαινόμενα προσπλακούσας. *Aristot. de Cœlo xi. p. 222. ed. 1539.*

tioinam in scenam introduxit facetissimus poeta. 'Nam eorum quidam ista profecto dicunt, ut interdum mihi furere videantur. Itaque <sup>1</sup> Anaxagoram memoriae proditum est, tam parum oculorum judicio tribuisse, ut nigra contendet esse nivem, quia videlicet ex aqua quae nigra est, nasceretur. Idem quoque Solem cendentis ferri laminam existimavit, cuius tam ridiculas et aniles omnino opiniones non irridendi causa nominavi, sed ne tibi hac de re temere locutus esse videar. Quæ cum ita sint, vere ille beatus, ut cum elegantissimo poeta; eodemque Physico haudquaquam contemnendo, loquar,

—————<sup>ος μετεωρολόγων,  
ἐκάς ἔρριψεν σκολίας ἀπάτας,  
δν ἀτύρα γλώσσ' εἰκοβιλεῖ,  
περὶ τῶν ἀφανῶν,  
οὐδὲν γνώμης μετέχουσα.<sup>2</sup></sup>

Et profecto mihi ista cogitanti idem videtur antiquis illis Naturæ spæculatoribus accidisse, quod viatoribus, qui fallax nocturnorum ignium lumen secuti, a recta tandem semita dearrantes in puteos foveasque præcipites labuntur. Illi etenim Naturam optimum ducem deserentes, varisque et tortuosis incertarum conjecturarum commentis abducti, sieri vix potuit quin in gravissimos errores et ineptias incidenterent. Nihilominus has inter crassas et opacas ignorantis tenebras, quosdam quasi melioris judicii igniculos interdum elucere cernimus, veluti per cœlum nebulosum tenuis erumpit astrorum lux. Unde liquido constare arbitror veteribus non tam ingenium defuisse, quam rectam philosophandi viam, ad rerum occultarum notitiam consequendam. Itaque ne illos tibi videar, e philosophorum choro penitus sustulisse, et in unam dyntaxat partem inclinasse, pauca quædam sapienter sane ab eis exegitata commemorare libet, ut bonorum compensatione mala quodammodo sublevare possimus. Jam physicorum omnium vetustissimus Thales Milesius, quem de rebus naturalibus primum quæsivisse apud omnes convenit, quum ad Ægyptios aliasque longe dissitas gentes visendi causa <sup>\*</sup>commisasset, Physiologæ eam partem, quæ supera et cœlestia tractat, præstantissimis suis inventis auxit magnopere atque amplificavit. Primus enim Solis Lunæque defectiones in omne posterum tempus prædictisse fertur, quarum causam, ignoratam ante, validissimis etiam rationibus comprobavit. Cujus exemplum alios permultos excitavit ad veri investigandi cupiditatem, quos inter illustre nobis obversatur Pythagoræ nomen, qui cum inveterata quædam mentes hominum occupasset opinio, terram mediani pendere, primus Solem in media mundi universi sede collocavit, stellasque omnes circa ipsum immobilem manentem

<sup>1</sup> Vid. Ctc. Academ. ii. 31.

<sup>2</sup> Euip. Fragm.

orbibus rotundis ferri edocuit. Terram idem, conglobata figura, circa axem suum incitatissimo motu torqueri demonstravit, unde et noctium dierumque vicissitudines variaeque temporum commutations æquabiliter efficerentur. Cujus disciplina cum per multa admodum sæcula extineta fuisse, a Copernico tandem renovata, debitam suam auctoritatem apud peritiores omnes jam demum adepta est. Mylta et alia physicorum tibi commemorare possem, ni temporis quo concludor angustiæ prohiberent; quorum etsi egregia quædam sint et admiranda, cum nullis tamen rationum momentis niterentur, obsoleverunt brevi, aliorum vicissim opinioribus cedentia. Nihil enim in Philosophia diuturnum esse potest, quod non a certis, et a Naturæ observatione petitis, argumentis pendeat, quum omnibus eadem semper sit singendi licentia, et sua admirari, aliena conteinere, humani ingenii proprium sit.

Sed de his satis: ad ea jam aggrediamur, quæ si non physica nomine liceat, Physicen tamen proxime spectant, et naturali quodam societatis vinculo complectuntur. Quæ nobis perlustrantibus, quid Archimede obversatur illustrius, quid magis omni hominum veneratione colendum, cujus gloria non ad exigui prædicationem temporis, sed ad omnem posteritatis memoriam æternis literarum monumentis consecrata permanabit? Quis enim nescit, artes illas omnes, quæ sive ad necessarias hominum utilitates, sive ad animi oblectationem comparatae sunt, præstanti illius hominis ingenio ita exultas fuisse et expolitas, nihil ut ille in hoc genere intactum aut inornatum reliquisse videatur? Idem quanta, quamque admirabilia in mathematicis disciplinis perfecit, quarum latentes et obscuras antea proprietates cum scienter enudavit, tum copiose et dilucide explicavit? Quid de Archyta Tarentino loquar, quid de Euclide, quid de Hipparcho et Cl. Ptolemæo, quid de aliis compluribus Græcorum et Latinorum egregiis viris? unde tanquam ex perenni quodam fonte, novarum rerum et admirabilium insatiable quædam profluxit copia.

Tam, quanta potui cum diligentia, physicarum disciplinarum ortus et incrementa persecutus sum, quarum tamen si vel optima quæcumque cum recentiorum temporum inventis comparare collibuerit, reperiens ea, veluti majore minor lux extinguitur, sic hodiernarum doctrinarum luce et splendore, plane obscurari omnia atque obrui. Quid enim, obsecro, apud veteres de natura rerum balbientes inveniri possit, quod cum nostra in hoc genere scientia comparatum non sordeat? quid in coelestium cognitione? quid in iis omnibus disciplinis quæ abditarum et retrusarum rerum in studio continentur? Tum ego, At bona tua pace, inquit, dixerim, nihil causæ esse videtur, cur te adeo magnifice circumspicias, quasi aut ingenio acutiori, aut acriori studio freti, hanc in qua tua tantopere exsultat oratio, rerum scientiam asseculi fuerimus. Quis etenim nescit, quam multis nos hodie opportunitatibus framatur, quibus veteres prorsus caruerunt? quantas nos hauserimus

utilitates ex diuturni temporis usu et longinqua experientia, et ab innumerabilibus illis sensuum adjumentis, quæ nobis aut fortunæ benignitas, aut hominum solertia tam ubertim suppeditavit. Quin potius incredibilem eorum mentis celeritatem suspicere debuimus, qui quæ nos melioribus præsidiis adjuti cognovimus, eadem unicis ingenii viribus freti cognoverunt. Nec mihi quidem rectius videris illos, quia non plura præstiterint, reprehendere, quam qui nos reprehensurus esset, quod non illa quæ multis post sæculis invenienda sunt, jamdudum perceperimus. Vere tu quidem et merito, respondit ille, permultas esse causas affirmasti, quæ veteribus offererunt, quo minus ad nostram hanc studiorum præstantiam pervenirent, quæ nihilominus mihi neutiquam talia videntur, ut in iis posita sint omnia. Nam quod paulo ante, te ut videtur imprudente, dixi, idem iterum affirmo, multiplices illos priscorum philosophorum errores, non tam ingenii vitio tribuendos esse, quam insano suo conjectandi studio, quo eosque capiebantur, ut vix quidquam aliud egisse videantur, nisi ut aliorum profitigatis opinionibus, suas ipsi substituerent. Primus Baco Verulamius,<sup>1</sup> novam et inauditam antea ingressus philosophandi viam, naturæ speculatores a vanis commenticiisque opinionibus abduxit, et ad diligentem rerum observationem avocavit. Neque ille, ut Platonici, non nisi universe omnia et generatim contemplando, simul ac ad individua perventum esset, insistere, sed singula primum perlustrando, tandem quibusdam quasi gradibus ad perfectam rerum scientiam pervenire studebat. Cujus vestigiis iusientes Boyleus, Hugenus, aliquæ quam plurimi, brevi tempore tantos fecere progressus, ut incredibilis quidam ad excellentiam cursus factus esse videretur. Tandem exortus est Newtonus, philosophorum quidam quasi Deus, qui verissime affirmari possit, genus omne humanum ingenio longe superavit. Cujus ad eximiam et pæne divinam mentis celeritatem, tam egregia accessit ratio et conformatio doctrinæ, nihil ut obscurum adeo esset atque abditum, quod suam investigandi aciem effugeret posset.

Ergo vivida vis animi pervicit, et ultra  
Processit longe flammantia moenia mundi,  
Atque omne immensum peragravit mente animoque.

Nam philosophandi rationem a Bacore traditam felicissime amplexus, non falsis illam conjecturis nixam, sed claris certisque experimentis comprobata, quæ latuerat prius densissimis tenebris circumfusa divinitus expediit, et tanq; validis insuper rationum ponderibus stabilivit, ut qui decreta ejus labefactaret, nemo adhuc inventus est. Neque ille in omni physiologia præclarus modo, sed in reconditioni etiam Mathematicorum disciplina facile princeps, quam universam ille ita pertractavit, vix ut quisquam in una parte tantum

---

<sup>1</sup> Vid. Nov. Org. I. § oiv.

excelluisse videtur, quantum ille in omnibus.<sup>1</sup> Hunc insecuri complices alii, excellenti doctrina et ingenio illustres, quarum ipse artium fundamenta tam præclare jecerat, præstantissimis suis laboribus ad summum denique fastigium evexerunt.

Longum esset omnia nostrorum temporum artes et inventa sigillatim enumerare, quæ talia profecto sunt, ut quemvis fateri cogant, vix quidquam audaci hominum ingenio esse denegatum. Quid etenim, (ut hinc nostra primum sese efferat oratio,) typographica arte præclarus? quid ad hominum usus fructuosius? quæ profecto quantum meqs humana cæteris omnibus rebus antecellit, tantum cætera omnia artificia magnitudine commodorum superare videtur. Hac enim ingenuarum omnium artium et doctrinarum scientiam, non angustis ut ante terminis concludimus, sed in universum hominum genus multiplici copia et varietate disseminamus. Hac clarorum virorum<sup>2</sup> illustria facta et consulta ad sempiternam posteritatis memoriam prodimus, aliosque æmulatione ad imitandum excitamus. Quid ut ad alia transeam, de nostra rerum maritimorum scientia loquar, qui magnetis lapidis gubernatione ducti per vastum ignotumque æquor navigatorum cursus tuto dirigimus, et in ultimas atque ignoratas antea regiones penetrantes, cum imperii nostri fines producimus, tum gentes barbarie efferas ad cultum civilem humanumque mitigamus. Bellicas nos vero disciplinas quantum ad culmen proveximus, quanta nos et admiranda in præliis, oppugnationibus, et navalibus præliis effecimus, propter exquisitam nostram rerum abditarum et retrusarum cognitionem! Neque nos minus egregia in studiis domesticis præstimus, quod testantur cum permulta alia, tum insatiabilis illa inventionum multitudine, unde omnia idonea simul et jucunda uberrime effluerunt. Nos stellarum cursus, intervalla, progressiones, institutiones accurate cognovimus, nos Solis Lunæque meatus descripsimus, nos quæcumque in cœlo fiunt diligenter notavimus, causasque omnium et rationes acute investigavimus. Quid de nostra rerum opticarum cognitione loquar, qua ipsa veluti Naturæ adyta perscutamur, et cæcis quodammodo oculos largimur? Quanta vero rerum miracula ex aquæ vaporis usu nostra patrumque ætas machinata vidit! quæ profecto mecum ipse reputans, vix admiratione satiari possum. Nam ut alia omittam omnia, quid hoc magnificentius excogitari queat, homines rem istam, qua nihil levius aut ivanius est, ita arte sua ingenioque moderare potuisse, ut quas res Natura violentissimas genuit, earum dominatum tenentes, nullis non modo ventorum ac remigiorum præsidiis adjuti, verum etiam adversus omnem maris ventorumque rabiem, quem sibi proposuere portum, tuto eundem et facile consequi valerent. Quid enim hoc aliud est, nisi Naturæ ipsi vim inserre, aut novam quasi Naturam in rebus efficere? Alia infinita pæne hujus generis missa facio, si prolixior justo nostra tibi videatur oratio. Quid de cæteris artibus et disciplinis dicam? in quibus quæ dispersa aitæ hac et dissipata

fuerunt, nos incertas doctrinarein formulas inclusimus, et pulcherrime insuper exornavimus? Nos sedem et regionem locorum descripsimus, nos animalium omnium ortus, viets, figuras persecuti sumus, nos stirpium herbarum vires et utilitates percepimus, et, ut ita dicam, omnium ferme quotquot tellus pariat, naturam tam penitus pertractavimus, nulla ut pars a nobis praetermissa videatur. Multa etiam de medicorum repertis commemorare possem, quorum arti, absurdis alchemistarum allegatis erroribus, quam multa, quamque salutifera chemicorum solertia subministravit! Quid de levioribus studiis loquar, nec minus tamen admirandis? quid nos non in tectorum extreunctione et apparatu, in corporum tegumentis, in esculentorum et poculentorum varietate perfecimus, et in omnibus istis artium lenociniis, unde innumerabilia fere effluxerunt, et ad usum apta, et ad ornatum decora! Quibus omnibus expositis, satis docuisse video, nos quantopere in hoc studiorum genere veteres anteiverimus; reliquum est, ut politiora jam humanitatis studia aggrediamur, ut, utrisque inter se comparatis, facilior fiat iudicatio. Sed visue, quoniam satis quidem, ut opinor, ambulatum est, et vespertina haecce frigora, ut ait poeta, parum cautos lædere solent, locum mutemus, quodque reliquum est hujus questionis intra domesticos parietes conficiamus? Quæ cum dixisset, domum revertimus, et posteaquam nos in cenaculum contulissimus, ibique consedissemus, tum Cæpio, Jam gravioribus his, inquit, disciplinis explicatis, ad amoeniora ista humanitatis studia nosmet convertamus, quorum contemplatione animum aut curis et molestiis districtum, aut acerbiorum rerum tractatione defatigatum, mirifice delectari et recreari sentio. Quamobrem quo melius ad rerum gravitatem nostra quoque accommodetur oratio, Oratores primos aggrediamur, quorum disciplina, ut eruditis placet, liberales omnes artes et doctrinas in se comprehensas et conclusas tenet. Quæ quidem, prouti summas dicendi artifex affirmavit Tullius, res est una omnium difficillima, quippe quæ non summa naturæ duntaxat, sed artis insuper adjumenta requirat. Itaque apud veteres reperieimus, quicunque in hoc dicendi artificio excellere voluerunt, tantum studium tamque multam operam is: hue contulisse, ut hoc solem agerent, hoc unicum sequerentur. Postquam igitur summis eloquentiæ adhibitis magistris et bonarum omnium artium scriptoribus pervolutatis, multiplicem sibi rerum prudenteriam compararant, tum demum ànsi supt in publicum prodiere, et quotidiana exercitatione nativas suas vires augere et confirmare. Neque illi tumultuaria quadam ratione, et quasi ἀντροφεδιαστι<sup>1</sup> dicere solebant, sed quemadmodum de ijs loquitur Criticus gravissimus, tantam in oratione sua expolienda diligentiam adhibere ut scripta sua cælando potius quam scribendo absolvisse

---

<sup>1</sup> Οὐ γραπτοῖς, δὲλλὰ γλυπτοῖς καὶ τοριύτοις λοίκοται; τοὺς λέγους. Dionys. Halicarn. de Struct. Orat. § 25.

viderentur. Non igitur mirandum est tantum ipsos eloquii sui viribus potuisse, ut fulgurare eos, ut tonare, ut universam veluti permiscere civitatem Comici veteres perhiberent. Quam dispar hodie et diversa rerum est conditio, cum homines nudos atque inermes ad dicendum accedentes videantur, nullis neque naturae neque doctrinæ praesidiis instructos, sed declamatorio quodam genere tantummodo valentes. Qui cum orationis flosculis, et grande quid sorantibus verbis imperitaæ multitudinis aures delmierint, tum egregie sese, si Diis placet, oratoris munere perfunctos esse existimant. Ridicula capita, quasi cuius artis facultatem præstantissima veterum ingenua non nisi gravissimis labonibus consequi potuerunt, ad eandem sibi licet brevi quadam et quasi compendiaria pervenire ira, aut quo nihil illi præstabilius judicarunt, idem hi leve quoddam censerent, et indignum omnino in quo magnopere elaborarent. Sunt et alii quoque, docti satis illi quidem, nec ingenio mediocre, sed pravo dicendi genere ita omnia obsecurantes, ut illos ad auditorum suorum fastidium conspirasse existimares. Quorum fameliceis et tædii plenis declamationeculis quum sæpe intersim, ita euidem commoveri soleo, ut in aliis vix risum, in aliis vix somnum cohibere possim. Quæ cum ita sint, handquaquam profecto mirum videri debet, nos quum, qui eoram populo verba faciant, complures habeamus, qui perfecti oratores nomen mereatur, habere fere neminem. Inde insuper magna ex parte fluxisse puto, quod nos adeo in historiis scribendis ab antiquorum præstantia desciverimus. Crediderim enim neminem tam ineptum recentiorum esse fautorem, ut non fateatur nos veteres in hoc genere longè multumque superiasse. Nisi forte, quod olim politulos quosdam Gallulos ex Academia fecisse comperimus, Cominius aliquis, aut Thuani, et similius scripta, nobilissimis illis Græcarum et Latinarum litterarum monumentis anteferenda esse arbitretur. Quod si exempla desideres, prodeat in medium illæ aureum orationis flumen fundens Herodotus, prodeat Thucydides, quem nemo fide et autoritate, sententiarumque pondere et gravitate unquam adhuc assecutus est. Quid autem Xenophonte dulcius, quid Sallustio densius ac nervosius, quid Tacito pressius, prudentius, limatus? Multos et alios proferre possem, nisi in re non dubia testibus non necessariis uti viderer. Atque hic quidem mirari subit, quibusdam, nec indoctis iis placuisse, quod si historiza fides adsit, rerumque copia et multitudine, vix quidquam amplius desiderari posse. Quorum quidem sententia longissime mihi a veritate abhorre videtur. Profecto si nihil aliud postularet historia, nisi nudam rerum narrationem, qui se cunque ad eam tractandam sese contatur sit, parvi admodum interesset. Verum enim vero, ut cibos quamlibet delicatos fastidire solemus, si in vasis sordidis et immundis apponantur, sic non minus scriptorem illum aversamur, qui non ad rerum dignitatem orationem quoque suam accommodare possit. Quid enim historicæ turpius quam

clarorum virorum laudes ingenii culpa deterere, et sumnum rerum gestarum, atque excellentium facinorum splendorem, abjecta et fæculenta oratione contaminare? Neque id solum in scriptore requirimus, ut dilucide, ornate, et distribute dicat, ut verborum sententiarumque ornamenti orationem suam distinetam et quasi illuminatam habeat, sed ut res nobis ante oculos ita subjiciat, ut tanquam extra nos abrepti, "modo Thebis, modo Argis," quemadmodum ait poëta, locati esse videamur. Qua quidem facultate veteres illos heroas ita excelluisse arbitror, nihil ut possit esse præclarius, nihil magnificentius. Vere igitur illi et merito historias suas κτήματα ēs āēl nuncupaverunt, quippe quibus non summa modo inesset fides et auctoritas, sed exquisitis etiam ingenii luminibus condita et referta Eloquentia. Quam adeo egregiam facultatem noui ingenio illi duntaxat, sed vitae etiam et studiorum ratione consecuti videntur. Qui enim priscis temporibus ad historias scribendas sumum appulerunt, non in vita otiosa et umbratili languentes, sed in sole, ut aiunt, et pulvere versati, in gravissimis scilicet innumeribus domi militiæque peragendis, vitam transigebant. Multos itaque apud ipsos reperies in civitatum procuratione egregios viros, rualtos in regum intimis consiliis, et in summorum virorum frequentia assidue versatos, multos qui exercitibus præfuerunt, quasque res narrarent, easdem oculis ipsi suis usurparunt. Hinc illorum in narrando fides, in rerum descriptionibus vividam quedam vis et facultas, et ad vivum quasi depingendi subtilitas, quibus in legendis in aliam veluti terrarum regionem delati esse videmur. Tam vero quid absurdius dici tinge posse, hominem, qui ætatem fecerit totam suam in obscuris angulis delituit, quæ ipse nunquam testatus est, sed aut fando audita, aut ab aliorum libris accepta cognovit, eadem posse aut fideliter adeo enarrare, aut exquisite depingere. Haec cum ita sint, permulta nos tamea adjumenta hausisse fatendum est, cum ex accurationi nostra orbis terrarum cognitione, tum ex longinquâ experientia, unde comprehensam rerum politicarum scientiam adepti sumus, temporumque inclinationes et momenta accurate notando, civitatum ortus, incrementa, conversiones instigate et contemplari potuimus. Quod si nos igitur quautis hodie perfruimur opportunitatibus, tanta etiam scribendi facultate valeremus, nihil sane causæ esse videtur, cur non omnia possemus in historia plene et cumulate perficere. Et posteriori quidem sæculo, nostri homines, bonarum artium studio nemini cedentes. Historiam jacentem prius, et obsoletam pœne, in honorem suum, et antiqua jura, quodammodo vindicarunt. Neutiquam tamen, quod dolendum est præclarissimum horum exemplar recentior ætas secuta est, nostris etenim temporibus, quod recte vir literatissimus animadvertisit, adeo haec provincia deserta fuit, et relicta, vix ut historici

nomen retinuerimus. Sed de historicis, satis credo disputatum est, de Poëtis videamus. Tum ego, Mirari satis, inquam, non queo, hominum quorundam levitatem dicam an impudentiam, quibus recentia tantopere placuerunt, ut veterum omnium poëtarum scripta insolenter fastidirent. Nam Academici isti, quorum mentio a te paullo ante facta est, quasi satis non duxissent, in cæteris omnibus doctrinis et artibus, primas suis hominibus deserre, sic in hac quoque poëtica facultate, palmam ipsis impudenter arrogarunt. Eo etenim progressi sunt temeritatis, ut antiquis omnibus Scenicis Cornelium, Horatio Boilæum, aliis alios, in suo quoque genere, anteponendos esse arbitrarentur. Mibi profecto veteres, si nulla alia in re, in hac tamen ita excelluisse videntur, ut vix ullam cæteris poëtis laudem reliquerint. Sed nihil interpellabo, tuam enim sententiam audire malo. Tum Cæpio, huius arridens, Næ tu, inquit, suavis homo, qui judicis idem et rei personam in hac causa sustinere velis, et profecto, quantum ego conjectura anguor præjudicata quadam opinione imbutus hoc accepisti. Sed ne longior sim, sic habeto. Evidet tametsi non invitus fatear, ceteriora hæcce tempora egregios nonnunquam poëtas extulisse, quosdam etiam qui in nonnullis scribendi generibus palmam veteribus dubiam facere videntur, "non tamen hoc tribuens dederim quoque cætera," neque si recentioribus hoc concesserim, in singulis ipsis magna interdum cum laude elaborasse, idem eos in Poëtica, si universe spectetur, prorsus excelluisse agnoverim. Longa quæstio est, multæque in unamque partem rationes adlatae sunt, ut ostenderetur, quisnam præcipue ex omnibus omnium ætatum poëtis, inventionis ubertate, et scribendi artificio floruerit, cuius rei gloria in Homero alii, Enchespalo nostro, et Miltoni quidem vindicare satagunt, uter utro prior fuerit, multum et acriter disputatum est. Quod si nos aliquis, in Epica ut hoc potissimum exemplo utar, excelluisse emicat, quam multa nihilo minus aut intacta reliquimus, aut inculta omnino et inornata dimisimus. Ne in exemplis multus sim, quibus in utendis, litem tibi lite resolvere fortasse videor, ecquis ex recentioribus aut Pindari magniloquentiam, aut Sophoclis gravitatem aut comicos Aristophanis sales unquam adæquarit? Quis Theocriti in rusticarum rerum descriptione venustatem? Quis curiosam illam Horatii venustatem, aut mollissionam Ovidii in omni carminis genere dulcedinem? Nec mihi quidquam Lucretio nobilius videri solet, qui cum in materia dura et arida tantum valuerit, quid nos illum facturum fuisse putabimus, si divitem suam ingenii venam ad elegantiora alia transferre voluisset.—Nihil mili necesse est, de nostrorum temporum poëtis loqui, qui sane, si unum alterumque excipias, tantum abest, ut veterum laudem in dubium adducere possint, ut potius nunquam deleandam infamiam conflasse videantur.

Hactenus præcipuas antiquorum et recentiorum doctrinas quam potui brevissime persecutus sum. Verum tametsi multa dicuntur,

multa nihilominus prætercunda sunt. Nihil enim adhuc de Grammaticis locutus sum, nihil de Criticis, nihil de compluribus aliis, doctrinæ ingeniique laude præstantibus, qui e Græcia Latioque, tanquam ex artium quibusdam officinis, in omnem hominum famam notitiamque profixerunt. Quorum haud scio, an quis Plutarcho, aut ingenio major fuerit, aut in omni antiquitatis scientia consummatio, qui non philosophorum modo omnes sectas diligentissime lustravit, sed clarissimorum in omni laudis genere virorum facta, immortalitati commendavit. Quid de Pausania dicam? quid de Caio illo Plinio, eruditio quodam quasi domicilio, quid de Strabone "eius opera tam varia omnium rerum scientia referta sunt, ut si unius aut alterius e veteribus scripta excipias, nihil plane in omni vetustate reperi possit, cum iis comparandum."<sup>1</sup> His nominibus tot virorum atque tantorum expositis, quis tam vecors inveniri potest, qui antiquorum doctrinam in dubium vocare ausit? Quæ autem inepti quidam blaterones, e triquis petita convicia, in antiquas literas, earumque patronos, congerere assueverunt, non est, profecto cur quemvis morari debeant. Taigis etenim, (politissimi Mureti verbis utor) "ea libertate utuntur, quæ insanis et violentis tribui solet, ut, cum quidlibet in quemlibet dixerint, nemo laboret." Pergant igitur, quæ sola possunt, perfictæ frontis ope, quæ nullo modo intelligere possunt, eadem maligne carpere, nam quuin Natura eos adeo stolidos hebetesque fixerit, nihil ut paullo liberalius percipere queant, fatuas suas et aniles sententias nasutiores omnes ludibrio habebunt. Sed ut hæc omittam, eo nostra redeat, unde deflexit oratio. Quamvis ego veteres, mansuetiorum artium studiis, longe nos post se reliquisse arbitrer, vix tamen hac nostra tempestate, quanta olim fuerit doctrinæ antiquæ præstantia, nos recte statuere posse existimo. Neque enim cum tabulam egregiam aliquam, vetustate jam jani evanescensem contueamur, et lineamenta prima sua duntaxat servantem, idoneum de pristiua ejus pulcritudine judicium ferre possumus, neque (ut ad domestica et nota veniam) quemquam adeo callidum harum rerum existimatorem esse crediderim, qui Cereris illud nostrum simulacrum, tam fœdis undique vulneribus laniatum, a Phidiaca manu profectum esse, sibi persuaderet. Quomodo nos igitur melius de præclaris illis ingenii antiqui monumentis judicare poterimus, quorum partem multo majorem, ista omnium confectrix ætas penitus absumvit, quæque superfuerunt, temporis injuria, et barbarorum hominum corruptelis tam misere depravata sunt, et dilacerata, ut verissime cum poëta affirmare possimus,

μηδένα<sup>2</sup>  
γνῶναι φίλων ἴδοντ' ἄν οὐθειον δέπας.

Atque haud scio, an in omni illa veterum scriptorum disperditione,

<sup>1</sup> Is. Casaubon. Pr. ad Strabonem.

<sup>2</sup> Soph. Elect.

ullorum jaætura magis deflenda sit, quam eorum, qui elegantissimo suo ingenio Comœdiam Atticam locupletarunt. Quæ una audeo dicere, non in leporibus modo, vitæque et morum imaginib; sed in sententiarum quoque et præceptorum gravitate, omnia omium philosophorum scripta longe multumque superasse. Quorum lacera fragmenta, et divulsa veluti membra quin sæpe intuer, non possum non exclamare,

— quales vos dicam,  
Antehac fuisse, tales cum sint reliquiae.

Quæ cum ita sint, nobis magnopere gratulandum est, recentiora hæc tempora tali clarissimorum virorum copia floruisse, qui ingenio non minus, quam studio et voluntate pollentes, antiquorum errantes doctrinas, et in ima barbarie peregrinantes, et domum quasi deduxerunt, et ad pristinum suum decus et nitorem, quantum fieri potuit, revocarunt. Quorum præstantissimis laboribus, accessit dubiis fides, obscuris lux, depravatis integritas, quæque informis situs, et deserta vetustas penitus olim obruerant, eadem sunt in communem hominum usum et notitiam vindicata. Neque nostra quidem ætas, quamvis indigna fortasse, quæ cum supériorum temporum gloria comparetur, adhuc de his literis bene metiri cessarit, quod declarant egregia illa inventa, unde tantum accessit Criticæ decus et ornamentum. Video me paullo longius progressum esse, sed me semper, nescio qua dulcedine, horum studiorum tractatio afficere solet, ita ut nusquam libentius, quam in ipsis contemplandis conquiescam. Sed ut aliquando dicendi finem faciam, de illis artibus, quæ nobis unice considerandæ supersunt, videamus, Picturam dico et Statuariam, quibus profecto nihil est, neque ad usum ornatius, neque ad animi oblectationem liberalius. Quod vero ad Sculpturam attinet, si ex universa et consentiente hominum opinione sententiam ferre oporteat, non est sanz, cur multa quæramus, quum omnes uno veluti ore, ad veterum opificum excellentiam prædicandam consensisse videantur. Quocirca hodierni artifices nihil potius ducunt, quam ut imitando exprimant, quod ad signorum vetustorum pulchritudinem, quam proxime possit accedere. Qui quamvis veteres secuti adhuc potius quam assecuti videntur, multa tamen effecerunt et egregia, et si quemadmodum cæterarum rerum sic artium quoque certus quidam cursus esset et progressio, dubitari nequit, quin ad summum brevi perventuri sint.

Neque minus in omni Architecturæ scientia, quam in sculptis, fictis, cælatisque figuris superavit Antiquitas, quod testantur magnificis illæ operibus refertæ Athenæ, et miranda illa vetustatis vestigia per Græciam, Italiamque dispersa, quibus in contuendis omnes incredibili quadam admiratione afficiuntur. Et gaudendum sane est, ætatem nostram ita tandem resipuisse, ut meretricio illo et peregrino barbari ævi cultu, relicto, se ad eustam veterum sim-

plicitatem imitandam contulerit, quo nihil, credo, ad hanc artem illustrandam melius accidere potuisse.

Picturæ alia quædam ratio est, nec omnino diversa tamen, cuius quum nulla hodie a vetustate tradita monumenta superfluerint, difficilior paullo dijudicatio est. Quod si ut Horatius nos monet, magis ea moveant, quæ oculis subjecta sunt, quam quæ per aures demissa, nihil tamen causæ est, cur oculorum judicio omnia semper tribuamus. Si et enim antiquis scriptoribus alia nec dissimilia narrantibus fides habenda sit, cur nobis, quibus nulla certa contingit judicandi nota, ipsis in hoc uno disfidere liceat, nullus equidem intelligere possim. Quasi videlicet summa illa ingenia cæteras omnes liberales artes optime æstimare potuerunt, Picturam non potuerunt. Quum vero nullas hodie Picturæ vetustæ reliquias superesse affirmarim, non eram nescius tabulas quasdam, si ita appellandæ sunt, ex Herculaneo nuper erutas esse, et in lucem prolatas, unde tamœ mea saltem sententia, vix quidquam ad hanc quæstionem dijudicandam, colligendum est. Quæ enim et in deteriori artium conditione, et a mediocribus artificibus, nec in optimo genere elaborata fuerunt, exinde, (nisi quid me fallit ratiocinante) opinionem ducere, temerarium prorsus esset et ineptum.<sup>1</sup> Eadem nihilominus, quæ est hominum iþconstantia, Itali quidam tantis laudibus extulerunt, ut Raphaël's sui operibus, non comparanda modo, sed ante ferenda etiam judicarent. Quod si Zeukidos exquisita ulla aut Apellis tabula hoc tempore superstes fuisset, quid de egregio illorum artificio, homines istos statuisse existimabimus, quibus levia hæc et mediocria tantopere placuerunt? Neque ego qui debitas suas laudes<sup>2</sup> veteribus vindicarem, idem ipsos recentioribus in hoc genere temere anteponrem. Pictura etenim, si quæ alia ars, aliarum quoque artium adminiculo magnopere indiget, quæ cum temporis diuturnitate in melius creverint, ipsam succrevisse etiam, dubium non est. Sed quod in præcocib⁹ quibusdam ingenii⁹ usu venire cernimus, ut pueritiae spem robustior ætas minime confirmet, idem quoque in hoc pingendi studio evenisse videtur. Nam post saeculis mediis depulsam barbariem exteri quidam, Picturam non restaurarunt duntaxat, sed eo etiam elegantiae perduxerunt, vix ut quidquam amplius desiderari posset; eadem nostris hisce temporibus, sive ob hominum socordiam, seu ob aliam quamvis causam, immane quantum degeneravit.

Quod de Pictura nuper animadvertisimus, idem ferme de Musicorum disciplina dicendum est, quos ut silentio omnino pretereamus, eum rei ipsius præstantia, tum instituti nostri ratio prohibere videtur. Qua de re etiamsi nullam aliam judicandi facultatem habemus, quam quantum ex illorum sententiis colligendum est, qui a nostris temporibus longe semoti vixerunt, dubitari tamen nequit, quin hanc artem veteres egregie excoluerint. Ecquis enim

---

<sup>1</sup> Vid. Antiquities of Herculaneum Pref. xviii.

sibi in animum inducere potest, homines, quorum ingenium in elegantiori omni doctrina tam mirifice eluxit, Musicen non felicissimo studio coluisse, quam in Deorum cultu, in juventutis institutione, in omnibus denique publice privatimque ceremoniis tanti semper facere consueverunt, de qua etiam<sup>1</sup> divitus ille Plato affirmare non dubitavit, Musices modos in republica mutari non posse, quin protinus maximarum legum sequatur immutatio. Mea itaque sententia est, veteres in tanta quanta versati sunt, instrumentorum ad hanc artem pertinentium inopia, magnopere eam exornasse, nec tamen inficias iverim, nos pro uberiori nostra cæterarum rerum cognitione, eandem, ut par est, multo longius porrexisse. Veterum autem infuscata illa simplicitas, dubium non est, quin a superbissimo hodieñorum criticorum aurum judicio valde abhorret, qui majorum gravitate repudiata, multiplicem quandam et tortuosam in numeris modisque scientiam colunt, et eandem ita mollitie effeminatam, ut vix usquam pristinæ severitatis vestigium appareat. Sed quod in cæteris studiis, idem quoque puto in Musices hac disciplina evenisse, homines videlicet nostros novitia et extera studiose consectari, antiqua et domestica fastidiose contemnere, et tum demum pulcos sese et beatos existimare, quædo a majorum moribus quam longissime distent.

Satis jam, ni fallor, de hoc argumento<sup>2</sup> in utrinque disputatum est, quamobrem ne toties repetita crambe, ut aiunt, fastidium pariat, aliquando peroremus. Ex rationibus igitur nostris hoc liquido constare arbitror, antiquitati palmarum tribuendam esse in iis disciplinis, quæ in ingenio et humaniorum studiorum facultate continentur; contra recentiori ætati in iis, quæ observandi diuturnitate, et investigandi diligentia, ex abditis Naturæ fontibus hauriuntur. Quod vero initio hujus sermonis dixisti, Templeum nostratem, paullo iniquiorem in recontiores tibi videri, credo equidem, nam tametsi pereleganti fuit ingenio vii, et doctrina non mediocri, partium tamen studio abreptus ad extrema aliquando propendisse videtur, et re parum perspecta interdum pronunciasset. Nam ut omittam alia, quod ipse judicium fecit, de commenticiis istis et insulis, Græculi nescio cuius, epistolis, quæ Phalaridis nomine circumferuntur, hominis est, aut minus considerate loquentis, aut opinione sua intemperanter abutentis. Sed quoniam sermonem hunc, in multam, ut videtur, noctem produximus, hæc in aliud tempus differenda puto. Quæ cum dixisset, surrexi.

<sup>1</sup> Εἶδος γὰρ κενὸν Μουσικῆς μεταβάλλειν τύλα βῆτεον· αὐδαῖσον, γὰρ Κνοῦνται, Μουσικῆς τρόποι ἀνευ πολιτικῶν τόμων τῶν μεγίστων, ὡς φησὶ τε Δάμων, καὶ ἐγὼ πειθόμεν. de Rep. iv. p. 424.

*A Passage in Demosthenes, which many learned men  
have thought very obscure, explained.*

THERE is a passage in the opening of the ORAT. PRO CORONA, about which the commentators have written more than perhaps any other in Demosthenes, and which all of them have entirely misunderstood. Even SCHAEFER, who generally hits off the scent when the others are at fault, has in this instance failed. It will sometimes happen, in such a case, that the true meaning will be detected by a person of far inferior pretensions to learning or critical skill; and I hope I shall not be accused of presumption in offering to give the true explanation of the passage in question. It is that beginning with τὰ μὲν οὖν κατηγορημένα, (Reiske. p. 229. l. 5) and ending with ὑπερβολὴ γάρ ἀδικίας τοῦτο γε. [p. 230. 18.] I shall set down here the three or four first sentences in which the chief difficulty or obscurity lies, spacing the words which in my opinion have been misapprehended. For the convenience of reference, I put on the margin the pages and lines of Reiske's edition.

P. 229. l. 5. Τὰ μὲν οὖν κατηγορημένα πολλὰ καὶ δεινὰ, καὶ περὶ ᾧ ἐνίων μεγάλας καὶ τὰς ἐσχάτας οἱ νόμοι τάττουσι τιμωρίας· τοῦ δὲ παρόντος ἀγῶνος ἡ προώρεις αὐτὴ ἔχθρον μὲν ἐπήρειαν [l. 10.] ἔχει καὶ ὕβριν καὶ λιθοβογίαν καὶ προπηλακισμὸν ἐμοῦ καὶ πάντα τὰ τοιαῦτα· τῶν μέντοι κατηγοριῶν καὶ τῶν αἰτιῶν τῶν εἰρημένων, εἴπερ ἡσαν ἀληθεῖς, οὐκ ἔνι τῇ πόλει δίκην ἀξέιαν λαβεῖν, οὐδὲ ἐγγύς. οὐ γάρ ἀφαιρεῖσθαι δεῖ τὸ προσελθεῖν τῷ ἀδήμῳ καὶ λόγου τυχεῖν· οὐδὲ ἐν ἐπηρείᾳς τάξει καὶ φύσει τοῦτο ποιεῖν. οὐδετέ μά τοις [l. 15.] θεοὺς ὄρθως ἔχον, οὔτε πολιτικὸν οὔτε δίκαιον ἔστιν, ὃ ἀνθρες Ἀθηναῖοι. ἀλλ' ἐφ' οἷς ἀδικοῦντά με ἔωρα τὴν πόλιν, οὐσί γε τίλικοντοῖς, ἡλίκαι νῦν ἐτραγῳδεῖ καὶ διεξήγει ταῖς ἐκ τῶν νύμων [l. 20.] τιμωρίαις παρ' αὐτὰ τὰδικήματα χρῆσθαι· εἰ μὲν εἰσαγγελίας ἀξια πράττουτά με ἔωρα, εἰσαγγέλλοντα καὶ τοῦτον τὸν τρόπον εἰς κρίσιν καθιστάντα παρ' ὑμῖν· εἰ δὲ γράφοντα παράνομα, παρανόμων γραφόμενοι. οὐ γάρ δῆπου Κτησιφῶντα μὲν δύναται διώκειν δι' ἐμέ· ἐμὲ δέ, [l. 25.] εἴπερ ἔξελέγχειν ἐνόμιζεν, αὐτὸν οὐκ ἀν ἐγράψατο.

I adopt Reiske's conjecture of ἐμοῦ l. 10, though Bekker has recalled ὁμοῦ with the approbation of Schaefer. I think this a happy emendation; had all Reiske's conjectures been of the same stamp, he would not have exposed himself to the sneers of far inferior scholars. It is not however, of any consequence to the explanation I have to propose. I adopt also, the pointing

of Harles in the second period, by putting a colon-point after τοχῖν l. 14, instead of a comma, and by removing the colon-point after τοῦτο ποιεῖν l. 15; which manner of pointing, Schaefer also recommends; but neither is this of importance to my sense of the passage. I prefer also a point of interrogation after ἔγραψατο at the end of the passage, for reasons which will be stated afterwards.

The reader who wishes to see the various ways on which this passage has been interpreted, the difficulties which have been conceived to be in it, and the amendments which have been proposed, from Wolfius down to Bekker and Wunderlich, will find the whole brought together in Schaeferi Apparatus crit. et exeget. ad Demosthenem, l. t. I will here, from the same work, transcribe as much of Taylor's annotations as may show the difficulty he felt and the nature of the remedy he proposed, conceiving the passage to be corrupted. l. 13. οὐ γὰρ ἀφαιρεῖσθαι δεῖ. κ. τ. λ.] 'En τούτοις τοῖς ἥπτοις, ut conquestus est Ulpianus, ἀσάφειά ἔστι πολλὴ. Et merito sane. Interea voces ipsae sunt satis perspicuae: sed sententiæ non recte coherent neque apte distribuuntur. [He then gives the passage as he thinks it ought to be ordered. He leaves out entirely the clause τῶν μέντοι κατηγοριῶν—οὐδὲ ἐγγὺς, as an interpolation and besides, makes certain transpositions, which need not be here specified. After giving a version of the passage thus altered, he proceeds] Profecto si eo ordine et neyu non scripsit Demosthenes, optandum pene fuit (absit verbo invidia) ut ita scripsisset: adeo nitide, adeo luculente, adeo disposite procedunt omnia. Verum quid de fugitivis istis commotibus statuam, proximum est ut ostendam. Ab hujusmodi propositione satis recte orditur nempe: τὰ μὲν κατηγορημένα πολλὰ καὶ δενὰ καὶ περὶ ὧν ἐνίων μεγάλας καὶ τας ἐσχάτας οἱ νόμοι τάττουσι τιμωρίας. Bene est: et huic sententiæ adversative apponitur ea, quæ sequitur, satis proba et luculenta, scil. τοῦ δὲ παρόντος ἄγωνος ἡ προαιρεσίς—ἐπήρειχν ἔχει—καὶ λοιδορίαν κ. τ. λ. Esto: sed et aliud adversativum video: τῶν μέντοι (i. e. δὲ) κατηγοριῶν, &c. v. 10. Et, quod merito displicere potest, nihil aliud hic redditione dicitur, quam quod in propositione dictum erat prius. Age, ἐξέτασο παράλληλα, ut scribunt Graeci et ut scribit Noster, ut eo situ dispiciamus, quid intersit, —

τὰ μὲν οὖν κατηγορημένα πολλὰ καὶ δενὰ καὶ περὶ ὧν ἐνίων μεγάλας καὶ τας ἐσχάτας οἱ νόμοι τάττουσι τιμωρίας.

τῶν μέντοι κατηγοριῶν καὶ τῶν αἰτιῶν τῶν εἰσημένων, εἴπερ ἡγαν ἀληθεῖς, οὐκ ἔνι τῇ πόλει δίκην ἀξίαν λαβεῖν, οὐδὲ ἐγγύς.

Conferas, trutines, metiaris, excutias, excrucies, quidvis fac periculi: solerterem dabo, qui quidvis ex hac posteriore oratione expresserit, quod non interceptum erat in priore, &c. TAYLOR.

Now in the latter of these sentences, there is a meaning, which is not hinted at in the former, and which no one of the interpreters has detected. They have all considered  $\alpha\xi\lambda\alpha$  as the emphatic, and  $\omega\delta'$   $\epsilon\gamma\gamma\nu\varsigma$  as immediately referring to it. "It is impossible to devise punishments *adequate or any thing like adequate to the offences*." Thus Wolf. *Respublica neque dignas, nec dignis proximas de me sumere pænas ullo modo possit.* So Reisk. Index Græcit. voc.  $\epsilon\gamma\gamma\nu\varsigma$ , *Non modo non parem meritis dignamque, sed ne accidentem quidem propemodum ad gravitatem criminis.* I think, on the other hand, that  $\alpha\xi\lambda\alpha$  is so far from being emphatic, that it might be left out without materially injuring the sense. It is merely an epithet to  $\delta\lambda\chi\eta\varsigma$ . The emphatic words, I think, are  $\omega\delta'$   $\epsilon\gamma\gamma\nu\varsigma$  and the sense is this, "*It is not in the power of the state consistently with law, to punish me in consequence of these accusations.*" *It is not competent.* Why? because I am not on my trial. The action is not against me, but Ctesiphon. The words  $\omega\delta'$   $\epsilon\gamma\gamma\nu\varsigma$  may be justly rendered *very far from it.* The phrase is equivalent to that other which much more frequently occurs  $\pi\omega\lambda\omega\varsigma\gamma\epsilon\varsigma\kappa\alpha\delta\epsilon\iota$ , and like this ought to be separated from the preceding words by a colon-point. It is introductory to the reason, which he is going to assign in the next sentence. cf. p. 524. l. 3

The next sentence more than any other has perplexed the interpreters, as is seen in the following note of Wolf. P. 229. v. 12.  $\omega\delta'$   $\gamma\alpha\rho\alpha\gamma\epsilon\iota\sigma\theta\alpha\delta\epsilon\iota$  —  $\omega\delta'$   $\epsilon\gamma\gamma\nu\varsigma$  — ] Forte  $\alpha\lambda\lambda'$   $\epsilon\gamma\gamma\nu\varsigma$ , vel  $\tau\delta$   $\epsilon\gamma\gamma\nu\varsigma$ , aut  $\omega\delta'$   $\alpha\phi\alpha\iota\sigma\theta\alpha\delta\epsilon\iota$ . Aretinus: *Non enim decet auferri ius populum adeunili nec in odio ac malevolentia istud ponere.* Non enim rectum nec justum nec civile est fieri *Athenienses.* Melanchthon: *Tanta vero crimina cui mihi obiecitur, ut ne pares quidem pænae inveniri queant, audet petere, ne mihi docendi potestas concedatur.* Injustissimum est autem et nequaquam civili societati conveniens, odio et petulantia cuiusquam largiri, ne reus audiatur. Perizonius: *Neque enim eripienda est potestas veniendo ad populum nec causæ dicendæ facultas; nec id in oblectationis aut invidiæ loco ponendum: nec fieri recte atque ordine potest: nec id cœquum est quidem, judices.* Sed eum oportuit, &c. Meletus: *ne in ipso quidem recenti facto. (Sic τδ ωδ'  $\epsilon\gamma\gamma\nu\varsigma$  interpretatur.) Non enim privandus est aditu populi et potestate dicendi Aeschines.* Sed ut

*hoc ex pitulantia atque invidia faciat, neque per deos est rectum neque civile neque justum, viri Athenienses, sed in quibus, &c.* Locus est obscurus et controversus propterea suspectus. Ego meam interpretationem si non veram, at perspicuam esse puto. [Wolf's interpretation is this: *Neque vero cuiquam est negundus accessus ad populum et dicendi potestas. Sed ea facultate ad explendum odii atque invidiae acerbitate abuti, neque, ita me deus amet, rectum est, neque civile, neque justum, Athenienses.*] Connexio periodorum habet obscuritatem: τὰ μὲν οὖν κατηγορημένα πολλὰ etc.—τῶν μέν τοινυν κατηγοριῶν, &c. οὐ γὰρ ἀφαιρεῖσθαι δεῖ, &c.—ἀλλ' ἐφ' οἷς, &c. Est commemoratio quadam in conquestione iniquitatis et confessio, maxima esse crimina et omnem supplicio vindicanda recteque delata ad judices, si vera essent. Eumi enim esse judiciorum usum, et causæ cognoscantur et nocentes mulctantur. Sed abuti judicum benignitate ad criminandos ex odio atque invidia insolentes, id quod nunc Aeschines faciat, id vero nequaquam esse ferendum. Sed in hac quoque sententia me nonnihil turbat, quia ait προσελθεῖν τῷ δῆμῳ, ut non de *judiciis*, sed de *concionibus* loqui videatur. Eodem pertinet etiam τὸ λόγου τυχεῖν. Queritur enim Isocrates, τοὺς πολλοὺς οὐδὲ τῆς φωνῆς τῶν ἐναντιωμένων ταῖς ἐπιθυμίαις αὐτῶν ἔθελεν ἀνασχίσθαι. Quid ergo, si sic connectas? Si crimina mihi objecta vera essent, nec dignas pœnas neque dignis priorimas de me sumere possit resp. Quae cum mihi adeundi populi haberadumque concionum potestatem dederit, ea ego potestate sim abusus ad explendum odium meum adversus inimicos atque invidiam. Id quod neque rectum est, &c. Atqui si me tantis in rebus Aeschines, quantas ea facit, pestem et perniciem reip. motiri videbat, cur non in *judicium* adducebat?

Cum via multa patet, nulla est bona, qua sit eundum  
Ipse tibi monstrat ductor Atlantiades.—WOLF.

ib. ἀφαιρεῖσθαι] Post ἀφαιρεῖσθαι addit August. quartus τίνα.  
REISK. Per placet. Demosthenes, dum in universum loquitur,  
cogitat Ctesiphontem. v. p. 230. 10. s. SCHAEFER.

Not so: he speaks of himself. This is his argument to show that it is not competent for the state to punish him were even the crimes laid to his charge true: "For" says he, "no one is to be deprived of an opportunity of defending himself before a jury of his country: and to do so by employing calumny and detraction (instead of bringing him to trial) ἐν ἐπηρείᾳς τάξει καὶ φθόνου τοῦτο ποιεῖν, is neither right nor consistent with Athenian manners, nor just in any view."—Τοῦτο ποιεῖν] ἀφαιρεῖν, δηλονότι,

τὸ προσελθεῖν τῷ δῆμῳ καὶ λόγου τυχεῖν.—ἐν ἐπηρεάσει τάξει καὶ φύσει] id est μετ' ἐπηρεάσεις καὶ φύσει. Reisk in voc. τάξις, *in the way of columny and abuse*, as ἐν δωρεᾷς τάξει *in the way of gift*; or it may be ἀντὶ τοῦ ἐν ἐπηρεάζοντος τάξεις καὶ φύσεος, the abstract for the concretē, *in the character of a calumniator &c. as a calumniator*; so ἐν ἔχθροις τάξει *as an enemy*.

I do not think it very necessary to give examples of οὐκ ἔνι as denoting a legal impossibility or incompetency. Here are one or two instances from our author. Reisk, p. 277. 13. οὐκ ἐνηνάγει τοῦ προσκαλέσασθαι δῆπου, τοῖς λοχροῖς δίκην κατὰ τῆς πόλεως συντελέσασθαι. P. 548. 6. καὶ μοι δοκεῖ κανὸν προσγράψασθαι τοῦδ' ἡδέως, εἰ πως ἐνηνάγει κ. τ. λ. cf. pp. 69. 7-487. 3. After the same manner he uses οἶόν τε, p. 373. 20. μέλιστα μὲν, εἰ οἶόν τε, ἀποκτείγατε, εἰ δὲ μὴ, ξῶντα τοῖς λοιποῖς παράδειγμα ποιήσατε. cf. 516. 10. And so also in the end of the passage in question, οὐ γάρ δῆπου Κτησιφῶντα μὲν δύναται διώκειν δι' ἑμές. *It is not competent for him to maintain his action against Ctesiphon by bringing accusations against me: δι' ἑμές i. e. δι' ἑμοῦ κατηγορεῖν δι' ἑμές πρωτηλαχίζεν.*

We need not be surprised at the use of the phrase προσελθεῖν τῷ δῆμῳ for pleading before the judges, when we recollect the popular nature of these tribunals, consisting of great numbers, chosen by lot from the whole body of the people. It corresponds exactly to our own phrase *to be tried by one's country*, meaning a jury of his countrymen.

If it should be said that it seems inconsistent in Demosthenes to complain that he was deprived of the opportunity of defending himself at the very moment when he is doing so, every Englishman will understand the answer: (perhaps this is the circumstance which has hid the true meaning from foreigners; and I am more surprised that Taylot should not have seen it:) it is a most reasonable ground of complaint, that accusations are brought against one when he is not on his trial, and has not the means of justification or defence which he should then have: and no complaint is more loudly made in this country or considered more valid.

Demosthenes brings forward the same topic again, p. 269. 1 seqq. where it is also made the foundation of a charge of hypocrisy. εἰτα, οὖ μὲν ἦν παρ' ἑμοῦ δίκην κατὰ τοὺς νόμους ὑπὲρ τούτων λαβεῖν, εἰπερ ἡδίκουν, ἐξέλιπες, ἐν ταῖς εὐθύναις, ἐν ταῖς γραφαῖς, ἐν ταῖς ἀλλαις κρίσεσιν, οὖ δὲ ἔγω μὲν ἀθῶς ἀπασι, τοῖς νόμοις, τῷ χρόνῳ τῇ προθεσμίᾳ, τῷ κεκρίσθαι περὶ πάντων πολλάκις τούτων πρότερον, τῷ μηδεπωπτέτε εἴειτεγχθῆναι μηδὲν ὑμᾶς (leg. τού-

τους) ἀδίκων τῇ πόλει δ' οὐ πλέον η ἔλαττον ἀνάγκη τῶν γε δεμοσίᾳ πεπραγμένων μετεῖναι τῆς δόξης, ἐνταῦθα ἀπήντηκας; δρα, μὴ τούτων μὲν ἔχθρος ήσ, ἐμὸς δὲ προσποιῆ. Here ην κατὰ τοὺς νόμους δίκην λαβεῖν, supplies the ellipsis in οὐκ ἔνι τῇ πόλει δίκην λαβεῖν, where had these words been expressed there would have been no obscurity. Wolf renders ἀθῶς *innocens*, and Reiske *insons*, nor does Schæfer, correct him; but ἀθῶς is plainly opposed to δίκην δοῦναι, and therefore, here signifies, as Reiske has elsewhere rendered it, *a judicio liber et absolutus*, “beyond the reach of punishment on every account, *tois νόμοις* (οὐ γὰρ ἔγω κρίνομαι τήμερον as in the next following quotation) by the law which grants every man a fair trial by time and prescription, &c.”—The two places mutually illustrate one another.

Demosthenes uses exactly the same argument in the *OR. DE FALS. LEG.* P. 407. 14. Άλλα μὴν έάν γέ τι ἔξω τῆς πρεσβείας βλασφημῇ περὶ ἐμοῦ, κατὰ πολλὰ οὐκ ἀνείκοτως ἀκούοντες αὐτοῦ. οὐ γάρ ἔγω κρίνομαι τήμερον, οὐδὲ ἔγχει μετὰ ταῦθ' ὕδωρ οὐδεὶς ἐμοί. There are here two reasons, why he protests against Æschines being allowed to accuse him of crimes; first, that he is not on his trial; secondly, that he should have no opportunity of reply. The second he could not plead in the place in question; but he is pleading that as he is not on his trial, the accusations brought against him by Æschines are unjustifiable. cf. 269. 1-319. 1-519. 22.

On the concluding clause of the passage\* quoted, there is in Schæf. Appar. the following note: ἐμὲ δ—αὐτὸν] ἀντὶ τοῦ ἐμαυτὸν δὲ, Attica timesi et interpositis aliquot vocibus. WOLF. Perperam. TAYLOR. Ego Wolfio assentior. Sic etiam Scholium libri Augustani prim. ap. Reisk. ἀντὶ τοῦ ἐμὲ αὐτόν. SCHÆFER. But though the clause must be used interrogatively, as is done by the Venetian interpreter, quoted by Taylor, ap. Schæf. Appar.—*me quidem ipsum, si convincere posse putasset, non accusasset?* This I prefer to reading without the interrogation, and referring αὐτὸν to Ctesiphon. Also I write ἐμὲ δὲ, not ἐμὲ δ on Schæfer's authority; “neque enim cum proxima particula pronuntiando coalescit.”

Let us now translate this passage and see, whether it has the clearness and consistency, to obtain which Taylor mutilated and altered it to his own taste. “The charges brought against me are many and grievous, several of which would infer the last punishment of the law; but the very object of this action is merely to heap on me all the abuse, and calumny, and obloquy, which his enmity can suggest: while though these accusations

were ever so true, it is not competent for the city, to visit the alleged crimes with condign punishment; very far from it. For no one is to be deprived of the opportunity of defending himself before a jury of his country. Nor by all the gods is it right, Athenians, or consistent with our laws and manners, or with justice, by the method of calumny and detraction, to deprive one of such an opportunity. On the contrary, our laws and justice itself, required of him, when he saw me engaged in transactions so injurious to the state, as he has expatiated on after his theatrical manner, while the transactions were yet recent to have made me amenable to the laws. If he saw me engaged in such injurious transactions as required it, he ought to have proceeded against me by way of INFORMATION, and in that way have assisted me at your bar; or if I was moving any measures inconsistent with the laws, he ought to have brought against me the proper WRIT provided for such cases. For the accusations he has brought against me, are not valid surely to maintain his suit against Ctesiphon; and had he been able to prove the charges, would he not have brought his action against myself?"

So far the argument of the orator seems quite clear and to the purpose.—But this is not the whole of it; he has brought it forward not merely for its own sake, but as the foundation of two charges against Æschines, of acting a part of hypocrisy in the accusations he has brought against the speaker himself, and in the whole action against Ctesiphon, and this the interpreters seem not to have understood. The first of these charges he goes on to establish as follows: "Certainly if he saw me doing you injury, either after the fashion of which he has accused me at such length, or after any other fashion, the law has provided many ways of proceeding, and severe penalties enough; and all were at hand for his use against me; and using these, there would have been consistency between his words and his conduct. But now having deserted the direct and right way, and having avoided the proof at the times of the alleged crimes, and after such a lapse of time accusing me of crimes and heaping on me reproaches and abuse, he is plainly acting a part." This is his first charge. "He knows the falsehood of his accusations, and that though they were true, they could infer no penalty or punishment, and his sole object is to abuse me." He proceeds to his second charge, *εἰτα κατηγορεῖ μὲν ἐμοῦ, κρίνει δὲ τούτοι, καὶ τοῦ μὲν ἀγάνως ὅλου τὴν πρᾶξιν πας ἔχθραν προτίσταται, οὐδαμοῦ δὲ ἐπὶ ταύτην ἀπηντηκὼς ἐμοί,*

τὴν ἑτέρου ζητῶν ἐπιτιμίαν ἀρελέσθαι φάνεται. καίτοι πρὸς ἄπασιν, ὡς ἄνδρες Ἀθηναῖοι, τοῖς ἄλλοις δικαίοις, οἷς ἂν εἰπεῖν τις υπὲρ της Κτησιφῶντος ἔχοι καὶ τοῦτ' ἔμοιγε δοκεῖ καὶ μάλ' εἰκότως ἂν λέγειν, ὅτι τῆς ἡμετέρας ἔχθρας ἡμᾶς ἐφ' ἡμῶν αὐτῶν δίκαιον ἦν τὸν ἐξετασμὸν ποιεῖσθαι, οὐ τὸ μὲν πρὸς ἀλλήλους ἀγωνίζεσθας παραλείπειν, ἑτέρῳ δ' ὅτῳ κακῷ τι δώσομεν ζητεῖν ὑπερβολὴ γὰρ ἀδικίας τοῦτο γε.

"ΓΝΕΝ  
AGAIN he makes all his charges against me while he brings his action against Ctesiphon, and through the whole course of it he makes his enmity to me (though he never dared to face me on it) his pretext, while he is plainly seeking to deprive a third person of his status in the republic. And over and above all the other just arguments which one might bring forward in behalf of Ctesiphon; this may, I think, with the greatest propriety, be said, that Aeschines and I ought in all justice to settle our own quarrels between ourselves, and not, throwing these aside, seek to involve a third person in trouble: for that is the height of injustice." To understand the force of this passage we must recollect, that among the Athenians personal hostility was considered a legitimate reason for proceeding against each other by every means which the law furnished. Thus the orator against Androteon, written by our author for Diodorus, begins with stating the great injuries the speaker had received from Androteon, as the reason of his raising against him an action, *παρανόμων γραφὴν*, which was ruinous to his adversary if convicted. The same reason is stated in the oration against Timocrates, p. 70: 19. seqq. Now the hostility between Aeschines and Demosthenes was known and avowed: and the charge here brought against Aeschines is, that he was really from secret enmity, seeking the ruin of Ctesiphon; while he made his enmity to Demosthenes the ostensible reason of his present action. With due deference to such names therefore, I cannot agree with Seager in his interpretation of *προσταται*. Class. Journ. Vol. xxvii. p. 51. "προσταται, prætendo, prætexo." H. Steph. in Thes. hoc loco citato. "Susceptæ omnino causæ nostras iniuricitiæ prætendit." P. Foulkes et J. Freind. Atque Aeschines non obtenu in Demosthenem odii accusabat Ctesiphontem; sed contra, accusationis hujus obtenu Demosthenem p̄tebat; ut, *ulciscendi inimici causa*, (inquit Cic. De opt. gen. Or.) nomine *Ctesiphontis judicium fieret de factis famaque Demosthenis*. Multo enim plura in Demosthenem quam in Ctesiphontem dixerat Aeschines: nor with Schæfer. "Est (προσταται) i. q. πρόφασιν ποιεῖται, intelligendum illud de causa vera, non de prætextu. Conf. p. 192. 8. s." though I allow that in the place to which he refers πρόφασις signifies the reason not the pretext.

## 32 An obscure passage in Demosthenes explained.

Understood in this sense, which requires no forcing or twisting of any phrase, I do not hesitate to say that there is not a clearer, more consistent, or more argumentative passage in Demosthenes. It is curious, as well as of some importance to remark, that a circumstance apparently so slight as placing the emphasis on the wrong word of a sentence, has not only altered the sense of that sentence itself, but has obscured and rendered suspected a piece of the clearest and most natural reasoning. Had Demosthenes happened to omit the epithet *ἀξιαρ* to *δίκην*, it seems that obscurity or difficulty would hardly have been found in this passage.

The explanation given above, leads me to put a sense different from any I find suggested on another disputed phrase nearer the beginning of this oration, p. 226. 19. οὗτος δ' ἐκ περιουσίας μου κατηγορεῖ. ἐκ περιουσίας i. e. τοῖς ἔξωθεν λόγοις χράμενος.—“ His accusations of me are irrelevant to the prosecution of Ctesiphon.” That Demosthenes was a bad man and perfidious counsellor, was a good reason why the senate or people should have refused to grant the crown, but the topic was irrelevant to the action against Ctesiphon *τῇ παρανόμῳ γραφῇ*. And this seems to stand better in opposition to ἀλλ' ἔμοὶ μὲν— which Suidas rightly fills up ἔγώ μὲν περὶ τῶν ἐσχαρῶν κινδυνεύω. “ While I am in danger of losing your favor by these charges, they are altogether extraneous and unnecessary to the attempt to establish against Ctesiphon the guilt of having moved an ILLLEGAL measure. That must be proved from the comparison of existing laws ; in accusing me he has gone out of his way.”

I should be obliged to you, or any of your correspondents to explain a phrase, which I find obscure, but of which the interpreters take no notice, p. 227. 16. οὐ μόνον τῷ γράψαι (τοὺς νόμους) κυρίους φέτο δεῖν εἶναι.

H. L.

*Manor of Ecclesmachan, Feb. 1827.*

G O D O F R E D I   H E R M A N N I  
D E P A R T I C U L A   à v   L I B E R P R I M U S .

PART II. — [Continued from No. LXVIII.]

X.—De àv cum indicativo in se non facta.

**E**XPLICUIMUS indicativi cum particula àv consociationem eam, quae quod impletae conditionis notionem continet, ad rem factam referunt. Nunc dicendum est de altero genere, quod quoniam ad conditionem non impletam spectat, àd rem quae non est facta referatur necesse est. Significat, enim id, quod fieret, si impleta esset conditio, non sit autem, quia non est impleta. Hoc genus cui imperfecti tantum et plusquam perfecti et aoristi proprium sit, supra dictum cap. vi. monitumque, si aliam vim habere videatur, quam in re facta, id videri tantummodo, non esse, quia differentia omnis non in indicativo et particula, sed in eo sit posita, utrum de impleta an de non impleta conditione sit cogitandum. Quare ubi neque adjecta est conditio non impleta, neque apparet intelligendane sit an non, ibi prorsus ambiguum manet, quomodo verba interpretari debentur. Ut apud Aristophanem in Pace v. 1198.

δῶ φίλτατ', δῶ Τρυγαῖ', δού' ἡμᾶς τάγαθά  
δέδρακας, εἰρήνην ποιήσας· ὡς προτοῦ  
οὐδεὶς ἐπέτατ' ἀν δρέπανον οὐδὲ κολλάθον.

Perinde est, sive vertas, *antea nemo forte emebat saltem collybo*, sive dicas, *nemo emisset*, si scilicet collybo venalis fuisse.

Videamus jam usum ipsum. Et primo quidem apud epicos, Homerus Od. B. 184.

οὐκ ἀν τόσπα θεοπροπέων ἀγύρευεν.

*Non dices.* Et E. 39.

πόλλα, δού' ἀν οὐδέποτ' ἐκ Τροίης ἔξηρατ' Οδυσσεύς,  
εἴτερ ἀπήμαν ήλθε, λαζάν ἀπὸ ληίδος αἰσταν.

Potuit hic etiam εἰ κεν λει. Sic enim loquuntur veterimi, Illiad. Ψ. 526.  
εἰ δέ κ' ἔτι προτέρω γένετο δρόμος ἄμφοτέρουσιν,  
τῷ κέν μιν παρέλασο', οὐδὲ ἀμφίριστον έθηκεν.

Et in illo versu apud Herodotum l. 174.

Ζεὺς γάρ κ' ἔθηκε νῆσον, εἰ κ' θεούλετο.

Et cum pronomine : Odyss. N. 205.\*

ἔγα δέ κεν ἄλλον ἔρισθενέων βασιλήων  
ἔξικμην, θι κέν μ' ἔφιλει καὶ ἔπειτα νέεσθαι.

Non necessarium erat alterum κέν. Nam oratio, quae suspensa est ex alia si intentia, verbi modo servato non indiget repetitione particula. Quin recentiores etiam adspersantur repetitionem hujusmodi. Nec repetit Homerus Odyss. Δ. 178.

οὐδέ κεν ἥμεας

ἄλλο διέκρινεν φιλέοντε τε τερπομένω τε,

πρίν γ' θτε δὴ θανάτῳ μέλαν νέφος ἀμφεκάλυψεν.

*Nihil nos diremisset, ante quam προς οcculuisset.* Nam si primaria sententia conditionalis est, non possunt non omnia conditionalia esse, quae pendent ex ea. Secus est, ubi sententia principalis sine conditione est, ut Odyss. T. 25.

δμωὰς δ' οὐκ εἶας προβλωσκέμεν, αἱ κεν ςφανον.

*Non sisisti exire uncillas, quae, si exiissent, lucem suissent præbiturae.* Hic si omisisset particulam, prebuisse illas lucem dixisset.

Recentior usus eo tantum ab epico differt, quod particulam àv in secundaria sententia non aliter, quam si necessaria est, addit. Temporum ratio eadem est. Ac primo imperfectum plerumque referunt ad praesens. Aristophanes Eccl. 151.

ἔβουλομην μὲν ἔτερον ἀν τῶν ήθαδῶν  
λέγειν τὰ βέλτισθ', ίν' ἔκαθημηθεῖσυχος·  
νῦν δ' οὐκ ἔστω.

Sæpe vero etiam ad præteritum, ejusmodi quidem, quod diurnitatelem aliquam vel repetitionem facti continet. Herodotus i. 68. ἡκούσιον, ὃ ξένες Λακων, ἐπερ εἶδες τάπερ ἔγώ, κάρτα δικαιοῦμεν. *Miratus essem.* Ita cap. 170. iii. 25. v. 48. viii. 30. Aristoph. Nub. 1056. Antiphon p. 625. 641. 645. 688. 716. 718. 721. 733. 734. Di-marchus p. 10. Lycurgus p. 179. Andocides p. 12. 50. Isaeus p. 53. Iysias p. 171.

Plusquamperfecti non obscura ratio est. *Aeschines p. 613.* sequ. καὶ λατι αἱ φύσιαι αὐτῷ ἐγένεντο εἰ δὲ μία μόνον μετέπεσεν, ὑπερώριστ' ἦν, η ἀπέθανεν. *Antiphon p. 689.* εἰ μὲν γὰρ ὅποι τῶν παληγῶν ὁ ἀνήρ παραχρῆμα ἀπέθανεν, ὥπ' ἐμοῦ μέν, δικαῖος δὲ ἐτεθνήκει. *Andocides p. 42.* εἰ γὰρ ἥλθεν, ἐδέσετ' ἦν ἐν τῷ ξύλῳ. *Demosthenes p. 242.* ἐπειδιόν γε ὑμᾶς αὐτὸν πάλαι ἦν ἀπολάλειτε. Ita codd. et grammaticus in Bekkeri Anecd. p. 126, 33. Nam prava quorumdam librorum scriptura ἀπολάλετε, quam Matthiae in gr. Gr. §. 509. 5. 6. pro genuina habebat, addito ἀν ferti nullo modo potest. Ac vel apud Scholiastam Aristidis T. ii. p. 143. quem locum Lobeckius ad Ajacem p. 235. adhibuit, εἰλήφει ἦν haud cunctanter pro εἰληφει ἦν reponi debebat. Alia plusquamperfecti cum ἦν conjuncti exempla apud Demosthenem exstant p. 652, 21. 660, 20. 667, 12. 680, 27. 726, 29. 855, 27. 867, 1. 889, 20. 901, 11. 916, 10. 1018, 14.

Aristus plerumque de præterito tempore usurpatū, ut apud Aristophanem Rau. 732.

οἵσιν ἡ πόλις προτοῦ

οὐδὲ φαρμάκοισιν εἰκῇ βαδίως ἔχρησταν.

Quum vero ad præsens tempus refertur, cst illud de eo, quod cito perficitur, intelligendum. Ita apud Sophoclem OEd. R. 1438. quum Εδίπους dixisset, βίψον με γῆς ἐκ τῆσδε δοσον τάχιστα, Creon respondet:

ἔδρασ' ἦν, ἐν τοῦτον τοθί ἦν, εἰ μὴ τοῦ θεοῦ  
πρώτιστον ἔχρηξον ἐκμαθεῖν τί πρακτέον.

*Facerem.* Apud Herodotum i. 12. Adrastus non libenter se regis jussa facere ostendit his verbis: ὁ Βασιλεὺν, ἄλλως μὲν ἔγωγε ἦν οὐκ ήταν ἐκεῖλον τυράννος· οὐτε γὰρ συμφορῇ τοιῆσδε κεχρημένον εἰκός ἐστι ἐς δημήτην τοιόν πρήστοντας λέναι, οὐτε τὸ βούλεσθαι πάρα, πολλαχῆ τε ἦν ἴσχουν ἐμαυτόν. Male et contra sententiam loci novissimus editor ἀντίχοιν dedit. Imperfecto utitur propter illud πολλαχῆ: ante, ubi semel capiendum consilium in mente habuit, ήταν posuit. Nonnum enim, mea sententia, vicit Buttmannus, ήταν imperfecti formam esse. *Cristophorus Av. 786.*

ἀντίχ' ὑμῶν τῶν θεατῶν εἴ τις ἦν ὑπόπτερος,  
εἴτε πεινούσι τοῖς χοροῖς τῶν τραγῳδῶν ἤχθετο,  
ἐκπτύμενος ἦν οὖτος ἡρίστησεν ἐλθων οἰκαδε,  
κατὰ οὐκ ἐμπλησθεῖς ἐφ' ήμάς αὐθίς ἦν κατέπτετο.

Sed quod statim sequitur,

εἴ τε Πατροκλείδης τις ὑμῶν τυγχάνει χεζητῶν,  
οὐκ ἦν ἔξιδιστεν εἰς θαιμάτιον, ἀλλ' ἀνέπτετο,

nescio an dictum sit vere de re præterita, quum factum quid hujusmodi esse a Patroclide significet.

De futuri satis constat ἔμελλον et ἔμελλησε usurpari eo, quod ipsa hujus verbi tempora indicant discimine. Sed est etiam ubi sine hujus verbi accessione futurum tempus respiciatur, ita τινέν, ut, r-ece explicata sententia, res ad præsens vol ad præteritum tempus redcat. Ut apud Antiphontem p. 778. οὐδέποτε ἡθελσαν ἔθειν ἐπ τούτῳ τὸ δίκαιον, εἰ εἰδότες ὅτι οὐκ ἦν τούτοις κατ' ἐμοῦ ἔλεγχον ἔγγυητο οὗτος, ἀλλ' ἐμοὶ κατὰ τούτων, ὅτι οὐδὲν δίκαιον οὐδὲ ἀλήθης ἦτιώντο. Potuerat dicere εἴδότες οὐκ ἦν τούτοις γενήσεσθαι ἔλεγχον. Nunc quenammodo loquutas est, hoc dicit: *poluerunt eu via uti, quia, si id fecissent, non mihi ea, sed ipsis nocuis-set.*

Sed in his omnibus quum nihil difficultatis sit, alias potius loquendi formulas consideremus. Ac primo quidem sententias, quae ἦν pronomini relativo junctum habent. Apertum est autem, si qua sententia, quae ipsa per se conditionem non impletam contineat, reliqua orationi adnectatur, properte ἦν adjici. Ut apud Herodotum i. 86. Croesus, interrogatus quis sit quem appolleret, respondet: τὸν ἦγε πᾶσι τυράννοισι προειμπορεύειν χρημάτων ἐς λόγους ἀλέσειν. Demosthenes p. 536, 25. οὐδὲ δὲ τούτῳ μὲν οὐκ ἐποίησεν, ἐν φ' τὸν δῆμον ἐτίμησεν ἦν. P. 914, 19. ξέτιν οὖν, ὃ κανδρες δικασταὶ, οὗτος δὲ κανθρωπος ἡ γενήσεται ποτε,

νος ἀντὶ δισχιλίων ἔξακοσίων δραχμῶν τριάκοντα μνᾶς καὶ τριακοσίας καὶ ἔξικοντα ἀποτίνειν προείλετ' ἄν ; P. 111Γ, 21. ἔστιν οὖν ὅστις ἀν τοῦ ξύλου καὶ τοῦ χωρίου καὶ τοῦ γραμματέου τοσαύτην ὑπέμειν φέρειν μίσθωσιν ; ἔστι δὲ ὅστις ἄν, διὸν ὡφειλήκει τοσαύτα χρήματα ἡ τράπεζα, τούτῳ τὰ λοιπὰ ἐπέτρεψεν ; Εἰ εὐηνόπως. Ιδειν p. 440, 1. ἔστιν οὖν ὅπως ταῦτ' ἄν, ἔκεινα πγρειρηκώς, δὲ αὐτὸς ἀνήρ μη διαφαρεῖς ἐτόλμησεν εἰπεῖν ; Euripides Iph. Taur. 385.

οὐκ ἔσθι ὅπως ἔτεκεν ἀν ἡ Διὸς δάμαρ

Λητὸν τοσαύτην ἀμαβίαν.

Mire hanc formulam mutavit Herodotus viii. 119. εἰ γὰρ δὴ ταῦτα οὕτω ἐρήθηται τοῦ κυβερνήτεω πρὸς Σέρεξα, ἐν μυρίσιῃ γνώμῃσι μήνη οὐκ ἔχω ἀντίξουν μὴ οὐκ ἀν ποιῆσαι βασιλῆα τούնδες ταῦς μὲν ἐκ τοῦ καταστρόματος καταβιβάσαι ἐς κοιλην ὑῆα, ἔντας Πέργας καὶ Περσέων τοὺς πρώτους· τῶν δὲ ἐρετίων, ἔντων Φοινίκων, θκως οὐκ ἐν ἵστον πλῆθος τοῖς Πέρσησι ἔξεβαλε ἐς τὴν Οὐδασσαν. Nam pro οὐκ ἔστι hic ad μὴ οὐκ ἀν ποιῆσαι refertur ὅκεις.

Commemoranda hic est etiam formula οἵδ' ὅτι ἄν, εἰ οἵδ' ὅ τι ἄν. Aristophanes Ach. 555.

ταῦτ' οἵδ' ὅτι ἄν ἔδρατε.

Ach. 1221.

ἄρα γ' οἴσθι ἥτι  
δικαιότατ' ἀν ληφθείσα πασῶν Ἱρίδων  
ἀπέθανες, εἰ τῆς ἀξίας ἐτέγχανες ;

Antiphon p. 712. εἰν γὰρ οἵδεις ὅτι οὐδεὶς ἀν ἥν ποι., δις ἔκεινον τὸν ὄρκον διομοσάμενος ἐμοῦ κατεμαρτύρησεν. Dinarchus p. 10. ἐφ' οἷς οὐκ οἵδ' ὅ τι πότερον ἀν ἐποιεῖται, εἰ συνέβη κατορθῶσθαι αὐτῷ ἡ συνεθούλευσεν. Demosthenes p. 1038, 4. εἰ μὴ γὰρ οὗτος ἥμιν σαρφὸς διώριστος τὸ πρώτον δεὶ ποιεῖν τοὺς ἀντιδεδωκότας καὶ τὶ δεύτερον, καὶ τάλλα δὲ ἐφεῆς, οὐκ οἵδ' ὅποι προῆλθεν ἢ τουτοῦ Φαινίκου τόλμα. Interdum ἀν εἰταν̄ praeedit in hac formula, ut apud eundem p. 1103, 20. ἔγω γὰρ αὐτὸς οὐκ ἀν οἵδ' ὅ τι ἀλλο ἔλχον ψηφίσασθαι, τῶν πεπραγμένων μὲν οὐδὲν εἰδὼς, τὰ δὲ μαρτυρούμενα ἀκούων.

Sed ubi sententia ista ex alia sententia, in qua jam inest conditio non impleta, pendit, non additur ἄν, et recte quidem. Nam quia primaria sententia natura est, eadem est etiam pluraque sicutem, eorum, quae ex ea apte sunt. Lycurgus p. 165. (242. Bekk.) κατὰ τοις ἱερούς τοὺς χρόνους, ὁ κύρρες, τις οὐκ ἀν τὴν πόλιν ἡλεῖσθεν, οὐ μόνον πολίτης, ἀλλὰ καὶ ξένος ἐν τοῖς Κυπροσθεν χρόνοις ἐπιδεδημηκώς, τις δὲ ὅτι οὐτος οὐ μισθίσμας τοτε : μισθίνας, δοτις ἐδυνήθη ἀν ἀτακτον ἐντὸν ὑπομεῖνας ἰδεῖν ; Necesse illud ὅστις ἐδυνήθη ἀν dictum est, quia sine conditione dictum erat id ex quo hoc pendit: quis tanta in circuitu adiutorio fuit, ut militiam detrectavisset? Sed ubi ita mutaveris, ut conditio in principalem sententiam recipiat, τις ἀν ἥν μισθίσμος, jam siue ἀν dicendum erit ὅστις ἐδυνήθη. En exempla. Demosthenes p. 705, 26. ἐν ἀν αὐτοῦ τις ἐποιεῖτο κατηγόρημα, δι τι δῆπος τοιτ' ἄν. Epicurus in Ep. ad Herodot. C. p. 3. εἰ μὴ ἥν δὲ κενὸν καὶ χώραν γαλ γναφῇ φύσις ὑνομάζομεν, οὐκ ἀν εἶχε τὰ σώματα ὅπου ἥν, οὐδὲ δὲ ὃν ἐκινεῖτο, καθάπερ φαίνεται κινούμενα. Ibidem 8. p. 4. εἴτε τὸ κενὸν ἥν ὠρισμένον, οὐκ ἀν εἶχε τὰ ἀπειρά σώματα ὅπου ἐνίστη. Non debet recipi Scaligeri conjectura ἀν ἔστη, quam et grammatica repudiat, et usus Epicuri, ut qui hoc ἔστημα vocet in Ep. ad Pythocl. 9. p. 31.

Eadem ratio est particularium finalium, ut ὅφρα, ὡς, ὅπως, ἵνα. Aristophanes Eccl. 151.

ἔβουλόμην μὲν ἔτερον ὃν τῶν ηθάδων  
λέγειν τὰ βέλτισθ', ἵν ἔκαθήμην ήσυχος.

Vide Vesp. 961. Illud notandum, hanc constructionem indicativi siue particula ἀν de more usurpari, ubi sententia principalis sive addito ἄν, sive non addito, conditionem non impletam continet. Eschylus Prom. 746.

τι δῆτ' ἐμοὶ ξένος, ἀλλ' οὖν ἐν τάχει  
ἔρθιψ' ἐμαυτὴν τῆσδε ἀπὸ στύφλου πέτρας,  
ὅπως πέδῳ σκῆψαστα τῶν πάγων πόνων  
ἀπηλλάγην ;

Exempla quædam dedit Matthiæ in gr. Gr. §. 520. not. 5., qui tamen neque Eurip. Phœn. 218. afferte debet, quo in loco ἵνα non ut, sed ubi significat, ne-

que Platonis locum in Menono ita truncatum apponere, ut Plato in genitibus aliter quam licet loquutus videatur. Integer locus hic est p. 89. B. καὶ γάρ οὐ που καὶ τοῦ δὲ εἰ φύσει οἱ ἄγαθοι ἐγίγνοντο, οὗτοι πον οὐκ οἱ ἐγίγνωσκον τῶν νέων τοὺς ἀγαθούς τὰς φύσεις, οὐδὲ ημεῖς ἀντὶ παραλαβώντες ἑκέναν ἀποφράντων ἐφυλάττομεν ἐν ἀκροτύλει, κατασημηνάμενοι πολὺ μᾶλλον οὐ τὸ χρυσόν, ἵνα μηδεῖς αὐτὸν δέ-  
φειρεν, ἀλλὰ ἐπειδὴ ἀφίκουστο εἰς τὴν ἡλικίαν, χρήσιμοι γίγνονται ταῖς πόλεσιν.  
Apertum est, expressam esse in principali sententiā conditionem non impletam.  
Quod si quas per oblique adiuncta est sententia, iterum habet τὸν factum id est eo, quod non prius ex priore sententia, sed sola per se constat. Quod autem in fine mutatur verbī modus, id recte quidem observat Buttmannus sicut propter praegres-  
sum ἀφίκουστο, sed non explicuit tamen. Nimirum non recte dixisset Plato ἐπειδὴ  
ἀφίκουστο, quod sic indicasset, non fuisse illos ad justam atatem pertinentes.  
Quod si participio usus esset, recte dixisset ἀλλὰ ἀφίκουσιν εἰς τὴν ἡλικίαν χρησι-  
μοι ἐγίγνοντο. Nec non potuit ἐγίγνονται dicere, quamvis praecesso ἀφίκουστο.  
Euripides Inone apud Stobaeum lxviii. 12.

χρῆν γάρ τῷ εὐτυχοῦντά γ' θεὶ πλείστας ἔχειν  
γυναῖκας, εἴτεροι καὶ τροφὴ δύοις παρῆν,  
ὡς τὴν κακὴν μὲν ἐξέβαλλε δωμάτων,  
τὴν δὲ οὐδαν ἐσθλὴν ήδεως ἐσώζετο.

Ita, nisi fallor, scribendum: nam male vulgo εἴτερον. Sed boni libri δὲ omittunt. Heathius ἐξέβαλλ' δὲ scribendum putabat, quod vituperat, jure quidem, sed pa-  
rūm exploratam habens hujus rei rationem Valckenarius in diatr. de fr. Eurip. p.  
176. quod etiam Brunkio accedit, quem vido de hac constructione ad Esch. Prom.  
155. ad Eurip. Hec. 214. ad Apollon. Rhod. i. 281. Explicui ad Viger. p. 791. et  
851.

Noli vero putare, non licere omnino in hoc genere loquendi particulis finalibus addere δὲν. Immo necessaria aliquando ejus adjectio est. Nam ubi non quid fuisset, sed quid potuisse fieri indicate volumus, necessaria est particula. Demosthenes p. 819, 14. πρῶτον μὲν γάρ εἴτερος ὁ ἀληθῶς τάπτα μὲν ἀμαρτόρησεν, οὐκ δὲν νῦν ἔξαργος ήν, ἀλλὰ τότε εὐθὺς ἐπὶ τοῦ δικαιοστηρίου, τῆς μαρτυρίας ἀναγγειω-  
σκομένης, ἥντικα μᾶλλον ἈΝ αὐτὸν δὲν οὐν ΟΦΕΛΕΙ. Hic δὲν positum, ubi ad pri-  
mum adspectum abesse debebat. Recte vero posuit: *ubi ei plus quam nunc pro-  
desse potuisse*. Omissa particula sensus foret: *ubi plus pro-  
potuisse*. Quia particu-  
larum finalium, eadem etiam conditionalium ratio est. Nam non aliter illis  
additur δὲν, quam ubi necessarium est. Est autem necessarium tribus potissimum  
modis. Primo, ubi non simpliciter dicendum est *si esset* de eo quod non  
est, sed *si posset esse* de eo quod non modo non est, sed no potest quidem esse.  
Demosthenes p. 1229, 22. ἐπὶ τούνναν ὑπερστέλλει τὴν κρατίστην ἔλαβον, πολλῷ  
πλείστον ἀργύριον δόντος. οὗτοι δὲ εἰ μὲν εἴχον τὸν χειρὸν δὲν ήμων, οὐδὲν δὲν ήμων. νῦν δὲ οὐδὲ δύοανταν τὸ μερισθωταί, περὶ τοῦ πλεονὸς ἀντιλέγοντες.  
Ita libri quidam, recte, ut mihi videtur. Alii omittunt δὲν. Si hī, inquit, remiges  
habituri fuissent multo deteriores, non mirum foret. Omissis δὲ dicere, si hī, ha-  
buerint remiges deteriores: ut oppositum foret, at non habuerunt deteriores. At  
habuerunt illi nullos omnino. Itaque appetit duplice inesse conditionem, ut,  
quuin altera, quia in principali sententiā δὲν est, carere ea particula potuerit,  
altera eam requirat. Pleas enim omnia si dicas, hæc habebis: *si illi habuerint  
remiges, non foret mirum, si hi remiges deteriores fuissent*. Alter modus est, quum  
in principali sententiā non inest conditio non impleta. Nam si tum non ad eī ad-  
deretur δὲν, nescires utrum de re vere facta, an de cogitata sermo esset. Domo-  
sthenes p. 1201, 18. εἰ τοίνου τοῦτο λαχυρὸν δὲν ἀν τούτῳ πρὸς ὅμας τεκμήριον,  
ὅτι ἐξεδίδου τὸν Αἰσχρίων, δὲν πεμφθῆναι φημι ὑπὸ τούτου, μὴ λαβεῖν τὰς φίδλας  
παρὰ τοῦ πατέρος τοῦ ἐμοῦ, καὶ τὴν μνᾶν τοῦ ἀργυροῦ δωνέσσθαι, καμοὶ γερέσθω  
τεκμήριον πρὸς ὅμας δὲν τοιειδάς με ἀληθῆ ἐγκαλοῦντα οὐ τολμῆ τὸν Αἰσχρίων πα-  
ραδοῦνα. Dinarchus p. 39. (189. Bekk.) εἰτε οὐ δεινός, δὲν Ἀθηναῖοι, εἰ, δὲν μὲν  
εἰς ἀνήρ ἔφησε Πιστίας, Ἀρεοπαγίτης δὲν, ἀδικεῖν με, καταψευδόμενος καδμοῦ καὶ τῆς  
Βουλῆς, ταχινός εἰς δὲν τὸ ψεῦδος τὴν ἀληθείαν μᾶλλον, καὶ διὰ τὴν ἀσθένειαν τὴν  
τότε καὶ τὴν ἐρημαίαν τὴν ἐμήν ἐπιστένθησαν αἱ κατ' ἐμοῦ ψευδεῖς γεγνόμεναι κατα-  
σκεναι. Si dixisset εἰτε οὐ δεινός δὲν ημεῖς omittere δὲν in sequentibus debuisset.  
Antiphon p. 760. (88. §. 29. Bekk.) κατεῖται δεινός, εἰ οὐ αὐτοὶ μὲν μάρτυρες τού-

*τοὺς δὲ πιστοὺς μαρτυροῦντες πιστοὶ οἵστιν, ἔμοι δὲ μαρτυροῦντες ἄπιστοι οἴστοι.* καὶ εἰ μὲν τάντα μὴ παρεγένοντο μάρτυρες, ἔγω δὲ παρειχόμην, ἐπέρους δέ τινας, εἰκότως δὲ νοὶ τούτων λόγοι πιστότεροι οἵστιν τῶν ἑμῶν μαρτύρων. Hoc in loco ambo modi, de quibus dictum, conjuncti sunt. Nam illa, εἰ τούτοις δὲν μαρτυροῦντες πιστοὶ οἵστιν, εἰ εἰκότως δὲ πιστότεροι οἵστιν τῶν ἑμῶν μαρτύρων, dicta sunt, quia nulla est conditio non impleta in primaria sententia δεινόν ἔστιν. Hoc autem εἰ παρειχόμην ἦν, ubi non recte a Bekkero cum duobus codi. omissum est ἦν, propterea dictum est, quia duplice habet conditionem. Sensus hic est: *malum vero, si iudicem testes pro illis testantes fide digni essent, pro me autem nullam fidem habebunt; et, si omnino non affuerint testes, ego autem exhibitus fuisset, vel qui affuerint non exhibuissem, sed alios, ipsorum dicta plus fidei quam mei testes habuissent.* Adde conditionem non impletam principali sententia, et videbis ita dici debere: *κατοιδεινόν δὲν ην, εἰ οἱ αὐτοὶ μάρτυρες τούτοις μαρτυροῦντες πιστοὶ οἵστιν, καὶ—εἰκότως οἱ τούτων λόγοι πιστότεροι οἵστιν τῶν ἑμῶν μαρτύρων.* Hinc judicari poterit de loco Demosthenis p. 260, J. καὶ τις οὐκ ἀπεκτενέ με δικαίως, εἰ τι τῶν ὑπαρχόντων τῇ πόλει καλῶν λόγῳ μόνον κατασχύνειν ἐπεχείρους; Codd. quidam ἐπεχείρησαν. Recte omittunt particulam alii codi. et Plutarchus p. 542. A. Tertius denique modus, quo ἀν additur, is est, quum in oratione ex pluribus membris composita, praecepsit sententia carens conditione non impleta, licet ejusmodi conditione in principali sententia insit. Nam non posset intelligi, de re non vera, sed cogitat se monere esse, si praecedentia rem factam continent. *Aeschines p. 107. (329. §. 85. Bekk.) οὐκοῦν ἀποτοπὸν δὲν εἶη, ὁ Ἀθηναῖ, εἰ μηδὲν μὲν ἑμοὶ λέγοντος αὐτοῦ θυάτερη τῆν ἐπωνυμίαν τῶν ἥρων δὲν σύνιστε τούτῳ, ἑμοῦ δὲ λέγοντος ἐπιλέγησθε, καὶ μὴ γενομένης μὲν κρίστες περὶ τοῦ πράγματος ήλω ἦν, γεγονότος δὲ ἐλέγχου ἀποφεύγεται.* Apertum est, si hic abasset ἦν, <sup>o</sup>sensum fore, si hic causa cecidit, non si cecidisset.

XI.—*De omissa particula ἀν unirerse.*

In communi scriptorum usu multo saepius omissa particula ἀν dubitationem excitavit viris doctis, quam adiuta, quum multi, quod plerumque fieri viderent, ubique faciendum fuisse existimat. Quia opinione nihil in arte critica cogitari potest perniciosius. Quarrendum est potius, utrum quid necessario, an usu quodam et consuetudine fiat, omninoque causas prius investigandas sunt, quum regulæ constituantur. Et hac quidem in re, in qua nunc versanar, illud ante omnia videndum est, quid sit, quod dicimus omitti particulam. Potest enim duplice intelligi. Nam aut nihil mutari sententiam putamus detractione particulae, aut mutari quadam ratione. Quod si nihil mutari sententiam voleamus, recte quidem loquimur, quum omitti particulam dicemus, sed committemus tamen aliiquid absurdum, quia, si particula aliiquid tamen significat, nihil eam significare necesse esset, si perinde esset, utrum addoretur an omittatur. Sin, mutari omissione particulae voleamus sententiam, omitti particulam non recte dicemus, quia, ubi non illud significandum est, ad quod opus est particula, abesse eam necessarium est, ut non omitti, sed non venga esse dicenda sit. Itaque quum utrovis modo absonum sit, omissam dici particulam, videndum an tertia quedam ratio relinquatur, qua jure dici possit omitti. Est vero ita. Nam mutari sententiam quum dicimus, aut plane aliud quid dicere, eum qui loquitur indicamus, aut idem quidem, sed cum levi aliquo et quod non magni referat discrimine dicere. Et hoc quidem quum sit, ut sententia maneat endem parumque intersit, utrum addatur an omittatur ἦν, tum vero recte licebit omissionem dici. Itaque hanc omnem disputationem in duas partes dividimus, quarum in priora de particula necessario omissa, i. e. ne ponenda quidem, in altera de non necessaria ejus omissione dicemus.

XII.—*De indicativo particula ἀν necessario omissa.*

VULGARIS est opinio, verba quædam, ut ἀφελον, ἔμελλον, ἔχρην, ἔδει, προσῆκε, et alia, carere posse particula adjectio[n]e, et nisi semper, tamen plerumque ea carere. Videl Mathiae gr. Gr. §. 510. b. et quom ille laudat Schafurum Melet. cr. p. 130. seq. de χρῆν et ἔμελλον dissidentem. Non temere hoc fieri, sensisse

videtur Matthiae §. 508. not. 1. sed debebat eam rationem amplius" persequi, præsertim quum ita simplex et plena sit, ut non possit non statim cuivis apparere. Neque enim ullum horum verborum est, quod non aut sepe aut aliquando certe particulam à tam necessario requirat, quam alibi adsperrnetur. Nam ubicumque aliiquid, etiam sine conditione verum est, commenroratur, abesse debet particula: ubi autem aliiquid nominans, quod non nisi certa conditione verum est, necessaria est particula: adjectio. Intelligitur id arte in ex opposito. Nam quod sine conditione verum est, ei non licet opponi, non esse verum: quod autem certa tantum conditione verum est, ei recte oppones, non esse, sublata conditione. Declarabo rem exemplis. Sophocles El. 1505.

χρῆν δ' εὖδής εἶναι τὴνδε ταῖς πᾶσι δίκην,  
ὅτις πέρα πράσσειν γε τῶν νόμων θέλει,  
κτείνειν τὸ γὰρ κακούργον οὐκ ἦν ἢν πολύ.

Χρῆν dicit, quia oportere indicat sine conditione. Nec potest opponi ἀλλ' οὐ χρῆ: nam si oportet, quomodo potest non oportere? At non omnia sunt, quae oportebat. Itaque quod oportere potest, aliud est: ἀλλ' οὐκ ἔστι. Contingit non dicit, τὸ γὰρ κακούργον οὐκ ἦν πολύ, sed additum particulam. Nam illa tartum conditione non forent multi nefarii. Itaque oppositum est ἀλλ' ἔστι πολύ. Tam facile intelligetur, cur ea potissimum verba, quae vel necessitatē aliquam significant, ut ὄφελε, ἐχρῆν, ἔδει, προτῆκε, vel libertatem faciendi, ut ἔξην, ἐνῆν, vel veritatem rei, ut ἦν, ἔμελλε, sive si mē careant particulae accessione. Nam qua fieri oportet, vel licet, vel quae sunt aut futura sunt, plerumque simpliciter veritatem rei continent, ex nulla conditione subsensain. Attulit Matthiae §. 508. not. 1. Sophoclis hoc in OEd. R. 255.

οὐδὲ εἰ γὰρ ἦν τὸ πρᾶγμα μὴ θεήλατον,  
ἀκάθορτον ὑπάς εἴκος ἦν οὕτως ἔνν.

et Xenophontis Mem. Scr. ii. 7, 10. εἰ μὲν τοῖνυν αἰσχρόν τι ἔμελλον ἐργάσασθαι, θάνατον ἀντ' αὐτοῦ αἱρετέον ἦν. Utrumque recte dictum. Nam et non expiare cœdem, et turpe quid facere, impium erat, semperque impium est. Itaque tantum absit, ut haec auomalia quedam sit, quemadmodum Schæfero videbatur in Melet. cr. p. 55. ut certissimam legem habeat particulae omissione, cuius legis rationem non perspectam esse a Schæfero, manifesto probat adnotatio 86. p. 129. Neque enim ipsi verbo tribucundum est, quod particula cœdere potest, sed potest id tum deinde fieri, quum vel verbum ipsum non tantum auxiliare est, sed ideiū quod ἔξην significat, ut apud Demosthenem p. 656, 6. εἰ γὰρ μηδὲν εἴχετο τῶν ἀλλων λογίσασθαι, μηδὲ ἐφ' ὑμῶν αὐτῶν οὐτοὶ τε ήτε ταῦτα συνέναι, ἦν ίδειν παράδειγμα Ολυμπίου τούτουσι, οὐ τι πετομένες αὐτοῖς Φιλίππου πῶν αὐτῷ χρεῖται; vel ubi adjectivum accedit ejusmodi, quod aliiquid per se verum significat, ut non possit contrarium oppositum cogitari, ut in hac Sophoclis OEd. R. 1368. quod Schæferus afferit:

κρέσσον γὰρ θεθα μηκέτ' ὅν, ή ξῶν τυφλός,  
quod idem est atque κρέσσον ἦν μὴ ξῆν σε, ή τυφλὸν εἶναι et ibidem v. 1375.  
ἀλλ' ή τέκνων δῆτ' οὐκις ἦν ἐφίμερος.

Neque enim aut οὐ κρέσσον ἦν aut οὐκ ἦν ἐφίμερος opponi potest, sed opposita cogitantur, ut cœsus es: at cœres uispecie liberorum. Ita quic etiam Latini in hoc genere non conjunctivo, sed indicativo utuntur, licet, oportebat, aquam erat, et quæcumque sunt huiusmodi alia, dicentes. Ex quo apparet, neque in illis exemplis, quæ Schæferus p. 129. afferit, omitti potuisse εἰν, illud autem, quod p. 55. ex Iphig. Avl. 944. opposuit, placet non pertinere ad omissionem particulae, quia quod Achilles dicit,

ἔγω κάκιστος ἦν ἄρ' Ἀργείων ἀνήρ,  
ἔγω τὸ μηδέν, Μενέλεως δ' ἐν ἀδράστι,  
οὐσ οὐχὶ Πηλέως, ἀλλ' ἀλλοτορος γεγάδ,  
εἴπερ φονεύει τούτῳ δύναται σφ' πόσει,

hunc sensum habet: me ergo infirmum Argivorum et nullo loco habendum, Melanum autem virum putabat Argamemno, si meo nomine ad cœdem faciendam abutitur. Dionysius vero in Arte rhet. c. 4. p. 247, 9. ed. Reisk. ad quem locum illa adnotavit Schæferus, quum sic scripsit, ἷν μὲν οὖν καὶ παρὰ Σατφοῖ τῆς Ιδεας ταῦτης παραδείγματα, non est id recte Schæferus sic interpretatus: posse

*quidem etiam in Sapphicis exempla hujus formæ reperire.* Nam et εὑρεῖν, si illud voluisset scriptor, adducere debuisse, nec posses, sed poteras veri oportebat, quia non licet opponere, at non potes inventare. Recte vero loquutus est Dionysius, hoc volens. *in promptu erant exempla in Sapphicis, quibus uti poteram: sed nolo nisi uti.* Sed satis. Nilil enim opus exemplis, qua quis ex quovis scriptore millena possit colligere.

Talia potius afferre operae pretium est, in quibus additum sit ἀν, quoniam de ea i.e quidam dubitarunt. Est enim etiam illis verbis, que plerunque carent particula, necessario addenda, ubi contrarium illorum verborum in mente habemus. Demosthenes p. 525, 15. εἰ τοὺν ἀπέχρη τοὺς τοῖς Διωνυσίοις τι παιώντας κατὰ τούτους τοὺς νόμους δίκην διδόναι, οὐδὲν ἀν προσδεῖ τοῦ νόμου, ἀλλ’ οὐκ ἀπέχρη. Hic omnia ex conditione pendunt, et apte oppositum est, alibi propositum.

εἰ δὲ ἐξέφυσα τάσσε μὴ ματτῷ τροφιώς

τὰς πάθας, ή τὰν οὖν ἀν ἥμερον, τὰ σὸν μέρος.

*Non vicerem.* Cogitat enim ἀλλ’ εἰμι. Ηειοδοτος iii. 25. εἰ μὲν νῦν μαθῶν ταῦτα δι Καμβύστης ἔγνωσιμά μεν, αἱ ἀπῆται ὅπλων τὰ στρατὸν ἐπὶ τῇ ἀρχήθεν γενομένῃ ἀμάρταδι, ἦν ἐν σφόδρᾳ ἀνήρ. Scilicet nunc non fuit vir prudens. Demosthenes p. 24, 27. οὐδὲ θαυμάζω τοῦτ’ ἔγω τούναντον γὰρ ἀν ἦν θαυμαστόν, εἰ μηδὲν ποιῶντες ἡμεῖς ἀν τοὺς πολεμοῦσι προσήκει τοῦ πάντα ποιῶντος οὐδὲν περιῆμεν. Male hic codi. nonnulli omitunt ἀν. Nam oppositum est, ἀλλ’ οὐκ ἔστι θαυμαστόν, εἰ μηδὲν ποιῶντες τοῦ πάντα ποιῶντος μὴ πειρεύσθεα. Idem p. 40, 8. τοῦ γὰρ ἐκ τοῦ παρελθυσθότος χρόνου τὰ δέοντα οὐτοὶ συνεψούλευσαν, οὐκ ἀν νῦν τοῦ ἔτεος θυμελένεσθαι. Nempe oppositum est ἀλλὰ δεῖ νῦν. Χειρόποιον Αἰαν. v. 1, 10. εἰ μὲν ἡπιστάμεθα σαφῶς, ώτε ήξει πλοῖα Χειρόποιος ἄγων ίκανά, οὐκ ἀν ἔτεος ὃν μέλλω λέγειν. Addit oppositum Demosthenes p. 739, 24. ἀλλὰ νὴ Δια αἰσχρὸν ἵστω ἀν ἦν Ἀνδροτίνα δεδέσθαι η Γλαυκέτην η Μελάνωτον; οὐ μὰ τὸν Δία, οὐ ἄνδρες δικαστατα. Si quis alia exempla requirat, aliquot ex ipso Demosthene indicabo, apud quem quis ἀν cum ἥμηρα conjunctum inventiat, p. 40, 18, 74, 17, 97, 19, 108, 22, 112, 1, 124, 8, 145, 20, 168, 11, 317, 4, 350, 7, 370, 2, 372, 20, 374, 8, 375, 27, 410, 9, 431, 6, 545, 26, 569, 13, 575, 2, 583, 7, 652, 3, 20, 660, 9, 662, 28, 665, 21, 741, 29, 702, 3, 716, 7, 849, 15, 861; 24, 917, 22, 974, 11, 987, 2, 1020, 17, 1229, 24. et cum ἔχην p. 745, 26. cum ἔτει p. 813, 3, 1082, 6, 1313, 23, 1418, 10. prooxim. et cum ἀπέχρην p. 813, 4. Et ne desint exempla, in quibus omissa, uti debuit, particula est, non additam videbis apud eundem ad ἔτει p. 51, 5, 90, 1, 145, 10, 582, 2, 740, 19. ad ἔτην p. 52, 6, 354, 13, 379, 2. ad ἔχην p. 33, 11, 785, 15. ad ἔχρην p. 955, 20. ad ἥμηρ p. 230, 15, 260, 4, 355, 7, 379, 12, 395, 3, 5, 463, 21, 1016, 24, 1017, 21. ad προσῆκεν p. 900, 21, 948, 14. Ex utroque genere pauca libet adsciri. Dicit Demosthenes p. 97, 8. οὐδὲν quid factio opus esset exposuit: τοῦτ’ ἦν εὖ φρενούντων ἀνθρώπων ἐπηρεάζοντος δὲ καὶ διαφθείροντων τὰ πράγματα, δι νῦν οὐτοὶ ποιῶντο. *Hoc erat hominum sapientium.* Non potest enim opponi; at non est sapientium, sed ut non facitis. Idem p. 395, 11. κατοικει τάλλα δι ἀπαυτ’ ἀκολούθων τούτοις ἐπέπρακτο. εἰ τις ἐτείσετο μοι, οὐ γὰρ ἔγωγε οὐτως ἦν ἔλλων οὐδὲ ἔφρων, ὥστε χρήματα μὲν διδόναι, λαμβάνοντας δρῶν ἔτερους, οὐπε τῆς πρὸς ὑπᾶς φιλοτιμίας· οὐ δὲ ἔκει μὲν δαπάνης οὐτα τὴν πραχθῆναι, πολλῷ δὲ μείζονας ὀφελεῖς εἶχε τάση τῇ πόλει, ταῦτ’ οὐκ ἡβδουλήμην γενέσθαι. Initio posuit ἀν, quia oppositum est ἀλλ’ οὐ πέρακται. Mox vero omisit: neque enim oppositum cogitatur sui ita stultus, sed feci isti, et sapientius quidem. Idem p. 293, 12. καὶ εἰ νῦν τριῶν ἡμερῶν ἀπὸ τῆς Ἀττικῆς δόδον τῆς μάχης γενομένης τοσοῦτος κίνδυνος καὶ φόβος τερίστη τὴν πόλιν, τι ἀν, εἴπου πλησίον τῆς χώρας ταῦτη τοῦτο πένθος συνέθη, προσδακῆσαι χρῆν. Non enim oportuit, quia non est illud factum, quo facto oportuisset. Alia ratio est hujus loci p. 152, 5. εἰ μὲν οὖν ἀπαυτες ὀφελογοῦμεν Φίλιππον τῇ πόλει πολεμεῖν καὶ τὴν εἰρήνην παραβάνειν, οὐδὲν ἔτοι δύστη τὸν παριόντα λέγειν καὶ συμβουλεύειν, η διπλῶς ἀφαλέστατα καὶ βάστα ταῦτα δικαιούμεθα· ἐπειδὴ δὲ οὐτως ἀτόπιας ἔνιοι διάκεισται, διπλῶς πόλεις καταλαμβάνοντος ἕκείνου καὶ πολλὴ τῶν ὑμετέρων ἔχοντος καὶ πάντας ἀνθρώπους ἀδικοῦντος ἀνέχεσθαι τινῶν ἐν ταῖς ἐκκλησίαις λεγόντων πολλάκις ἔσθιμαν τινές εἰσιν οἱ ποιῶντες τὸ πόλεμον, ἀνθρώπης φυλάττεσθαι καὶ διωρθοῦνται

τερός τούτου. Videri potest hic addendum fuisse ἄν, quia opponi potest ἀλλ' οὐ δεῖ οὐδὲν ἀλλο λέγειν. Nihilominus recte omissa est particula. Neque enim sic intelligi hac voluit Demosthenes; sed quum velit Philippum ab omnibus hostem judicari, vehementerque improbat eos qui aliter sentiant, in haec sententiam loquitur: *si nemo nostrum dubitarē illum hostem esse, de eo tantum me dicere opus erat, quomodo repellendus esset: sed quoniam sunt qui aliter sentiunt, his occurrentem est.* Ita apparet jam non quid opus sit et quid non sit opus inter se opponi, sed quid ipse facturus sit. Aschines p. 153. (p. 355. §. 150. Bekk.) ἡ τοίνυν ἔξην αὐτῷ σωθῆναι μὴ τιμωρησανέψ τὸν Πατρόκλου θάνατον, ἀργυρούς μοι δὲ λέγει ἡ Θετίς. Potuisset quidem dici, quod quidam codd. habent ἔξην ἄν, quia licet Achi illi servari, si Hectorem non occidere, quod occiso illo jam non licet: sed non recte hoc diceretur, quia non quid licuerit ei, sed quid fecerit queritur. Itaque oppositum est ἀλλ' οὐκ ἐθουλήθη σωθῆναι.

Restant verba ὄφελον, ἔμελλον, ἔφην, ἐθουλήσων, de quibus aliquid adjicendum videtur. Atque ὄφελον modo quidem cur vix aliter quam sine particula ἄν possum inveniatur ex iis quas modis disputationis apertissimum est. Nam hoc verbum proprio *debebam* significet, inest in eo necessitatis significatio, ut, quod debebat fieri, non etiam fieri non debucit. Iliad. Z. 350.

ἀνδρὸς ἔπειτ' ὄφελον ἀμένονος εἶναι ἄκοτις,  
ὅς δέ τῇδε νέμεσίν τε καὶ αἰσχεὰ πολλά ἀνθρώπων.

Odyss. A. 217.

ώς δὴ γάρ γε μάκαρός νό τοι ζύμεναι νίδε  
δούρας, διν τετέσσαντος ἱοῖς ἐπὶ γῆρας ἔπειτμεν:

Nusquam potes opponere *at non debebam esse*, sed *at non sum*. Debebas enim nihil secius, eti. non est factum, quod fieri debebat.

Eadem ratio est verbi *λογεῖν*. Nam qui facturus quid erat, eum non potes dicere non fuisse facturum, sed non fecisse. Quod vero Latini dicunt *facturus esset*, nihil obstat quin Grace dicas *ἔμελλον τὸν ποιῆσαι*. Opponitur enim ἀλλ' οὐ μέλλω, *non sum facturus*. Sed cavendum ne, ubi ἀν cum infinitivo jungendum est, ad ἔμελλε trahas. Ut in Xenoph. Cyrop. iv. 3. 3. στὰς θτον ἔμελλεν ἀν ἔξασθαι τὰ λεγόμενα, i. e. ubi *futurum erat*, ut *εναυιτὶ dicta possent*. Vel apud Andocidem p. 11. (106. §. 21. Bekk.) φέρε δὴ τονν, Καὶ καὶ δ ταῦτη ἐθουλέσθαις, τοὺς φίλους ἀν οἴσθε ἡ ἐπιτρέπειν αὐτῷ μένεν ἡ ἔγγυησασθαι, ἀλλ' οὐκ ἀν παραιτεῖσθαι καὶ δεῖσθαι ἀπίσταν όπου ἀν ἔμελλεν αὐτὸς σωθῆσθαι, ἐμὲ τε οὐκ ἀπολείν: i. e. ubi *futurum erat*, ut et ipse serrari posset et me non perdere. Ceterum Schæferum in Melet. cr. p. 131. brevissim studio dixisse puto ἔμελλε fungi vice particula ἄν, atque ἔμελλε δύστομασθαι esse quod εἴτ' ἄν. Nam ut sèpe hæc permutare possit, ut in illo versu, de quo disputat, Orphei in Argon. 1257.

ἢ τάχα καὶ δύστοθ' Ἀργὸν κατὰ βένθος ἔμελλεν.

tamen hoc significat *peritura erat*, illud autem *periisse*. Illo quidem in versu si Schæferum scribi jussisset,

ἢ τάχα καὶ δύστοθ' Ἀργὸν κατὰ βένθος ἔμελλεν,  
multo id magis probarem, quam quod vulgatum ἔξοχον ἄλλων  
epicorum more, de quo supra dictum, ita potuerat adjici, ut *forte* significaret. Vulgatum vero quum ego in adnotacionibus ad Orpheum propterea rejeci, quod epica oratio καὶ τάχα postularet, miror me nescire visum esse Schæfero, quod vel puei sciunt, ἢ τάχα sapissime apud epicos legi; non autem vidisse eum, has voces, quod initio novæ orationis faciendo, non continuande orationi inserviant, a me esse vituperatas. Illoc ergo refutare debebat, si defendere vellet vulgatum.

Parum differt etiam *ἔφην*. Homerus Od. Δ. 171.

καὶ μις ἔφην ἐλάντει φιλησθέμεν ἔξοχον ἄλλων  
Ἀργείων, εἰ νῦν ὑπερί θάλα νόστον ἔσωκεν  
ηγοὶ δοῖσι γενέσθαι Ολύμπιος εἵρεστα Ζεὺς.

*Sperabam*. Neque enim poteris opponere *at non speravi*, sed *at non venit*.

Eadem denique etiam verbi *ἐθουλήσην* aliquando ratio est. Sed hoc verbum si nunc habet adjunctam particulam, nanc nou habet, tribuendum id est ambiguata significatio. Aschines p. 883. (455. §. 2. Bekk.) *ἐθουλήσην* μὲν οὖν, δὲ ἀνδρες

Αθηναῖοι, καὶ τὴν βουλὴν τὸν περτακοσίους καὶ τὰς ἑκκλησίας ὑπὸ τῶν ἐφεστηκότων ὄρθως διαικεῖσθαι, καὶ τὸν νόμοντον ὃν ἐνομοθέτησεν ὁ Σέδλων περὶ τῆς τῶν δητηρών εὐκοσμίας ἴσχυεν. Aristophanes Rnn. 866.

ἔβουλόμην μὲν οὐκ ἐρίζειν ἐνθάδε.

Ubi Brunckius non debebat addere ἄν. Uterque scriptor recte loquutus est. Nam significat illud ἔβουλόμην cupiebam, cui quādūmā non est oppositum *ut non cupis*, recte abest ἄν. Itaque apud Aeschinem sensum verborum etiam ita licet exprimere: *debebat servari antiquus mos iudiciorum*. Apud Aristophanem autem qui loquitur, Aeschylus, quum cupiebam non certare dicit, manere se alienum a certandi cupiditate indicat, etiamsi, quum detrectare nequeat, certaturus est: id quod his verbis dicit:

ὅμως δ', ἐπειδὴ σοὶ δοκεῖ, δρᾶν ταῦτα χρῆ.

Sed observandum est, vix aliter hoc verbum ἔβουλόμην in principio quidem orationis carere posse particula ἄν, quam si μὲν adjiciatur, quo statim indicetur, etsi quis velit aliquid, tamen, quod velit, non fieri. Itaque Antisthenes rhetor oratione Ajacia sic, ut fecit, debuit incipere: ἔβουλόμην ἀν τὸν αὐτὸν ὥμην διακέειν, οὐπέρ καὶ ἐν τοῖς πράγμασι παρῆσσα. Nam si omisisset particulam, narrare videretur se voluisse illud, nunc autem abjecisse eam voluntatem. Simillimum est hoc Dionysii Hal. Art. rhet. c. 3. initio p. 233. ἐμοὶ μὲν ἦν τερπνόν, αὐτὸν τε παρέντα καὶ συγχορεόντα καὶ ἀναβακχεόντα μετὰ σοῦ, τῆς φύλης ἐμοὶ κεφαλῆς, νησεῖν. Quo loco vix puto dubitari posse quin exciderit particula ἄν. Dicitur vero etiam ἔβουλόμην μὲν ἄν, ut apud Aristophanem Eccles. 151.

ἔβουλόμην μὲν ἔτερον ἀν τῶν θεάδων

λέγειν τὰ βέλτιστα, οὐκ ἐκαθήμην θυνχος.

Qui locus, ut plerique omnes, in quibus adjectum est ἄν, repugnare forsitan videbitur iis, quae supra diximus, ubi addita sit particula, contrarium opponi posse. Non enim potest opponi ἀλλ' οὐ βούλομαι. Sic etiam in Vespis, ubi quum Bdelyclico dixisset, κιθαρίζειν γάρ οὐκ ἐπίσταται, respondet v. 960. Philocleo,

ἔγω δ' ἔβουλόμην ἀν οὐδὲ γράμματα.

Demosithenes p. 54, 29. ἔβουλόμην δ' ἄν, ὥστερ ὅτι ὥμην συμφέρει τὰ βέλτιστα ἀκούειν οἶδα, οὕτως εἰδέναι συνοίσοντα καὶ τῷ τὰ βέλτιστα εἰπόντι πολλῷ γάρ ἀν ἡδιον εἴπον νῦν δ' ἐπ' ἀδήλοις οὐδοὶ τοὺς ἀπὸ τούτων ἐμαυτῷ γενησομένοις, ὥμως ἐπὶ τῷ συνοίσοντεν ὥμην, ἐὰν πράξῃς, ταῦτα πεπεύσθαι λέγειν αἰρούμαι. Aeschines p. 506. (605. §. 115. Bekk.) οὐ ἔβουλόμην ἀν πολλῶν ἔνεκα ζῆν. Scilicet in hujusmodi locis ἔβουλόμην ἀν potestate idem est quod bene esset, cui recte opponitur at non bene est. Quare etiam Latinī *vellem* dicunt. Omīnō autem videndum, ut, quod quoque in loco oppositum cogitari debent, recte cognoscatur, nisi male intelligi huius et similiūm verborum rationē volumus. Ut quod in Gorgiae defensione Palamedis scriptum est p. 113. (68. §. 21. Bekk.) ὅτι μὲν οὖν, οὐδὲ ἔβουλόμην προδοῦναι τὴν Ἑλλάδα, διὰ τῶν προειρημένων δέδειται. Vehementer enim erraret, qui opponere vellet, ἀλλ' ἔβουλόμην προδοῦναι sic simpliciter. Nam est illuc qui dicit ἔχωμι, sed ex persona adversarii oppositum. ἔβουλον προδοῦναι, ut, si ex ipsius oratoris persona oppositionem facere velis, dicendum sit, *videor prodere voluisse*. Ex his appareat, hoc quidem in loco plane diversam nasci sententiam, si ἀν removeatur. Nam addita particula dicit, *ne coluisse* quidem perdere, *si potuisse*; omissa autem, *ne colui* quidem, *quon potuerim*.

Sed multo latius patet hac ratio; neque illūm est verbum, ad quod non pertinet. Nam ubiqūcumque non potest contrarium opponi, recte abest particula. Antiphon p. 688. (41. §. 2. Bekk.) τὸν γάρ ἔρχαντα τῆς πληγῆς, εἰ μὲν σιδήρῳ ή λίθῳ ή ἔνλαφη ἡμινύμην, ἡδίκουν μὲν οὐδὲ οὔτες οὐ γάρ ταυτά, ἀλλὰ μείζουν καὶ πλειόνα δίκαιοι οἱ ἔρχοντες ἀντιπάσχειν εἰσιν. Non potest enim opponi ἀλλ' ἡδίκουν. Idem p. 634. (18. §. 9.) ω δὲ οὐδὲ τὸν κίνδυνον οὐκ ἀσφαλέστερον τοῦ ἀπὸ τῆς γραφῆς ἡγούμην εἶναι, ἀλλὰ πολλαπλάσιον, εἰ μὴ παρεφρόνουν, διδάσκων. Repetita est negatio, quia sequitur ἀλλά. Αἱ ἡγούμην, pro quo etiam ἔμελλον ἔγεισθαι dicere potuerat, non addidit ἄν, quia non potest opponi ἀλλ' οὐκ ἡγούμην. Quum enim neget se cādēm̄ sc̄isse, non potuit omnino præferre periculum, quod occidendo inimico subsoundum era, in jus vocationi, inimico ne cogitavit quidem de ea re. Opera præsum est hic considerare ejusdem scriptoris locum p. 718. (57. §. 28.) ἀλλ' οὐς κατεποντάθη λέγουσιν. ἐν τίνι πλοιῷ; δῆλον

γάρ οὗτι ἔξ αὐτοῦ τοῦ λιμένος ἦν τὸ πλοῖον. πῶς ἀν οὖν οὐκ ἐξευρέθη; Recte omisit particulam in his, δῆλον γάρ οὗτι ἔξ αὐτοῦ τοῦ λιμένος τὸ πλοῖον ἦν. Nam si possuisset, deberet opponi posse *at non fuit ex ipso illo portu*: quod non potest opponi. Quaro in hujusmodi locis recte sic vertas verbum sine particula: *debuit esse ex illo portu*. Sed quod statim addit cum particula, licebat etiam sine particula dici: *πῶς οὖν οὐκ ἐξευρέθη*; alio tamen sensu. Significaret enim, *cum non est inventus?* Addita autem particula dicit, *quoniam non esset inventus!* Vides recte opponi, *at non est inventus*. Nam interrogatio vim habet negationis, ut, si sine interrogatione proferas, dicendum sit, *non esset non inventus*. Alia ratio est hujus loci apud Demosth. p. 569, 27. οὗτον καὶ κεκίμισται χόριν, ὃ ἄνδρες Ἀθηναῖοι, παρ' ὑμῶν οὐ μόνον ὡς αὐτὸς λελειτούργηκε λειτουργῶν ἀξιαν, (μικρὰ γάρ αὐτὴ γέ τις ἦν,) ἀλλὰ καὶ τῶν μεγίστων, καὶ τοῦτο βούλομαι δεῖξαι. Reiskius ἀν post ris, Spaldingius p. 87. sive 93. ante αὐτὴν inscrendum putabat. Erit sano ad denda, si oppositum esse volumus *at justo accepit maiorem gratiam*. Non videtur tamen illud respicisse orator, sed retulisse verba ad ἀξιαν, ut diceret, *qua ille dignus erat gratia, ea perexigua erat*. Tum vero ne potius quidem addere particulam. Eadem ratio est Antiphontis verborum p. 680. (36. §. 4.) οὐ γάρ ἀτρεμίκων ἀπέθανε. Qui si diceret, *non esset mortuus, si suo loco mansisset*, addere debuisse particulam. At non hoc dicit, sed *mortuus est, qui non mansit in loco*,

Volo hic usum quendam particulæ ἀν cum particulis δήποτε conjunctæ commemorare, quia facile videri potest aliquicū omnissum esse ἔτι, ubi, si accuratus consideres, debet abesse. Particula illæ δήποτε idem significant, quod in Germanica lingua *doch wohl*. Usūpantur autem ita, ut Latine per *credo* verti possint. Indicant enim vix quemquam dubitaturū esse. Jam saepè istæ particulae in ejusmodi oratione inveniuntur, ut possis etiam ἀν adhibere. Ut apud Antiphontem p. 716. (66. §. 24.) καίτοι γε οὐ δήποτε κατ' ἐμαυτοῦ μηντήν ἐπεμπονεῖσθαι. Ubi si dixisset, οὐκ ἀλλα κατ' ἐμαυτοῦ μηντήν ἐπεκπονεῖσθαι, idem dicere visus esset. Sed non est ita. Nam ubi illud δήποτε sine ἀν positum est, semper sententia talis est, ut, si δήποτε tollas, illud habeas, quod necessario per solum indicativum dicendum erat, quia quid simpliciter sit vel fuerit indicat. Ut hic: *non misi indicem contra me ipsum*. Idem Antiphon p. 725. (62. §. 43.) οὐ γάρ δήποτε οὕτω κακοδαιμόνιον ἔγω, ὥστε τὸ μὲν ἀποκτεῖναι τὸν ἄνδρα προνοησάμενον μόνον, ἵνα μοι μηδεὶς συνειδεῖται, ἐν φροντὶ δὲ τὰς κίνδυνος ἦν, ἥδη δὲ πεπρατεῖ, μένον μοι τοῦ ἔργου, μάρτυρας καὶ συμβούλους ἐποιούμην. Aeschines p. 110. (329. §. 87.) φέρε δὴ πρὸς τὸν Διὸς καὶ τῶν θεῶν, εἰ εἴπει τὴν αὐτὴν ἀτραποντοῦ ἀπολογίαν, ήπερ Τίμαρχος νυνὶ, καὶ οἱ συναγορεύοντες αὐτῷ, καὶ ἡξιούν διαφρήδην τινὰ μαρτυρεῖν περὶ τῆς αὐτοῦ, ἢ τὸν δικαστὰς μὴ πιστεῖν, ἀπαστά δήποτε ἀνάγκη ἦν ἐκ τοῦ ἀλγοῦ ποτόν τοντον μαρτυρεῖν τὸν μὲν ὡς ἔδεκάρετο, προκειμένης ἐκατέρῳ ἅγιας ἐκ τοῦ νόμου θανάτου. Demosthenes p. 551, 1. ἐγὼ δὲ αὐτὸναντίον οἶμαι, εἰ τοῦτον ἀφῆκα, λελοιπέναι μὲν, διάνδρες Ἀθηναῖοι, τὴν τοῦ δικαιοῦ τάξιν, φόνου δὲ ἐισθῶτας ἔμαυτῷ λαχεῖν· οὐ γάρ ἦν μοι δήποτε βιώσων τοῦτο ποιήσατι. Ubi vero ηγον de eo, quod re vera fuit aut non fuit, sed de eo, quod esset, si quid aliud εἴη set, sermo est, necessario dehet ἀν accedere: ut apud eundem p. 1109, 7. οὐδὲ ἀν εἰς ἔτι δήποτε τοῦτ' ἔμαρτυρησεν, εἰ μή τις καὶ παρὴν διατιθεμένη τῷ πατρὶ τῷ ἐμῷ, ἀλλ' εὐθὺς ἀν εἴπει, τι δὲ ἡμεῖς τοιεν εἰς διαθῆκαι Παστόνος; Opponitum enim cogitatur, *at illi sunt hoc testati*. Non ita in illis locis, in quibus deest particula, quoque in nullo potest contrariūq; opponi. Eadēm ratio est verbi δῆλονότι. Demosthenes p. 353, 22. οὗτον μέγιστον ἀπάντων δὲ γάρ εἰς τὴν προτέραν γράψας ἐπιστολὴν, ἦν ἡνεγκαμεν ἡμεῖς, οὗτοι ἔγραφον δὲ ἀν καὶ διαφρήδην ἡλίκα δῆμον εὐ ποιήσω, εἰ εὖ δίειν καὶ τὴν συμμαχίαν μοι γενησομένην, γεγονίας τῆς συμμαχίας οὐ φέσαι εἰδέναι τι ἀν ποιῶν χαρίσατο, οὐδὲ δὲ αὐτὸς ὑπέσχετο τοῦτο γάρ δῆδε δηλονότι, εἰπει μη ἀφενάκειν δῆμον. *Nempe sciret, inquit, nisi res ludibrio haberet.* Non recte adderet particulam: significaret enim nescire illum.

### XIII.—De indicativo particula ἀν rhetorice omissa.

ALIA ratio, qua particula ἀν omittenda est, in illa figura cernitur, qua quod ob conditionem non implētam non est factum, sine conditione ut factum sumitur. Nam quum in hoc genere non possit contrariūq; oppositum cogitari, abesse ne-

resse est particulam, quae id cogitari jubet. Sed ex ea ipsa re, quod debet in hac figura abesse particula, consequitur, proprie intelligendum esse præteritum, et non posse de præsente aut futuro tempore accipi. Itaque non licet dici, εἰ ἡδίκεις ἔμε, ἐτιμωρούμεν σε, hoc sensu, si me injuria afficeres, punirem te: sed, etiam si velis ad prius tempus referri, tamen proprie de præterito dictum erit, hoc modo: fac te mihi injuriam intulisse: tum punebam te. Quam Elmsleius ad Bacchus v. 612. 1311. viam init, ἐλάνθανεν et similia pro λήσειν ἔμελλε dici, coque particula omissionem defendi ratus, probari non posse monui ad Soph. Electr. 902: Nam si ite esset, non posset pro eodem etiam ἐλάνθανεν ἄν duci. Atqui et pro ἐλάνθανεν ἀν vix usquam non poteris ἔμελλε λήσειν diceſe, et pro ἔμελλε λήσειν, ubi quidem id ad non impletan conditionem refertur, ubique dici potest ἐλάνθανεν ἄν. Sic Schæferus Mel. cr. p. 131. recte observat, in his Herodoti ii. 43. καὶ μὴ εἴ γε παρ' Ἑλλήνων ἔλαβον οὐνομά τε δάμονος, τούτων οὐχ ἤκιστα, ἀλλὰ μάλιστα ἔμελλον μηδὲν ἔχειν, dici potuisse ἔσχον ἄν μηδὲν. Itaque illo Elmsleii argumento non efficitur quod quatinus, quid interst utrum ἐλάνθανεν an ἐλάνθανεν ἀν dicatur. Nos quam omisſe particula rationem esse diximus, ejus insigne exemplum exstat apud Andoclem p. 28. (118. §. 57.) τί ἀν ὑμῶν ἔκαστος ἐποίησεν; εἰ φὲν γάρ ἦν δυεῖν τὸ ἕτερον ἐλέσθαι, η̄ καλῶς ἀπολέσθαι, η̄ αἰσχρῶς σωθῆναι, ἔχοντες τοις τις εἰπεῖν κακίαν εἶναι τὰ λεγόμενα καίτοι πολλοὶ ἀν καὶ τοῦτο εἰλοντο, τὸ ζῆν περὶ πλείους ποιηδμένοι τοῦ καλῶς ἀποθανεῖν ὅπου δὲ τοίτων τὸ ἐναντιώτατον ἦν, πιστησάντα μέν, αὐτῷ τε αἰσχισταὶ ἀπολέσθαι μηδὲν ἀσεβήσαντι, ἔτι δὲ τὸν πατέρα περιβεῖν ἀπολέμενον καὶ τὸν κυριεσθῆναι καὶ τοὺς συγγενεῖς καὶ ἀνεψιοὺς τοσούτους, οὓς οὐδεὶς ἀπώλλειν η̄ ἔγω, μὴ εἰπὼν ὡς ἔτεροι ἡμαρτητοὶ Διοκλείδης μὲν γάρ ψευσάμενος ἔδησεν αὐτούς, σωτηρία δὲ αὐτῶν ἀλλῃ οὐδεμίᾳ ἦν η̄ πυθέσθαι Ἀθηναίων πάντα τὰ πραχθέντα φονεὺς οὖν αὐτῶν ἔγινε μηδὲν ἔγω, μὴ εἰπὼν ὑμῖν η̄ ἤκουστα ἔτι δὲ τριακοσίους ἀπώλλυσον, καὶ η̄ πόλις ἐν κακοῖς τοῖς μεγίστοις ἐγίγνετο πάντα μὲν ἦν ἐμοῦ μηδὲπότος εἰπὼν δὲ τὰ ὄντα, αὐτός τε ἐσωζόμην καὶ τὸν πατέρα ἐσωζόν καὶ τοὺς ἄλλους συγγενεῖς, καὶ τὴν πόλιν ἐκ φόβου καὶ κακῶν τῶν μεγίστων ἀπήλαττον, φυγάδες δὲ δι’ ἐμὲ τέτταρες ἄνδρες ἐγίγνοντο, ὀπίκερ καὶ ἡμαρτον τῶν δ’ ἄλλων οἱ λοιποὶ πρότερον ὅποι Τείκρους ἐμηνύθησαν οὔτε δήπου οἱ τειχεῖτες δὲ ἐμὲ μᾶλλον ἐτέθνασαν αὐτοῖς ἀκροατὰς τῇ προτεραίᾳ, μᾶλλον δὲ νόκτα διαλιπὼν οὐνηγόρουν; Refert hanc ex mente Demosthenis, de quo p. 242. (§. 66.) dixerat: nam ipse non facta esse contendit. Et p. 326. (444. §. 173.) καὶ τῷ γε δῆλος ἦν, εἰ μὴ γε ὥσπερ ἐν τοῖς χροῖς προῆδον; Lycurgus p. 164. (242. §. 38.) ἐν οἷς Λεωκράτης οὗτος καὶ αὐτὸς ἐκ τῆς πόλεως ἀποδράς φέρει, καὶ τὰ χρήματα τὰ ὑπάρχοντα ἔξεκόμισε, καὶ λεπτὰ πατρῷα μετεπέμψατο· καὶ εἰς τοσούτον προδοσίας ἥλθεν, ὥστε κατὰ τὴν αὐτοῦ προάρεσιν ἔρημοι μὲν ἡσαν οἱ ναοί, ἔρημοι δὲ καὶ αἱ φυλακαὶ τῶν τειχῶν, ἔξελέπειτο δὲ ἡ πόλις καὶ ἡ χώρα. Alia exempla suppeditare poterit Gorgiæ apolugia Palamedis. Ad hanc figuram saxe non attendent viri docti: unde multos veterum locos temere conjecturis vexarunt. Ut Euripidis in Troad. 395. de Hectore et Paride:

δόξας ἀνὴρ ἄριστος, οὔχεται θανὼν.

καὶ τοῦτ' Ἀχαιῶν ίτις ἔξεργδεται.

εἰ δ' ἡσαν οἴκοι, χρηστὸς δὲν ἐλάνθανεν.

Πάρις δὲ ἔγημε τὴν Διός· γῆμας δὲ μή,  
συγώμενον τὸ κῆδος εἶχεν ἐν δόμοις.

Hecub. 1111.

εἰ δὲ μὴ Φρυγῶν

πύργους πεσόντας γῆσμεν Ἐλλήνων δορί,

φθόνον παρέσχεν οὐ μέσως θόδε κτύπος.

Sophocles Electr. 919.

ἀλλ' οὐδὲ μὲν δὴ μητρὸς οὐθὲ διοῦς φιλεῖ

τοιαῦτα πράστειν, οὔτε δρῶσ' ἐλάνθανεν.

Refert enim rem tamquam factam, quia certe ita futurum fuisse indicare vult. Sic etiam Euripides in Bacchis v. 1300. et in Ione v. 353. Nolet hæc hodie mu-

tari, ut spero, Elmsleius, quem vide ad Med. 416. not. p. Diphilus apud Athen. iv. p. 165. F.

εἰ μὴ συνήθης Φαιδίμῳ γ' ἀτύγχανεν  
δὲ Χαβρίου Κτησιππος, εἰσηγησάμην  
νόμον τὸν οὐκ ἄχρηστον, ὃς ἐμοὶ δοκεῖ.

*Herodotus i. 187.* τῆς δὴ πόλησι ταῦθησι οὐδὲν ἔχαρτο τοῦθε εἴνεκα, οὗτοι ὑπὲρ κεφαλῆς οἱ ἔγενετο δὲ νεκρὸς διεξελαύνονται. Hoc in primis luculentum exemplum est, ex quo cognoscamus, aptissime huic figurae locum esse, ubi rem minime dubiam significare volumus. Nam quam Nitocris condi se voluisse supra portas illas, necessario super capite Darii fuisse corpus mortua, si per eas portas vectus esset.

Unum his addam aliud hujus figuræ exemplum, ut ostendam cur semel in eo additum sit *ἄν.* Est illud Demosthenis p. 901, 13. γενέσθω τοίνυν καὶ τοῦτο ὅμιν τεκμήριον τοῦ φεύδεσθαι Ἀπατούριον· εἰ γὰρ ἐνεγγυησάμην ἔγω τούτῳ τὸν Παρμένυτα, οὐκ ἔστιν ὅπως τούτῳ μὲν ὑπὲρ ἀκένου ἢ πηχύθιμον, τρόνοιαν τοιούμενος ὅπως μὴ ἀπολεῖ ἢ δι' ἐμοῦ τούτῳ συνέβαλλεν· αὐτὸς δὲ ἐμαυτὸν περιεῖδον ἢ νῦν ἐκείνον τρόπο τούτον ἐν ἀγγύνῃ καταλειπομένον· τίνα γὰρ ἀλπίδας ἔσχον, τούτον ἀποσχήσεσθαι μου, διν αὐτὸς ἡναγκάκειν ἐκείνῳ τὰ δίκαια ποιῆσαι; καὶ τὴν ἐγγύην αὐτὸν ἁκηρδέας τὴν εἰς τὴν τράπεζαν πρὸς ἀπέχθειαν, τὸ προσεδόκιον ὑπὸ τούτου αὐτὸς πεισθεῖσαι; Dicit οὐκ ἔστιν ὅπως· αὐτὸς ἐμαυτὸν περιεῖδον *ἄν,* quia, quamvis in re sumpta aliquid denuo sumitur, id non potest rem veram oppositam habere, sed refertur ad fictum quid. Quare hic non ἀλλὰ περιεῖδον, sed ἀλλὰ περιεῖδον ἀν oppositum est.

Quod supra dicebam, quum per figuram rhetoricae omittitur *ἄν*, verbum non posse non proprie de præterito tempore intelligi, ex eo cognoscere licet quid statuendum sit de Aristophanis loco in Eccles. 140.

καὶ νῦ Διὸς στένδουσι γ'· ή τίνος χάρι  
τοσαῦτ' γ' εἴχοντ', οἵπερ οἶνος μὴ παρῆν;

*Audacius et temerius edidit Brundusius.* ή τίνος δὲ χάρι τοσαῦτ' εἴκεντον'. Ald. τοσαῦτ' εἴκεντον'. Ravennas τοσαῦτ' εἴχοντ'. Ex cod. Monac. apud Dobrzański adnotatum τοσαῦτ' εἴχοντ'. Patet vero, εἴχοντ' illud, si quis id εἴχοντο esse putat, nullo modo significare posse precarentur. Quare aut est εἴχονται, aut, si imperfectum est, scribi debet τοσαῦτ' δὲ εἴχοντ'.

Adjiciam his, ut non hoc pertinere moneam, locum Ajacis v. 183.

οὐ ποτε γὰρ φρενόθεν γ' ἐπ' ἀριστερὰ,  
ταῖς Τελαμῶνος, Λίβας  
τόσσον, ἐν ποιμαῖσι πιτιῶν.

*Blomfieldius ad AEschyl. Pers. 871.* δὲ inserendum putabat. At illud non in hanc sententiam accipiendo est, non *itu insunisses*, sed hoc modo interpretandum: *non enim a sera mente ita ad percussu aberrasti.*

Ceterum etiam Romanos constat eadem figura, qua Græci uti consueverunt, in re præterita indicativos pro conjunctivis usurpare. Satis habeo de plurimis unum afferre exemplum. Horatius Carm. ii. 17, 28.

me truncus illapsus cerebro  
sustulerat, nisi Faunus ictum  
dextra levasset.

#### XIV.—*De indicativo particula δὲ ironice omissa.*

DEFINIQUE alia ratio est orationis ironice. Nam quam ironiae sit, contrarium dicere quam intelligi debeat, nou est obscurum, ea, qua sine ironia cum particula δὲ dicenda essent, si ironice dicuntur, carere debere particula. Fit hoc autem ita, ut sublata conditione, cuius indicium est *ἄν*, incerta oratio in certam mutetur. Aristophanes Eccl. 772.

ἀλλ' ίδων ἐπιθέμην.

Male Brunckius edidit ἀλλ' ίδων δὲ πειθόμην. *Persuasisti, ubi videro.* Idem in Nubibus v. 1338.

εἰδικαῖμην μέντοι θε νῆ Δι, δὲ μέλε,  
τοῦτον δικαῖοις ἀντιλέγειν, εἰ ταῦτα γέ

• μέλλεις μ' ἀναπείθειν, ὡς δίκαιον καὶ καλὸν  
τὸν πατέρα τόπτειν ἔστιν ὥπερ τῶν νίεών.

Si sine ironia loquutus esset, dixisset οὐκ ἀδιαξάμην σε. Aschines p. 175. (368. §. 181.) ταχὺ γάρ Τίμαρχον ή τὸν κίναιδον Δημοσθένην εἶσε πολιτεύεσθαι. Omnes hic libri omittunt ἄν, quod viri docti non magis debebant reponere, quam ταχόν, proprium orationis ironicae, in τάχῳ mutare. Bekkerus tamen ταχύ γ' ἄν. Recte vero libri. Sine ironia diceret οὐκ ἀν εἶσε. Dinarchus in fine orationis in Aristogitonem: κατοι, δ' Ἀθηναῖοι, τί ἀν οὔεσθε ποιῆσαι ἐκείνους τοὺς Κυδρας, λα-βόντας ή σπραγηγὸν ή ἥρτορα πολιτηρα ἑαυτῶν δῶρο δεχμενον ἐπὶ τοῖς τῆς πατρίδος συμφέρουσιν, οἱ τὸν ἀλλότρους καὶ τῷ γένει καὶ τῇ φύσει τῆς Ἑλλάδος ἀνθρώπων υπάρχοντας καὶ παφρόντων ζήλασαν ἐκ Πελοποννήσου πάσης; τοιγάρτοι τῆς πόλεως καὶ τῶν προγόνων ἀξιως ἐκιδνύνεσσαν πρὸς τὸν Βάρβαρον. Postrema verba nisi ironice accipias, plane inepta forent: sed cum ironia dicta eximiam vim habent. Vult enim orator hoc dicere: *digne scilicet et civitate et majoribus periclitati erant adversus barbarum, si non in circu animadverterissent etium severius.*

## LIBER SECUNDUS.

### I.—*De modis verbi obliquis.*

DICENDUM nunc est de modis verbi obliquis, conjunctivo atque optativo, de quorum constructione cum particulis ἢ et καὶ alia ratione explicandum erit, quam qua in indicativo uti licebat. Indicativi enim natura et ratio quam omnibus aperta sit, statim, qua vis esset hujus modi, si adderentur particulae istae, ostendit potuit, deinde autem de iis locutionibus dici, in quibus omissa videri posset particula. Conjunctivi vero atque optativi natura non ita omnibus nota atque perspecta est, ut hi modi quid sine particulis ita significant præterire, ac statim de adjectione earum ad eos modos dicere possimus: immo ante omnia videndum erit, quam ipsi per se vim habeant, quo deinde, quid ad eam adjectio illarum particularum conferat, intelligi possit.

Repetenda hic paucis simulque confirmanda sunt, quæ alibi explicatiū disputavi. Ut indicativus veritatem facti, ita conjunctivus atque optativus ea quæ possunt fieri significant; ita tamen, ut conjunctivus illa indicet, quæ propter aliquam ipsarum rerum, de quibus sermo est, conditionem eveniant: unde totus ad experientiam refertur ex eaque pendet; optativus autem quæ cogitabilia sunt significant: quo sit ut etiam ex comprehendat quæ fieri nequeant. Uterque modus, si rem severius expendimus, non potest per se solus stare, sed pendet ex alia parte orationis. Nam subtilior quam verior est Apollonii disputatio lib. iii. de syntaxi cap. 28. indicativum atque optativum ita dictos censent, quod soi per se, alter esse aliquid, alter optari significant; conjunctivum autem inde noncum habere, quod quum per se nihil significet, particula indigeat, cum quæ conjugatur ex eaque pendeat. At aut uterque modus per se solus plenam efficit sententiam, quum non minus λαμέν, quam εἰτυχοίν sine ullo alio verbo dicatur, aut neuler. Utra verior ratio sit, hic nihil attinet quātri. Satis est meminisse, utrumque modum esse assumptivum, sed altero cogitata sumi, qui est optativus; altero facta, quem conjunctivum vocamus. Atque in cogitationis non quærimus, eveniantne an non, quia scholus in sola cogitatione versari; quæ autem ut facta sumimus, experientia comprobatione indigent, ut vere non falso sumpta fuerint appareat.

Declarabimus hæc exemplis. *Εἰ ἔγένετο, εἴ γίγνεται, εἴγενήσεται* ad ea referuntur, quæ vere evenerunt, eveniunt, eventura sunt. *Εἰ γένηται* vero est si evenērit, idque de eo dicitur, quod videbimus utrum evenient necne; *εἴ γένοιτο* autem, *εἴ γίγνοιται*, quod mente fingimus evenire, sive possit, sive nequeat. Aperatum est, in indicativo veritatem facti ut exploratam respici; in conjunctivo rem sumi experientia comprobandam; in optativo veritatis rationem haberi nullam, sed cogitationem tantummodo indicari: ut si *εἴδει* distinctius velis atque explicatus dicere, hæc habess: in indicativo, *aut est aut non est*: sed nescio, sit necne; in conjunctivo, *aut est aut non est*; sed experientia docbit, sit necne;

in optativo, aut est aut non est: sed sumo esse, etiam si non sit. Jam si quaeris quid hi modi significant quum verbum nudum posuitur, id etsi Latina lingua non nisi per ambages explicari potest, quod qui hujus linguae conjunctivus vocatur, re vera optativus est, sed ille simul conjunctivi officio fungens: tamen hujusmodi esse apparet: γίγνεται est *fīt*, de eo quod fit vere; γίγνηται, fieri reperiatur, de eo quod esse experientia cognoscendum sit; γίγνοται, *fiat*, opinione cuiuspiam, de eo quod fieri quis cogitet, sive fiat sive non fiat. Itaque indicativus est scientis persuasique de veritate rei; conjunctivus debere quid fieri intelligentis, ac propterea expectantis quid eveniat; optativus cogitantis quid fieri, sed neque an fiat, neque an possit fieri quārentis.

Ex his intelligi potest, qui factum sit, ut conjunctivus atque optativus, quumcunque temporum sint, tamen certum quoddam tempus sibi proprium habeant, ac propterea sarpissime illorum temporum, quorum modi sunt, primariam significationem amittant. Et conjunctivo quidem ubique significatio adhaeret futuri. Nam indicat ille quidem fieri aliquid factumve esse, sed ita indicat, ut expectari postulat experientia rem comprobet. Quod autem non alter fieri censendum est quam quum fieri cognoveris, id usque dum cognovisti nondum pro facto haberis potest. Ita exempli causa γένηται, etsi est praeferti temporis conjunctivus, tamen, quia conjunctivus est, futuri temporis aliquam significationem habet, et quidem futuri exacti. Quoniam enim ad rem refertur, cuius veritas facto cognoscenda sit, illud quod ex ea re ut ex conditione sua pendet, non alter ratum erit, quam cognita jam veritate rei ipsius, ex qua pendet: ν. c. καλόν τοι γλώσσα δτφ πλοτις παρῆ bona est dicendi facultas, si cui fides sit: i. e. ut explicatus dicam, laudanda est dicendi facultas in eo, in quo fidem esse repereris. Sic etiam cum particulis finalibus. Nam ἡνα γίγνηται, ἡνα γένηται proprie significant, ut fieri, ut factum esse reperiatur.

Optativus autem natura sua prædictus est quadam præsentis notatione. Quum enim cogitationem alicuius indicet, cujuscumque temporis optativus sit, præsentem intelligi postulat cogitationem eo tempore, in quod incidit illa quam indicat cogitatio. Ita tempore facti differunt γένοται, γίγνοται, γενήσοται, sed cogitatio haec, faciunt quid esse, vel fieri, vel futurum esse, ea præsens intelligitur eo tempore de quo loqueris. Ut si de consilio cuiuspiam loquare, recte dicas δτως γένοται, sive ἐποίησεν addas, sive ποιεῖ, sive ποιήσει.

Hinc, ut id obiter adjiciam, apertum est, cur, si tempus illud respicis, quo adhuc futurus est eventus consilii, δτως γένηται dicatur; unde si, quod plerumque fit, tempus illud in mente habes, quo ipse loqueris, recte dices ποιεῖ et ποιήσει δτως γένηται, ἐποίησεν autem δτως γένηται non aliter, nisi si nondum effectum est quod quis volebat effici. Ubi autem tantummodo mentem et consilium faciens, non etiam an eventurum sit quod ille vult, indicare voles, omnibus temporibus adjungere licet optativum δτως γένοται: sin vero de eventu loqueris qui jam est effectus, neque respici vis illud tempus, quo nondum evenit, necessario dices ἐποίησεν δτως γένοται, consilium solum significans. Nam si δτως γένηται dices, aut falsum dices, si tempus quo loqueris in mente haberes: non enim amplius futurus est eventus, sed jam præteriit: aut respiceres tempus illud, quo nondum evenerat: quod te nolle respicere sumpsimus.

## II.—De conjunctivo pro futuro.

**EXPLICABIMUS** primo de conjunctivo. Qui modus etsi apud antiquissimos ita pro futuro usurpatus est, ut, si quis verbi Græci naturam accuratius consideret, dubitare non possit quin prior futuro extiterit, idque ex ipso demum origine traxerit: tamen natura sua valde a futuro diversus est, neque, quum pro eo positus dicitur, id sic est intelligendum, ac si eandem quam futurum vim ac potestatem habeat. Repugnaret enim, in modo, qui non est indicativus, sed indicativo oppositus, eandem vim inesse, quæ est in indicativo, siquidem futurum aperte est indicativus. Conjunctivus igitur eo differt ab indicativo futuri, quod non potest per se solus intelligi, sed, ut ipsum nomen indicat, aliundo penderet debet. Id autem, unde pendet,\* quum plerumque additum inveniatur, tamen saepe etiam omittitur, quia saepe positum est in obscura cogitatione incerta alicuius causæ ex

qua quid proditur sit. Isque est usus conjunctivi deliberativus, ut quem quis dicit *τω*, quod est, si plene dicere volemus, ἀμφισθητῶ εἰ *τω*. Apte comparari potest duplex modus, quo id Germani dicimus, alter cum eadem ellipsi qua Graci, *gehe ich*, alter servata particula et verbo tantum omissa, *ob ich gehe*. Ac veterimi Graci, nondum reperto futuro, quoniam quidquid futurum est incertum est, quārēque de eo atque ambigi potest, eventurumne sit an non sit eventurum, non habebant alium verbi modum quo futura indicarent, quam hunc ipsum modum deliberativum. Itaque *eo* sunt usi, donec futuro invento, ubi quid simpliciter futurum dicere vellent, futuri formam usurpare cōperunt, conjunctivum autem ibi tantum servarunt, ubi aliqua deliberatio locum habere videatur. Ea vero illuc reddit, ut per conjunctivum conjectura aliqua de eo, quod debeat fieri, indicetur. Unde sive Germanice ita verbo *sollen* licet exprimere. Cujusmodi nihil inest in ipso futuro. Ita Iliad. A. 262.

*οὐδὲ πω τολευτῶν ἀνέρας, οὐδὲ θώρακα.*

Si δύομαι dixisset, rem certam esse indicasset, *non ridebo*; si δύομην, prodidisset opinionem suam, *non, opinor, rideam*. Nunc conjunctivo usus, non esse significat ut visurus sit, *i.e. non debeo ridere*, sive maxis, *non reperiār ridev*. Nos id accommodate ad Graeca dicimus, noch soll ich sie sehen: quo significamus non exspectandum id esse. Iliad. Z. 459. (179. H. 87. Od. Z. 275.)

*καὶ ποτέ τις εἴποι.*

Non *dicit* aliquis, neque *dicat opinor*, ut si ἐρεῖ vel εἴποι dixisset, sed *exspectandum est ut quis dicat*. Odyss. II. 437.

*οὐκ ξεθ' οὐτος ἀνήρ, οὐδὲ ξεστεία, οὐδὲ γένηται.*

Non est, neque erit, nec suis reperiatur. Nam si explicatus vim conjunctivi declarari voles, haec erit, non esse exspectandum ut suisce aliquem reperias. Videlur autem hoc quidem in loco γένηται sic dictum esse, ut propriam aoristi significationem habeat. Sed in his Od. Z. 201.

*οὐκ ξεθ' οὐτος ἀνήρ διερδός βροτός, οὐδὲ γένηται,*

*δε κεν Φαΐκων ἀνδρῶν ἐς γαῖαν ἵκηται*

*δημοτῆτα φέρων,*

et M. 191.

*Ἴδμεν δ' θσσα γένηται ἐπὶ χθονὶ πουλυβοτεληρ,*

sic intelligi praestat, ut tautummodo ad futura spectet. Alia qui desiderat conjunctivorum hujusmodi exempla, conferat Iliad. O. 350. Od. M. 301.

### III.—*De ἀν et κέν cum conjunctivo apud epicos.*

EPICI veteres, quos jam supra in indicativi explicatione vidimus liberius uti particulis *ἀν* et *κέν*, etiam conjunctivo eas non tam certa ratione addiderunt, quam quae recentiore usu stabilita est. Nam haec particula quum, ut supra ostendimus, aliquam fortuti notionem verbo addant, ubicunque ei notio locus esset, adjicere eas epicis non dubitarunt. Est autem conjunctivus is modus, qui natura facilime eam adjectionem admittat, ut qui ad id refratur, quod experientia cognoscendum sit: id *num* eo ipso fortuitum est. Itaque, primo ubi conjunctivus pro futuro positus est, (licet enim ita loqui brevitatis caussa, postquam ostendimus quomodo differat a futuro,) sepe adiecte inveniuntur particulari ipsæ, forte quid futurum esse indicantes. Iliad. A. 205.

*ἡς ὑπεροπλίχοι τάχ' ἄν ποτε θυμὸν δλέσσηγ.*

A. 433.

*ἡ κεν ἔμῳ δπὸ δουρὶ τυπελὶς ἀπὸ θυμὸν δλέσσηγ.*

Vide A. 137. 184. 324. B. 488. (Od. Δ. 240.) Γ. 54. 417. Λ. 487. Σ. 235. Π. 129. Χ. 505. Ψ. 559. Od. A. 396. Δ. 692. Κ. 507. Ρ. 418. Χ. 325. 350. Hinc tenui discrimine s̄pē conjunctivus et optativus junguntur, ut Iliad. Σ. 307.

*ἀλλὰ μᾶλις ἀντην*

*στήσομαι, η κε φέροις μέγα κλέος, η κε φερούμην.*

i. e. *utrum ille forte reperiatur vincere, an ego forte vincere possim.* De hoc genere dixi iu diss. I. de legg. quibusdam subtil. scim. Hom. p. 12. seq. Et sic s̄pē cum particula εἰ, an significante: v. ibidem p. 14. seq.

Quam particulæ *ἀν* et *καν* Homeri aeo liborius construcentur, neclum ubique certis formulis ut necessarie adstrictæ essent, non est mirum, constructiones quasdam, quæ apud sequiores quasi legitimas habent istas particulæ, apud Homerum sepenamero iis carere. Ita ille conjunctivo sine *ἀν* jungit οὐτε Iliad. Δ. 259. Ε. 522. (de quo loco vide diss. modo citatam p. 11.) Ο. 207. Π. 54. (de quo loco v. ibidem p. 7.) Ζ. 183. Η. 72. Κ. 486. Ζ. 60. Ο. 408. Π. 72. Σ. 133. Φ. 133. διπότε Iliad. Α. 160. Ι. 616. Ν. 271. Ο. 359. Π. 53. 245. Ρ. 98. Τ. 201. Φ. 112. Οδ. Δ. 650. Ζ. 170. Π. 268. Ρ. 471. Τ. 168. Ψ. 257. ἥμος Οδ. Δ. 400. ubi male etiam recentissima Wolfii editio indicativum habet; διπρ Od. Θ. 45. Ο. 452. διπότε Ζ. 139. ὅππως, quemadmodum, Iliad. Ψ. 324. Οδ. Α. 349. πρὶν Iliad. Σ. 193. Οδ. Κ. 175. Ν. 336. Ρ. 9. ἐπεὶ Οδ. Τ. 55. ubi male ex cod. Harl. futurum repositum est; ἐπειδὴ Iliad. Π. 473. δῆρα, quamdiu, Iliad. Δ. 346. Ψ. 47. Οδ. Σ. 130. εἰ Iliad. Α. 340. Δ. 261. Ε. 258. Κ. 225. 316. Μ. 228. Χ. 86. Οδ. Α. 188. 204. Ε. 221. 420. Η. 204. Μ. 96. 348. Ε. 373. Π. 98. 116. δος et δοτησι Iliad. Α. 230. 543. Ε. 407. 747. Θ. 391. 408. 422. Ι. 117. 508. 592. Ζ. 81. Ο. 491. 492. Τ. 265. Τ. 363. Ψ. 319. Odyss. Α. 101. 415. Γ. 320. Δ. 207. 357. Ε. 418. Η. 74. 161. 210. 547. Κ. 35. Α. 427. Μ. 66. Ν. 214. Ε. 85. 106. Ο. 400. Π. 76. 228. Σ. 275. Τ. 329. δοσσα Iliad. Α. 554. διπότερος Iliad. Γ. 71. 92. οἷος Οδ. Σ. 136. δοσσα Οδ. Μ. 191.

Eadem vero omnia vocabula etiam cum particulis *ἀν* et *καν* jungit Homerus, exempli causa δῆρα, *dum*, vel *usque dum*, vel *quamdiu*, Iliad. Α. 500. Ζ. 113. Η. 193. Θ. 375. Κ. 325. 444. Σ. 409. Τ. 190. Τ. 24. Φ. 558. Χ. 387. Ζ. 553. ινὶ κῆται scribendum; Odyss. Β. 124. 204. Γ. 353. Δ. 588. Ζ. 301. Η. 319. Θ. 147. Μ. 52. Ν. 412. Τ. 17. 45. Χ. 377. et ubi ut significat, Iliad. Χ. 382. Οδ. Γ. 359. Δ. 294. Κ. 298. Π. 234. Ρ. 10. Σ. 182. 363. Ψ. 251. ubi reponendum κέν. Atque hic quidem usus quin postea ut legitimus continuerit, non opus foret aliiquid de eo adjicere, nisi in aliquot locis Homer singulare quādā et ab recentiore consuetudine diversa ratio deprehenderetur. Ac primo recentiores non dicunt διβίσιμον εἰ *ἀν*, sed ήπν. Epici autem εἰ κε σωρτissime, pro quo Dorientes αἴκα usurpat; tum etiam εἰ *ἀν*, sed hoc quidem non nisi interposita aliqua voce, quod in particulari εἰ κε non necessarium est. Iliad. Γ. 288.

εἰ δὲ ἀνέμοι τιμὴν Πρίαμος Πριάμοιο τε παιδεῖς  
τίνεισι οὐκ ἔθελωσι.

Deinde quum satis constet, apud recentiores pronomina et quae his similia sunt vocabula, ut δος, δοτησι, οἷος, δοτοι, διπότερος, cum *ἀν* et conjunctivo consociata, futuri exacti significationem habens, secus id est apud veteres epicos, ut hi cam constructionem etiam finali significatu admiserint: quale hoc est Iliad. Δ. 190.

Ἐλκος δὲ ἵπτηρ ἐπιμάσσεται; ήδος ἐπιθήσει  
φάρμαχ', δὲ καν πανορμοὶ μελαινάνων δύνεται.

i. e. que leniant dolores, quod recentior seruo vel & παύσειν vel & παύσειν *ἀν* dicit. Apud Euripidem Suppl. 451. male Ald. δο pro οἷς. Exempla hujus generis cum δο κεν extant Iliad. Η. 171. Ι. 165. 424. Φ. 103. Ψ. 345. Ω. 119. (147. 176. 196.) Οδ. Β. 192. 213. Δ. 756. Ζ. 37. 202. Ι. 356. Κ. 288. 539. Λ. 134. (Ψ. 282.) Ν. 400. Ο. 311. 518. Π. 349. Ρ. 385. Σ. 85. cum διπότερος κεν Iliad. Χ. 130. Ψ. 895. cum αἴ κεν Οδ. Ο. 312. Χ. 7. atque alibi, ut Iliad. Ε. 279. Η. 243. Omissio autem κέν ita δο vel δοτησι Iliad. Β. 233. Γ. 287. Οδ. Σ. 334. et διπότερος Iliad. Ε. 33. Neque tamen Homerus alteram rationem adspexit, quæ optativum requirit: de qua re dicetur, ubi ad optativum pervenerimus. Rarius futuro utitur, ut Οδ. Ε. 331. (Τ. 288.)

Ἴμοσε δὲ πρὸς ἔμοις αὐτὸν, ἀποσπένδων ἐνὶ οἴκῳ,  
νῆα κατειρύσθαι καὶ διπότερος ἔμμαν ἐταύρους,  
οἱ δὴ μην πέμψουσι φίλην ἐς πατρίδα γαῖαν.

Et cum particula κέν Iliad. Β. 229.

ἢ ητοι καὶ χρυσοῦ ἐπιδενεας, θυ κέ τις οἵσει.

Κ. 43.

χρεὸς βουλῆς ἐμὲ καὶ σὲ, διοτρεφές, δὲ Μεγέλας,  
κερδαλέης, ητοις κέν ἐρύσσεται ηδὲ σαύσει  
'Αργείοις καὶ νῆας.

Φ. 586.

· ἐν γάρ οἱ πολέες τε καὶ ἄλικμοι ἀνέρες δομέν,  
οἵ κεν πρόσθε φίλων τοκέων ἀλόχων τε καὶ νιέων  
· Ἰλιον εἰρύμεσθα.

Ψ. 674.

κηδεμόνες δέ οἱ ἐνθάδ' ἀσολέες αὐθὶ μενότων,  
οἵ κεν μιν ἔβοστουσιν, ἐμῆς ὑπὸ χεροῖς δαμέντα.

Sed A. 403. non recte legi videtur,

· μὴ γάρ ὅγ' ἔλθοι ἀνήρ, δοτις σ' ἀέκοντα βίηφι  
κτήματ' ἀποβράσει, Ἰόδης ἔτι ναιεταώσης.

Nam propter prægressum optativum reponendum est ἀποβράσει.

Cave vero putes, si multis in locis aequo futuro ac conjunctivo locus est, vel particula ἀν utrum addatur an non addatur parum refert, nihil discriminis esse inter has loquendi rationes. Nam differunt sane, sed saepē non multum interest, hoc an illo modo loquare. Ubi vero aliquid interest, facile videoas quid differant. Indicat enim futurum ea, quae simpliciter ut futura commemoramus; quibus si additur ἀν vel κέν, laud certo futura significamus. Conjunctivus autem usurpatur, ubi experientia comprobatio respicitur: in quo genere potest addi ἀν vel κέν, si voculum, cui adjectur, conditionem aliquam rei fortuitas admittit. Ita illud Iliad. E. 407.

ὅττι μάλ' οὐ δημαρός, δε ἀθανάτοισι μάχηται,  
nemo non videt etiam addito ἀν dici potuisse; sed est tamen aliquid discrimini: nam sine particula hic sensus est, is, qui cum immortalibus pugnaverit; addita autem, quaecumque pugnaverit. Itaque quod legitur Iliad. B. 292.

καὶ γάρ τις θ' ἔνα μῆνα μένον ἀπὸ ἡς ἀλόχου  
ἀσχαλάδ σὸν νητὸν πολυζύγῳ, δυντερὲ κελλαι  
χειμέραι εἰλέωσι, ὄρινομένη τε θάλασσα,

vix commode dici potuit, ὅν κεν κελλαι εἰλέωσιν, siquidem jam satis indicatum est praecedentibus verbis, de aliquo certo homine, qui integrum nensem domo absit, cogitandum esse. Sed si inverteris, ὥν κεν κελλαι εἰλέωσιν, καὶ ἔνα μῆνα μένον ἀσχαλάδ, recte addita erit particula: quaecumque procellar retinuerint, etiam si unum nensem domo absit, agre fert. Quodsi, ut vulgo, ἤντερ scribas, nullo modo adjici potuit ἀν. Jam enim non quaecumque navis, sed illa intelligi debebit, qua hunc hominem vehit. Alio modo, sed summi tamen, illud comparatum est Od. Θ. 147.

οὐ μὲν γὰρ μεῖζον κλέος ἐνέρος, ὅφρα κεν ἡσιν,  
ἢ δ τι ποσσὸν τε ἀρέψῃ καὶ χεροῖν ἐῆσιν.

Nam ut quocumque quis robori documentum edat laudem ei afferat, tamen non hoc dici hic debuit, sed illud: non ulla maijor est hominis gloria, quam ex eo, quod pedibus manibusque efficerit. Cæterum si ἀρέψῃ hoc loco cum aliis præferas, sensus erit, quam quod robore corporis efficiet. Itaque accurate ex epicorum usu scripsit Mochus in epitaphio Bionis 109.

ἅμμες δὲ οἱ μεγάλοι καὶ καρτεροὶ η σοφοὶ ἄνδρες,  
δπτότε πρᾶτα θάνατοες, ἀνάκοοι εὐ χθονι κοιλα  
εῦδομες εὖ μάλα μακρὰ ἀτέρμωνα νήγμετον ὑπνον.

Non enim quandocumque mortui erimus, sed quando, dicere voluit.

Interest autem etiam aliquid inter futurum et optativum. Vide hac Od. E. 33.

ἀλλ' ὅγ' ἕτερη σχέδιης πολυδέσμου τάχατα πάσχων  
ἥματι κ' εἰκοστῷ ἔχερτην ἐρίθωλον ἵκοιτο,  
Φαιήκων ἐς γαῖαν, οἱ ἀγχίθεοι γεγάδασιν.  
οἱ κέν μιν περὶ κῆποι θεὸν ὃς τιμῆσουσιν,  
πέμψουσιν δὲ εὐ νητὸν φίλην ἐς πατρίδα γαῖαν.

Et Z. 331. (T. 288.)

δῶμασε δὲ πρὸς ζεὺς αὐτὸν, ἀποσπένθων ἐνὶ οἴκῳ,  
νῆσα κατειρύθαι, καὶ ἐκαρτέας ἐμπειν ἐταίρους,  
οἱ δὴ μιν πέμψουσι φίλην ἐς πατρίδα γαῖαν.

Sed E. 141.

οὐ γάρ μοι πάρα νῆσες ἐπήρετμοι καὶ ἐταῖροι,  
οἱ κέν μιν πέμποισι ἐπ' εὐρέα νῶτα θαλάσσης.

Nam in superioribus locis de eo loquitur, quod sit futurum; hic autem de eo, quod non sit futurum, sed posset fieri, si adesset navis. Itaque hic futuro non recte usus esset, illis autem in locis, etsi optativo uti potuit, tamen convenientius erat, futurum ponit. Non ita aptè conjunctivum posuissest: quo significasset, qui eum debeat deducere.

Sed dicendum hic est de singulari genere loquendi, quod hævenitur Od. K. 532.

δὴ τὸν ἐπειθέτδροις ἑταρίναι καὶ αὐτέα  
μῆλα, τὰ δὴ κατέκειτ' ἐφαγμένα νηλέει χαλκῷ,  
δειράτας κατακέιται, ἐπενξασθαι δὲ θεῖσιν.

Nondum enim mactata erant oves, sed exponit Circe, quid faciendum iis sit, ubi mactata fuerint. Itaque quis non expectet conjunctivum, eumque sine particula *ἄν*, quia nihil hic incerti est, neque quaecumque oves, sed illæ ipsæ quas antea mactari jussérat, intelligi debent? Nihilò minus recte indicativo præteriti usus est. Non abhorret enim ab usu Graecorum, quum quid fingunt, et deinde quid porro futurum sit addunt, facta illa per indicativum præteriti, tamquam si vere jam accidissent, commemorare. Fingit hic Circe, mactatas esse oves, ut jussérat. Itaque quod dicit, si explicatus indicare voles, hoc est: *jacebant nobis mactatas oves*: i. e. dicebamus de mactatis oviibus: eas oves combure. Similiter Demosthenes de Haloneso p. 77, 19. εἰ γὰρ ταῦτα συγχωρήσῃτε, τί κωλύει, καὶ εἴ τινα τῆς Ἀττικῆς ληστῶν τόπουν καταλαβούσειν, ή Λιμνού, ή Ιμβρού, ή Σκύρου, καὶ τινες τούτους τοὺς ληστὰς ἐκκέψαιεν, εὐθὺς καὶ τὸν τόπον τούτον, οὐ διστανοῖται, τὸν διῆτα ἡμέτερον, τὸν τιμωρησάμενον τοὺς ληστὰς γίγνεσθαι;

DE LEGIBUS METRICIS  
POETARUM GRÆCORUM,  
QUI VERSIBUS HEXAMETRIS SCRIPSERUNT,  
DISPUTATIO:  
CONTEXUIT  
GILBERTUS WAKEFIELD.

—*Det primos versibus annos,*  
*Mæoniumque bibat felici pectore fontem.* — *PETRON.*

[Concluded from No. LXVIII.]

**H**INC male Florentina habet πολεμο, II. Φ. 432: et πολεμος, II. 63. (vide Z. 328. ubi Et. M. 89. 53. similem errat) sed T. 325. quicquid nonnulli perridieule erocident, probe scribit πολεμιζω, et omittit finalem *v*, quum tales syllabæ, ut multis ex argumentis patet, semper æque sint longæ, sine hac fulturæ. Ad Od. Θ. 415. lege ΠΡΟΤΙ περη: vide Il. X. 64. Molestum est exemplum, ubi nihil tamet tentandum videtur, II. B. 169.

Multo minus aliis cœsuriis, si promptum sit remedium, syllabam brevem liquerim: conferas Il. Θ. 55. Od. N. 91. ubi Florentina

male πολεμούς, ut Ω. 42. πολεμού. Q. Cal. i. 467. *lege πτολεμοῖς* ut Il. Θ. 549.

Satis interim exploratum hos poëtas relinquere maluisse brevem vocalem non sustentatam in cæsurā, nec sequente liquidā, quam consonantem; sunt tamen vel hoc de genere quæ reformanda existimemus. Exemplo veniat Q. Calaber, viii. 252.

Ηερὶ δὲ κεκαλυπτόν νοσησ δε θεσκελον αιδην.

Dedit, opinor, Ηερὶ Δ' ΕΓΚΕΚΑΛΥΠΤΟ—: nisi probabilius habeas, utpote simplicius paullo, Ηερὶ ΔΗ κ.—Unde lectoris conmonefaciendi occasionem habeo, viii monosyllabarum, cum vocali exeuuntium, cæsuralem esse ante alias præcipuam; quod pagina quævis demonstrabit. Aliter vitium subodorari video: ut Il. T. 49. versiculum habes, quem poëtæ studiosus, ut Homereum, non agnoverit:

Ἐγχει ἐρειδομένω· ετί ΓΑΡ εχον ἐλκεα λυγρα.

Per planissimum callem ad emendationem venias inferiendo particularum, facile elapsuram; γαρ Ρ' εχον: v. A. 236. Od. Δ. 366. Ap. Rhod. ii. 1162. Similem medicinam rite facias Il. P. 403. v. ibid. 554.

Multo magis diphthongum hiantem, vel brevem vocalem ante consonantem, brevis consonantis productioni anteponunt; ut Il. Φ. 263. posuit,

Ὦς ΑΙΕΙ Αχιλη τεχησατο κυμα ρροιο·

non αιεν: neque aliter Aratus in validiore cæsurā, phæn. 239. Loci, propriis nominibus defensi, non sunt nimis anxiæ solicitandi; sed tamen ad Callim. Dian. 81. reposuerim:

Κυκλωπες, ΔΗ μοι τε Κυδωνιον ειδ' αγε τοξον:

vice η μοι: adi Il. A. 62. 476. Pro κιθαριν, Apoll. 19. f. κιθαρην. Interea brevem vocalem productam in cæsurā, non sequente liquidā, videas Od. K. 444.

Turpis corruptela legitur in Il. Υ. 243.

Ὀππως κεν εθελησιν̄ ὁ γαρ καρτιστος ἀπαγτων.

Vitii certissimus sum; non ita certus, ut fit, emendationis. Similem veræ puto:

ὈΠΠΟΙΩΣ Κ' εθελησιν̄.

confer Od. K. 22. P. 11. Poëta interim nitigissimus, Dionysius, P. 75..

—ον γαρ σφι θεμις ανεμωλια βαζειν·

immisso γε sustinendus: θεμις Γ' ανεμωλια. Sophocles, Philoct. 812. Ός ον ΘΕΜΙΣ Γ' εμοι στι: et Ed. Col. 637. Ει μοι ΘΕΜΙΣ Γ' ην: uti Brunckius recte scripsit Trachin. 809. Morbo simili Thœceritus jactatur, xxiv. 68.

Αιδομενος εμε κρυπτε—

quæ lectio per errorem facile explicandum ex Αιδομενος ΣΥ ΜΕ κρυπτε subnasci poterat; sed præferam Αιδομενος Γ' εμε: v. xxv. 50. et var. lect. 72. ad cuius id. ver. 69.

Αμφοτερον οδηρ γε χροος δουτψ τε ποδοιν̄.

omisit, video, Reiskius r' alijarum editionum. In hac penuria li-

brorum, quid aliis placuerit, prorsus nescio; sed planissime legendum ΑΜΦΟΤΕΡΟΙΝ. Ibid. 172. 'Ως κενος αγορευ' potes κενος 'P' sed, quum illud γε cum pronominibus sodalitium passim ineat, tutius fuerit κενος Γ' αγορευ. Qui vulgatum ex animo defendat, monco, ut prius hoc poëtas diutius triverit, quam de levibus hoc genus emendationibus, sed subtilioris cognitionis, audiat sententiam proferre. Ad II. Ω. 481. emendaveram:

——— ΑΛΛΩΝ εξεκέto δημον'

vice αλλον, et postea cognatam locutionem offendit in Od. Υ. 219. ΑΛΛΩΝ ΔΗΜΟΝ ικεσθαι.—Invenimus in Od. P. 35. et Φ. 224.

Και κυνεον αγαπαζομεναι κεφαλην τε και ωμους  
sed errorem arguit X. 499. et emendate exhibet, και κυνεον 'P' α.—  
In II. B. 233.

'Ηντ' αυτος απο νοσφι κατισχεαι;  
reponas τε in locum proprium scribendo:

'HN αυτος Τ' απο νοσφι κατισχεαι;  
vide v. 504. N. 85. Σ. 363. Dion. P. 15. 25. ne corradam plura;  
ubi vocularum par sejunctio, mensuræ carminis consulentium.  
Sic autem malis αυτος Γ', apposito pronomini fido comite, non  
repugnem: ita certe hiatus obstruendus est ad Od. Ξ. 450. Porro,  
sic II. E. 428. vitiouse ordinatus in Plutarcho, vi. 128. Τεκρον  
εμον, ον τοι: unde int̄elligas, quid valeat contra manifestissimam  
poëtarum antiquissimorum consuetudinem codicum longa serie ab  
autographo ductorum fides. In epig. incert. Anthol. Steph. pro  
Εσται μεν ο γε, lege μην vel μαν: ut in ejusdem ver. 1. hiatus Αδη  
αλιτανευτε cogetur scribendo Αιδη. Orphei lapp. 11. nihil remio-  
ratus est viros doctos, alioquin suspicace nimium sagacitate, ac  
nihil inexploratum reliquente:

Αλτο τε και Κρονιδης ΤΑΝΑΟΝ ὑπερ αιθερα Χειρων.

In hac cæsurâ minime defenset sequens aspirata. Versus morbo certissime decumbit; sed adest indubitate et facilis curatio, adhibendo ΤΑΝΑΗΝ: veluti, ne memorem Homericum, Pindarum, Euripidem, ipse noster, v. 89. αν' αιθερα ΛΑΜΠΕΤΟΩΣΑΝ. Ibid. 377. in vitiosissimo loco, Εκ χερος ουδασδε βαλων· hæc Tyrwhittus: "Neque dubium est pro χερος scribi debere χειρος." Certe non fecit nihil, qui dimidiatum errorem liquerit; sed aio equidem scribi debere ΧΕΙΡΩΝ: vide modo vv. 368. 372. vicinos. Ejusdem Orphei prolixè describendi tædium devorabó, quum versus sint lepidule fabricati, et emendationibus non contemnēdis mactabuntur: v. 457.

Βουκολιδης Ευφορβος αγανου φασκευ Οφιρου  
Φαρμακα, μη ΜΟΥΝΟΝ οφεων κατεγωπα δυνασθαι,  
Αλλα και οφθαλμοισι φερειν φασ, ηδε βαρειαν  
Εκ κεφαλης ἐλκειν οδυνήν ηδη δε τιν' ἀνδρων,  
Ονασι δηθυνοντα, καθηρας ωπασεν αιψα  
Και δη και λεπτης ερηκον εμμεν' αοιδης.

Conticescunt iterum eruditii critici, sed illud μοννον in v. 2. haud dubie in ΜΟΥΝΩΝ mutandum. In postremo quoque το αοιδης

prorsus intempestivum, quum voces tenuissimæ non cantantium sint, sed potius susurrantium. Elegantissimum, si quis alias, versiculum poëta sic exhibuit:

*Καὶ δὴ καὶ λεπτῆς ερικοον ΕΜΜΕΝΑΙ ΑΥΔΗΣ.  
Sic venustissime, ut passim, Lycophron, v. 689.*

— ακοντει κεδι πεμφιδων ΟΠΑ  
*ΛΕΠΤΗΝ, αμαυρας μαστακος προσφθεγμασιν.*

Respexit Od. Ω. 5. Hinc ornatissimus Maro, Ἀη. vi. 492.

— pars tollere VOCEM

*EXIGUAM : inceptus clamor frustatur hiantes.*

Idem Orpheus hoc iterum laborat infortunio, ad v. 701. quem rectius distinguam quoque, quoniam hi poëtæ solent libenter, imo libertissime, subsistere ad finem dictionis quartum pedum finientis:

*Σπέρχομενοι ποτι βωμον αολλεες, εκπρομολογητες*

• *ΧΗΡΑΜΟΘΕΝ ὄροντας εφερπυζοντες αὐτημην.*

Corruptelam viri docti pviderunt, sed emendatio, quam Bernardus et Musgravius excogitavere, ac Tyrwhittus probat, tantummodo item resolvit lite, mendam linquens nobis abstergendam: de qua profecto hi heroës ne somniavisse quidem videantur. Elegantissime rescribo et verissime, abjectâ tamen finali ν, et ad κορακας ablegatâ,

*ΧΗΡΑΜΟΘΕ, ΡΩΝΤΑΙ, εφερπυζοντες αὐτημην.*

Ad Oppian. cyn. iii. 389. linguæ ratio nostris suspicionibus suppetias latura est:

*Ἐνθα συνος γενυων πελασαν αιθωνες οδοι τες.*

Sentis, quæ incommodent locum. ΠΕΛΑΣΑΝΤ' esse verissimam poëtæ manum confiteberis.

Uni tamen syllabæ os indulgentia quædam visetur concedenda in posterioribus cæsuris; nam sub fine versuum poëtæ, tam Græci quam Latini, in corripieudis porrigidisque syllabis sibi licentiam majorem vindicant; quia scilicet eo loci constrictioribus metri legibus carmen cohibetur. Huc refero Il. A. 51. Δ. 129. Θ. 248. 359. P. 582. (nam Θ. 144. pausæ imputaverim) Φ. 23. Arat. dios. 368. Opp. cyn. i. 523. Hoc non meliorem videtur explicationem habiſtūrum, quam ex vi literæ s, de quâ pro solito acumine hos monuit Brunckius ad Apoll. Rhod. i. 267. Hinc intelligam Od. K. 238. ex ejusdem literæ ενεργειᾳ: ut Q. Cal. i. 546. Unde hæc litera quoque duplicationem tam facile admittit, ut in ὁσσος, προσσω, καλεσσα, et centum aliis. Exemplum rarius occurrit in Il. Z. 33. Atque hæc hactenus.

v. QUOTIESCUNQUE vox, integra quinquesyllaba, vel duæ voces aut plures integræ, duos postremos versiculi pedes, dactylum ac spondeum, compleant; pes quartus multo frequentissime dactylicus est: et, si quadrisyllaba vox spondaica, vel dissyllabæ voces spondaicæ versum claudant, ille quartus pes rarissime spondeus invenitur: sin aliter, vel mouosyllaba vox præcedit, vel solita cæsura in initio pedis tertii versiculo vali, ut plurimum, non conservatur.

Enimvero in limine lector admonendus est, in versu hujuscemodi,  
qui legitur Il. A. 7.

Ατρειδης τε αναξ αυδρων, και διος Αχιλλευς·  
voces και διος pro voce simplice Graeci antiquis habitas, quasi  
adunatae legerentur: et isti hoc genus versiculis, Il. B. 34. 270.

Αίρειτω, εντ' αν σε μελιφρων ὑπνος ανηρ·

Οι δε, και αχρυμενοι περ, επ' αντω ἡδυ γελασσαν·  
pausam cæsuralen fieri ad σε et περ, non aliter quam si junctum  
scripsisses, εντανθε, αχρυμενοι περ: et sane iu multis non aliud,  
quam haec consociatio, αμονοιαν carminis legentibus defendet: ut  
Il. II. 833. Od. Θ. 258. et vis pausæ magis efficax in monosyllabis.  
Hoc autem, aliunde cognitum, luculentissime evincitur epigrammate  
αντιστροφῳ, in Anth. Steph. p. 416.

\* Κυπριδι κουροτροφῳ δαμαλιν ρέξαντες εφῆβοι,

Χαιροντες, γυμφας εκ θάλαμων αγομεν :  
nam, nisi pro una voce habeas εκθαλαμων, poëmatis artificium cor-  
rumptitur, et festivitas rei perit. Alia duo in eadem paginâ emen-  
datiora apponam :

Τον τραγοπουν εμε Πανα, φιλοι Βρομιοι, και νιον

Αρκαδος, αντ' αλκας Πφελιων εγραφεν.

Liber, εγραφεν Πφελιων; unde in conversione monstrūm suboritur,  
quo ex genere nonnullā dudum procuravimus.

Πραξιτελης επλασε Δαναην, και φαρεα Νυμφων

Λυγδινα, και πετρης Παν' εμε Πεντελικης.

Editum in meo, Πανα με perperam. Cavebunt autem hic, opinor,  
de suâ literâ in επλασε prioris versū assuendâ nobiles nostri ΝU-  
TELEUTAIOMAΣHIDÆ, strenuissimi sint quanvis atque pugna-  
cissimi.

Jam vero, si de regulâ meâ exemplorum cumulo adstruendâ<sup>1</sup>  
cogitarem, totus fere poëseos Graecæ fons exhauriendus foret, atque  
largo flumine in hunc hortulum lectori diluviendo immittendus:  
me consultius acturum puto, si cum molestioribus quibusdam locis  
conflictabor. Non abs re tamen monere fuerit, hinc lumen regulæ  
de dactylis derivari; quam secutus, sive, ut verius loquar, uniforme  
fere innumeris in locis usui poëtarum obsecutus, contendebant  
versiculos huic similes, Il. T. 228.

Αλλα χρη τον μεν καραθαπτειν, δις κε θαηρσι.  
celerandos, essq; scripturâ ποιητικωρῃ, ΚΑΤΑΘΑΙΤΕΜEN: de  
qua regulâ nemo cordatior, ut existimem, re consideratius pérpen-  
sâ, litem movebit. Hinc etiam prolixior præpositionum scriptura  
confirmatur, quæ dactylum suum quarto pedi restituat in versibus  
hoc genus, Il. X. 112.

Και κορυθα βριαρην, δαρυ δε ΠΡΟΤΙ τειχος ερεισας  
vice προς τειχος. Sed remissam telam pertexamus.

Pauwium nibil moror ad Q. Cal. xiv. 179.

Δη τον' Αχιλληος κρατερον κηρι τοθεοιο.  
quum ipsissima periphrasis occurrat in Il. B. 851. Opp. hal. iv. 5.

sed inaneri operam insumpsi et insumptus sum, nisi sit meridiano sole propemodum conspectius, numerosum poëtam dedisse, versu permittente,

*Δητορ' Αχελληος κρατερον ΚΕΑΡ τσοθεοιο:*

ut in eadem carminis statione, Batrach. 808. Ap. Rhod. i. 274. iii. 641. 954. cui, tam ob numeros, quam colorem sermonis, ad iv. 1475. restituendum puto pro και μοιρᾳ,

*Αγχιαλων Χαλυβων τοθι μιν ΚΑΤΑ μοιρ' εδαμασσε·*

quāvis regula non postulet, quum και μοιρᾳ unam vocem repræsentent: sed iterum mouere liceat, poëtas Ionicos, fere ut bucolicos, amavisse dactylum in quarto pede, qui dictionem finit; ut II. II. 329.

*Θρεψεν αμαιμακετην, πολεσι κακον αιθρωποισι·*

(dum ad manum jaobat: κακον αιθρωποις πολεσσι: quæ et ipsa forma est versiculi dilectissima) et re verâ ad hanc partem carminis pausa ob longius interquescentem sensum valde placebat omnibus; quod inspectio cujusvis operis manifestum cognoscere volenti dabit.

Primus sese nobis offert Orphei versiculos, lapp. 209. qui viris eruditis crucem fixit, et feliciorem operam conviciū implorat:

*Των μεν ακηχεμενας επιτελλεο μητερας αιεν*

*Λουεν πηγαν κνανοχετεων εν διηρο·*

Ridiculus est Gesnerus, Tyrwhittus minime pro more fortunatus conjectationum, numeros in luto relinquens; non male tentat transpositionem Musgravius; cuius emendationem probarem forte, si intelligerem. Vides ergo, lector, Virgilianum illud evenisse:

cessere magistri

Pbillyrides Chiron, Amythaoniusque Melampus.

Nihil tamen desperandum; siquidem aliquoties κιχανει και βραδυς ωκυν, Homero teste: et nos hic videmur nobismetipsis altam noctem jubare exerto collustraturi:

*Των μεν ακηχεμενας επιτελλεο μητερας ΑΙΕΙ*

*Λουεν πηγαν ΚΥΑΝΟΧΡΩΤΩΝ ΕΝΙ ΔΙΝΗΣ·*

que sunt, opinor, omnibus numeris et partibus expleta. Exceptiones extant II. I. 137. M. 43. P. 632. Υ. 94. 312. Od. Θ. 126. Π. 396. Φ. 113. unde me, nam nihil veterotorius dissimulem, non facile extrico. Ad II. Λ. 11.

*Οὐνεκα τον Χρυσην ηγιμησ οργηρα :*

vetus erat in his, ni fallor, orthographia, quoties poëticæ necessitates postularent, quibus se vox canentis accommodabat:

*Οὐνεκα τον Χρυσην εειμεοσ ορεεηρα :*

adeoque pro re vocales vel in unum sonum corriperentur, vel in duos extenderentur. Anni recessentes, novantes scribæ, et longæ vocales invalescentes, non sine criticorum vetustorum importunitate, quam plurimas Homereæ linguae proprietates corruerunt et obscuraverunt. Scintillula forte fortynā latuit, atque in nostrum ævum vixit inextincta, ad II. K. 466.

**Θηκεν ανα μυρικην· ΔΕΕΛΟΝ δ' επι σημα Γ' εθηκε·**  
 (sic enim legendum pro σημα τ': vide v. 411.) quain formam et  
 Hesychius agnoscit. Alios versus hac machinâ perdoneâ exi-  
 mendos esse exceptionum numero omnino existimamus, ut II. A.  
 439. 571. Od. Z. 82. Φ. 15.

Alios rursus minime hætabundi affirmamus expediendos esse  
 transpositorum dictionum facili sublevatione: uti II. A. 226.

*Oὐρε ποτ' ες πολεμον ἀμα λαφ θωρηχθῆναι:*  
 ubi, si vel illud πολεμον sic positum nihil incommodi haberet, qui-  
 vis Homericæ lectionis sapore tinctus statim juraverit eum dedisse,

*Oὐρε ποτ' ες πολεμον ΛΑΩΣ ἌΜΛ θωρηχθῆναι.*

Mihi prævenit Clemens Alexandrinus, ad v. 590.

'Ριψε, πόδος τεταγων, απο βηλου θεσπεσιο'

diserte legens in Cohort. p. 25. βηλου απο: more prorsus 'Ομηρι-  
 κωταρῳ' qui similes versus adamat: v. B. 659. O. 142. Idem  
 statuo de B. 457. et fortasse multis hoc genus versibus de metro  
 malus indoctorum timor corruptelam peperit. Itidem Γ. 49. quo-  
 cum confer Φ. 454.—Ε. 786. fotorem νοθεας redolet. Similem  
 sententiam fero de transponendo H. 241. (v. Od. A. 415.) et hymn.  
 Ap. 262. ad normam v. 278. finitimi: de A. 51. N. 699. P. 420.  
 734. Ω. 600. Od. Z. 8. Θ. 100. 377. Ω. 239. Præpositum aug-  
 mentum levabit II. K. 1374. Λ. 130. Υ. 666. Od. Φ. 113. Ad II.  
 M. 382.

*Χειρεσιν αμφοτερῃς φεροι ανηρ, ουδε μιλ' ήβων·*  
 var. lec. ad veritatem rectâ viâ ducit. Scribe:

*Χειρεσιν ΑΜΦΟΤΕΡΗΣΙΝ ΑΝΗΡ ΦΕΡΟΙ, ουδε—.*  
 Ad M. 47. O. 615. si commendem: πειρητιζων στιχας ανδρων,  
 metuo ne videar hypotheei servire; quiamvis, eâ non poscente,  
 existimem in M. 257. vix aliter potuisse velle Homerum, quam,—  
 μεγα τειχος επειρητιζον Αχαιων. Σ. 189. pro eia lege :

Μητηρ δ' ον με φιλη πριν γ' ΕΙΑΣΣΕ θωρησσεσθαι:  
 adi K. 299. nam dè pravâ alibi hujuscē vocis scripturâ nunc nihil  
 dicam. Σ. 255. lege MIMNEMEN ηω διαν: et sic Od. Π. 423. Λβ  
 Ω. 209. forte an deperdita sit poëtici sermonis formula, απο ΝΗΟ-  
 ΦΙΝ ut Od. X. 175. ΑΥΤΟΦΙ. Od. Γ. 14. f. αιδοος. Batracōn.  
 124. ev explices in εῦ.

In Arati phæn. 447. editum invenio :

*Οὐρη δε κρεμαγαι ὑπερ αυρου Κενταυροιο.*  
 Credibile est formulam scripturæ poëticam marginali glossæ hic  
 quoque locum cessisse, et poëtam subtilissimum dedisse:

*Οὐρη δε κρεμαγαι ὑπερ ΑΥΤΟΦΙ Κενταυροιο.*  
 Sie in Dios. 248. επ' αυτοφι μαρμαρωσιν. Eundem ibid. 308. facile  
 exigas ad normam regulæ:

*Κυκλφ σηματ' εχρ πυριλαμπης εγγυθι μυξα·*  
 nam, uti conjectaveram egomet rescribendum esse, legebat mani-  
 feste scholiastes : ΠΥΡΙΛΔΑΜΠΕΟΣ εγγυθι ΜΥΞΑΣ.

vi. ANTE, εο, ειο, οι, ε, pronomina, et ον ειναι, eum rectis et

aliis obliquis, hēxametri poëtæ nunquam diphthongum, consonantem, aut vocalem longam corripiunt, brevem vocalem nunquam elidunt; sed litera aspirata nunquam non officio duplicitis consonantis fungitur.

An alii quilibet prius hoc edixerint, nōcne, plane nescio: rem multitudino exemplorum ubique obvenientium adeo certam præstítit, ut hanc quoque regulam non alio modo necesse habeam stabilire, nisi tantummodo nonnullis, quæ aduersentur obstacula, destruendis.

Jam sentio me saltem ipsum hæc ignorasse, dum versabar cum Bione; nam in ii. 7. versus hic occurrit:

*Χῶ παῖς ασχαλαν ἐνεχ' οἱ τελος οὐδεν ἀπαντη·  
quo nihil vitiosius exhiberi potuit. Si quis faciliorem medicinam habeat in promptu, ille faciat; nosmet ita medemur morbo:*

*Χῶ παῖς ασχαλαν ὈΤΙ οἱ τελος οὐδεν ἀπαντη.  
vide x. ult. Eadem mali contagio vel purissimum Moschum plus semel contaminavit: iv. 25.*

— η γαρ οἱ αυτη

*Ασσον μεν μεγα ταρβος αμειλικτοι πελωρου.*

Locus ægre tractabilis, nam verbo defici videtur. Mihimet parum placeo, et acutius oculatis commendo rem; nec tamen ασυμβολος discedam. Forte, η γαρ Δ' αὐτη· vidit: Aut, si constructio ferri potest, probabilius: 'Ηι 'ΡΑ οἱ αυτη· quatenus ipsi utique.' Ibid. 42.—πολεων γαρ οἱ εργον ἐτοιμον pro γαρ substituendum videtur ΓΕ: quæ facile commutari poterant.

In Arat. phæn. 50.

— η μεν οἱ ακρη

*Ουρη παρ κεφαλην Ἐλικης αναπανεραι αρκτου·*

certissime repono, η ΔΕ οι—: vide v. 200. In v. 485. vice, το μεν οἱ θεναρ, legam, το Γ' Ε οι: neque melius occurrit ad v. 707. τα μεν οἱ κατα—.

In Orph. Arg. 654. ausim corrigere:

Αλλ' ου οι ξυμβληρο· μολεν ΓΕ οι οὐ τι τεπριωτο;  
vice γαρ οι: et v. 682. in promptu pro,

Ου γαρ οἱ εξυπαλνξις οἰςυροι πονοι·  
rescribere ὑπαλνξις: vel in utroque loco ponam, pro γαρ, ut etiam v. 366. et in Opp. hal. ii. 142. E v. 1198. extrudam εστι· sed v. 501. purioribus MSS. aut peritiori medico remiserim: nam salutare subsidium, quod afferam, non habeo. In II. E. 4. Δαιε οἱ εκ κορυθος· prave Suidas interponit δε· Δαιε Δ οι—. Ableges itaque finalē v. ibid. 56. Προσθεν ἔθεν φευγοντα· licet lacrymas quibusdam extorqueat Crudele hoc discidium; et Porsonus fortasse cum satellite Burneio populares auxiliabundos sint lamentabiliter imploraturi, Michaiæ illius ad Danitas exerctæ clamitatione: Το γλυπτον ἡμων, δ εποιησαμεν, ελαβες· και τι ἡμιν ετε;—Simili infortunio mactem II. I. 284.

In Hesiod. scut. H. 125. ον ρ' οἱ εδωκε, dele ρ?: Ibid. 15. ον γαρ

οι ηντ̄ rescribo ον γαρ οι ΗΝ· quod roboratur scripturā ην sequente  
Πριν.. A Theogon. 892. Τως γαρ οι εφρασατην̄ elimines augmentum verbi.

Δαιδαλεον δ' αρμησε μετα ξιφος, όρ' οι ὑπερθε  
Ne duΚλινηρος—. Theocr. xxiv. 42.

bites restituere: ξιφος, 'Ο οι ὑπερθε: validissimum robur  
spirituum vocalem brevem sustinet; quod locant extra controversi-  
arum fine versus in Il. B. 832. X. 307. cum aliis. Apud eundem,  
xxv. 270.

Μεχρις οι εξετανυσσα βραχιονας.  
litera sibilans facessat in malam rem. Cæterum, satis liquet su-  
perstitiosos de metro timores librariorum ex his nonnulla vitiasse.  
Ad Il. II. 735.

—— ἔτερηφι δε λαζητο πετρον, "

Μαρμαρον, οκρισεντα των οι περι χειρ εκαλυψεν.

Neutrius generis minime ambigam habere nomen πετρον, atque  
purissime versiculum instaurare:

Μαρμαρον, ΟΚΡΙΟΕΝ ΤΕ· ΤΟ οι περι—.

Neque aliud dispicio remedium, quod admoveam E. 338. quamvis  
non liqueat vocem πεπλον sic alibi neutrius generis habetdam esse  
in Homero: astipulatur tamen suspicioni πεπλον Latinorum.

Υ. 282. transpositioñe corrigendus est:

Εστη, καδδ' αχος οι χυτο μυριον αφθαλμοισι.

ad hunc modum: KAI 'ΟΙ αχος χυτο: confer Theocr. i. 18. unde  
res ipsa quoque monstrat in Ap. Rhod. iii. 448. Και ρ' οι μεν ρα  
δομων̄ intempestivum illud ρ' esse elidendum. In Od. A. 300.  
pro receptis:

Αγισθον δολομητιν, δε οι πατερα κλυτον εκτα·  
nihil certius quam 'Ο οι—. Verr. 53. 72. Il. Ω. non attingam, quum  
multa sint bujusce libri manibus alienis interpolata commenticia,  
et κακου κομματος: de qua re fortasse alias; nam nemo omnium  
adeo infelicem sortem est expertus, ac vetustissimus ille poëtarum.  
Ex Od. Z. 280. Il τις οι ἐνξαμενην̄ solitam interrogationibus voculam  
exturbatam arbitror, et auctorem dedisse, Η 'ΡΑ οι—. Bene fecit  
Brunckius ad Apoll. Rhod. i. 1208. quod και ejecerit, rectius ad-  
huc facturus, si κε pro κεν (quod Calabro, v. 126. necessarium) in  
textu posuisset. Od. O. 105. Ενθ' εσταν οι πεπλοι: si quis de arti-  
culo cogitet, satis frequente in Homero, nullus equidem obstiterim;  
sed magis propendeo, ut credam νοεμην̄ poëticam vulgari extrusam  
abiisse: Ενθ' ΗΝ οι πεπλοι: vel numerosius, ΕΝΘΑ 'ΟΙ ΗΝ πεπλοι:  
qua nitida, et unice poëta digpa nobis videntur.

—— αμφι δε φαρος

Εσσαστο κνανεον, τα μεν οι παρος εγγυαλιξε

Απρωτας Υψηπυλη: Ap. R. 1205.

Sermonis color et constructionis ratio respuunt illud μεν. Haud  
dubitanter scripserim: το 'ΡΑ οι—. Idem vitium Theocrito, xv.  
112. In Il. Z. 474. Δυταρ ἀ γ' δν φιλον νιον subrepsit γε. et furea

expellendum. Ex Od. O. 93. Αντικ' αρ' γάλοχῳ— possis emovere αρ' sed Ὁμηρικωτερον existimo, ΑΓΘΙ ΡΑ γάλοχῳ— Ad hymn. Cer. 246.

Δεισασ' φίλη παιδί·

quod corruptissimum, hæsi diutius. Sermoni satisfaceret, Δεισε δέ φίλη·: sed vero minus simile est librarios tam facilem lectionem corruptum ituros: omnino igitur amplectendum censeo, ΔΕΙΣΑΣΑ. φίλη παιδί· ad quæ depravanda non una res potuerit conjurare: exquisitor constructio in primis, et deficiente numeri post elisionem, Δεισασ' φίλη, inscienter factam. Hinc denique vere Nicandrum emendes, Ther. 786, pro vulgaris Τοιη ἡ·—

Τοιη ΟΙ βουβρωστις ενεσκληκε γενυεσσι.

Ad II. M. 162.

Δῆρα τοτὲ φυμάξει τε, καὶ ώ πεπληγέτο μῆρω· admirari libet pervicacem inconstantiam scribarum, illud τε plurimis in locis, ubi ponere debuerant, omittentium, et rursus, quibus erat omittendum, obtrudentium. Tu, si sapias, repones mecum :

Δῆρα τοτὲ φυμάξει, καὶ ώ πεπληγέτο μῆρω.

O. 397. Od. N. 198; similis utrobique versus, si Homereus,

Ομφάξει τ' αρ' επειτα, καὶ ώ πεπληγέτο μῆρω·

vel ad eandem normam exigendus est, vel καὶ locum cedere debet parili iude. Quale fuerit hoc scribis et criticis offendiculum, liquido colligas ex II. P. 260. ubi τις αὐτὸν φρεσιν dejicit loco marginalem unice genuinam lectionem, levissime castigatam:

Των δ' αλλων τις ἩΣΑΝ ΕΝΙ φρεσιν—;

Ex E. 165. Ἰππον δ' οἰς ἐπαροιστὸν δ' illud exsulet. Recte hactenus Rhodomannus corrigit. Q. Cal. iii. 782. iv. 25. sed casu magis, quam consilio, ut patet ex notis ibid. i. 142. viii. 377. ubi siucerum vas volebat incrustare, ut et Scaliger, ad iii. 44. Ad i. 158. ejusdem :

δεξιτερῃ δε

Αμφιτυπον βουνπληγα, τον οι Ερις απασε δεινη·

διορθωσις in propatulo stat cuiilibet: ΒΟΥΠΛΗΓΙ, 'ΟΝ οι Ερις: et consimiliter ad ver. 166. Ad ii. 288. pro γαρ, suffice δε: vi. 214. Άλλα μεν οι δεδμηρον castiges, μεν ΩΣ δ.—: ib. 392. 'Ο οι non disputabile, vide ὁ οι. Idem statuo de ix. 383. quum τοις τον neutrō sit genere in II. Υ. 68. sin aliter censeas, in promptu στυφελον τον οι β' απ.—, Ibid. 392. τελοντο δ' αρ' οι: prima dictio mutanda est in activam formam: ΠΕΛΑΟΝ δ' ΑΡΑ οι. Denique, x. 392. morbo graviter affectum:

Ανερ, εμοι, και Τρωσι, και οι αυτῳ μεγα τημα·

elegans tractatio sanitatem reddet:

Ανερ, εμοι, και Τρωσι, οι αυτῳ ΤΕ μεγα τημα.

Locus ultime affectus exstat ibid. ii. 660. de Aurora mortem filii deflente; aggressionis quidem perdifficilis, sed pulcherrimus annumerandus, quem proinde longiorem dabo, ut asperitudinem argumenti nostri leviget molliculorum jucunditus versiculorum.

τοτε δ' αμβροτος Ήως  
 Ουρανον εισανυρουσεν ὄμως πολυειδεσιν Ὄφαις,  
 Αἱ ῥα μιν οὐκ εθελουσαν ανηγαγον ες Διος ονδας  
 Παρφαμεναι μυθοισιν, ὅσοις βαρυ πενθος ὑπεικει,  
 Και περ ετ' αχνυμενην· ή δ' ον λαθεθ' οιο δρομοιο,  
 Δειδιε γαρ Ζηνος αδην αληκτον ενιπην.

Cuilibet Græci sermonis usum percallenti, et loci constructionem consideranti, clarius apparere debet,

Quam solis radii esse olim, cum sudum es, solent, ad sequentia de cursu continuando, non ad præcedentia de ascensu in cælum et doloris consolatione, cum quibus nihil habeat commune, particulam loci, και περ ετ' αχνυμενην, pertinere: unde multâ cum fiduciâ sic ausim validiore cuneo hoc tigillum diffindere:

Παρφαμεναι μυθοισιν, ὅσοις βαρυ πενθος ὑπεικει·  
 Και, περ ετ' ΑΧΝΥΜΕΝΗ 1<sup>ο</sup>, ον ΛΙΘΕΤΟ οιο δρομοιο,  
 Δειδιε γαρ ΡΑ Ζηνος αδην αληκτον ενιπην.

Confer II. B. 342. Φ. 498. Ad postremum versum Scaliger castitatem Musarum violavit. Ibid. xiii. 351. vel scriptor exorbitavit, quod minus credam; vel αστεος, quod licet, sed parum placet, pro dissyllabâ voce capienda est; vel οιο, dictionem quandam emovit, cui egomet profecto in stationem retrahendæ non sum.

Aliæ sunt etiam vñces quædam, ut ἀλις, ἵδυς, ὁς, ἐσπερος, ἴμας, ὑπρος, et maxime ἔκηπος, aspiratæ, quæ magnam vim syllabarum porrigendarum præ se ferunt; sed minus constanter, in quantum judicare valui. Quum exempla passim prostent, et sæpius variet poëtarum usus, quam qui permittat exceptiones bene multas in dubium vocari, circa tales nec libet nec licet simmorari vel lectoris vel suum otium reverenti. Aliter tamen judico de ἔκηλος: cuius variationes eam facilem admittant mutationem, quæ non levem suspicionem injiciant pravitatis in vanam scribarum de metri incolumentate sollicitudinem ablegandæ: alioque lectoris candidi censorum periclitari non pigrabitur. II. Θ. 512,

Μη μαν ασπονδει γε νεων επιβαιει ἔκηλοι.

Locum si sedulo arbitreris, tempora minus convenienter sociata reperies. Nisi me ratio fugiat, clare cuivis dilucebit, legendum:— νεων ΕΠΙΒΩΣΙ ἔκηλοι. Vide Od. Σ. 86. ubi in B. 311.

Δαινυσθαι τ' αεκοντα, και ευφραινεσθαι ἔκηλον.

fortasse: αεκοντ', ευφραινεσθαι τε ἔκηλον. Ad P. 473. Εσθι' ἔκηλος, ζεινε· omnino statuam rescribendum, ΕΣΘΕ ἔκηλος. Φ. 289. Ουκ αγαπτς, οθ' ἔκηλος. Ocyus restitue, Ουκ αγαπτς, Ο ἔκηλος: quæ sunt Homericæ elegantiæ: vide modo e multis Α. 539.

De ιεμαι, quidm dubitem an præcedat digammos an aspirata, et in priorem suspicionem animus inclinat, quæ dicenda sunt, in opportuniorem locum præstiterit, opinor, disjulisse.

Lectores autem intelligent velim, me in hac de literis asperis disceptatione potissimum lequi de Honrero; quamvis poëtæ posteriores, gressu licet interdum devio atque inæquali, passibus ejus

studiosissime insistant; identidem forte suarum ætatum consuetudini nonnihil, nonnihil inertiae suæ, largientes; nonnihil etiam, nisi me rationes sedulo subductæ sinistrorum distrahant, ignorantia veri dictionum Homericarum ingenii cœcutientes ac delirantes.

Denique, de ἔκας et compositis solidissime tenemus, ibi Μæoni-dem nec vocalem longam, diphthongum, aut consonantem corripere voluisse, neque elidere vocalem brevem: confidenter adeo quibus-dam locis artem criticæ medicalem adhibebo.

In II. A. 14. 110. et alibi, ν cum fautoribus ejus σκορακισῶ.

Cum suis vivant valeantque nūgīs:  
atque ibid. v. 21. lege *vía*, pro *viov*: v. 438. poteras ponere post  
v. 436. et legere βῆσε· sed clūmīs est, ineptus, omnimodis morbi  
maculationibus convariatus, Homero indignissimus denique, et in-  
scito quodam artifice confectus ex v. 309. ut opera in eum frustra  
insumatur: nec quidem conscious ejus erat scholiasta. X. 302.  
Δίως *vieὶ Ἐκηβολφ*: I. vii: P. 333.

— — — Αἰγεῖς δ' ἔκατηβολον Απολλωτα—:  
sine morā scribe ΔΕ 'ΕΚΗΒΟΛΟΝ Λ.— Od. M. 435. O. 33.  
manifestissimæ falsitatis arguant II. Y. 422. Δηρον ἔκας στρωφασθ':  
probabilita puto ΔHN 'ΕΚΑΘΕ στρωφασθ'. Ex II. E. 791. N. 107.  
ejiciatur δ': ex Φ. 600. ρ'. In X. 15. Εβλαψας μ', 'Εκαεργε, θεων  
ope transpositionis redintegrandus versus est;

Εβλαψα ΜΕ, θεων, 'ΕΚΑΕΡΙ", ολωτατε παντων.  
Rursum in Od. H. 321. μαλα πολλον ἔκαστερων reponas ΠΟΛΛΑ·  
ad normam II. B. 798. ac similium.— Sed de his, ut impræsentiarum,  
satis verborum feci; et profecto vereor, ne lectoris etiam intentio  
jamdudum hebetescere occuperit.

Quod argumenti mēi superest, DIGAMMA HOMERICI tractatio,  
quum sit ærimumnabilis operæ incœptum atque subtilioris indagati-  
onis, supellectilem librorum postulat sibi locupletem præ illâ et  
copiosam, quæ mihi in hac solitudine evolvenda contigit; nec  
minus animum pauciorum sollicitudinum avocamentis distractumque.  
Singularis igitur dissertatio, intra hunc annum  
DEO anquente divulganda, post memet bibliothecæ meæ restitutum,  
hoc officio defungetur. Interea moneo, rectam et luculentam hu-  
jusce rei administrationem permagni nostrorum studiorum interesse;  
quoniam illud est Ariadneum filum, sine quo poësis Homerea plane  
nihil aliud iuvenitur, quam inextricabilium errorum labyrinthus.  
Lectores nasuti, perpetuis metricarum asperitatum offensionibus  
discruciat;

Πολλα δ' αναντα, καταντα, παραντα τε, δοχμια τ', ηλθον·  
vel subsistunt defatigati, vel desperanter mirabundi perlegunt.  
Jam satis diu est, ex quo fuerint Ilias et Odyssea βιβλιων κατεσφρα-  
γισμενον tempus poscit, qui periculum faciat; an sit dignus volu-  
men aperire. Proluserunt alii: 'nos autem, pro modulo ingenii  
nostrí ac doctrinæ, quæstioni confessim decertabim̄us.

Denique, CARCERARIIS NOCTIBUS nomen, huic disputationi

impositum volui, non tantum quia multa, hoc argumentum attingentia, mihi subnata sint sic impedito; sed insuper ut ingenii mei atque doctrinæ qualecunque monumentum struerem, quo nebulo-nun, qui me hic conjecerint, memoria, quantum in meis scriptis situm sit, apud exteris etiam nationes, et fortassis in sevum veniens, pro meritis infamari posset.)

(*Dedi e carcere Dorcestrensi, Rhadamanthi regnis,*  
*Die Februarii 22<sup>do</sup>.) A. D. 1801.*

EDITIONES POETARUM,  
 QUIBUS HIC USUS SUM.

HOMERI Florentina, anni 1488. Oxon. 1780.  
 Hesiodi, Cantabrigiensis, 1672.  
 Theocritus Reiskii.  
 Callimachus Ernesti.  
 Apollonius Brunckii et Shawii.  
 Bionis et Moschi mea.  
 Nicander Gorrai.  
 Quintus Calaber Pauvii.  
 Tryphiodorus Northmori.  
 Coluthus Lemperei.  
 Orpheus Gesneri et Tyrwhitti.  
 Aratus Oxoniensis, anni 1672.  
 Oppianus Rittershusii.  
 Anthologia Græca Stephani.

LQCI POETARUM\*

IN HOC OPUSQULO EMENDATORUM.

ANTHOLOGIA Græca, in pagg. 10. 13. 22. 55. 62. 64. 65.  
 Apollonius Rhodius, i. 103. 276. 902. 962. 1208. ii. 368. 533.  
 762. 926. iii. 448. 561. 745. 1205. iv. 12. 376. 465. 483. 796.  
 1216. 1283. 1460. 1475. 1482.  
 Aratus, phœn. 50. 200. 447. 533. 577. 685. 707. dios. 21. 127.  
 270. 287. 292. 308.  
 Bion, ii. 7. p. 69.  
 Callimachus, hymn. Ap. 19. Di. 81. Del. 299. frag. 110.  
 Coluthus, ver. 211. p. 38.  
 Dionysius Per. 705. 751. 912. 925. 1062. 1102.  
 Hesiod. opp. et di. 61. 166. 711. Scut. 15. 125. 199. Theog.  
 10. 64. 66. 148. 297. 369. 373. 487. 625. 892.  
 Manetho, i. 204. ii. 274. iii. 89. 330. iv. 54. 60. 76. 118. 445. v.  
 65. vi. 473. 536. 688. 751.  
 Marcellus Sidetes, verr. 4. 7. 14. 74. p. 21.  
 Moschus, iv. 4. 25. 42.

Nicander, Al. 357. 367. 368. 614.. Ther. 282. 657. 674. 786.  
Nonnus, Dionys. ii. 650. p. 19. v. 233. p. 31.  
Oppianus, c. ii. 198. 400. iii. 389. iv. 57. 351. hal. i. 93. 163. 422.  
528. 541. 562. 630. ii. 57. 142. 241. 257. 342. 407. 411. iii. 64.  
498. 621. iv. 6. 15. 57. 65. 351. v. 31. 65. 455.  
Orpheus, hymn. iii. 7. p. 5. xiii. 8. p. 6.  
—— Arg. 215. 257. 407. 441. 511. 522. 577. 654. 682. 830.  
845. 866. 1141. 1185. 1198. 1211. 1282. ult.  
—— de lapp. 11. 98. 209. 261. 377. 407. 410. 426. 458. 462.  
498. 646. 701. 946.  
Theocritus, i. 17. iii. 25. ix. 19. xv. 112. ult. xvii. 20. xxi. 56.  
xxiii. 48. xxiv. 42. 68. xxv. 172. 222. 258. 263. 270.  
Tryphiodorus, v. 114. 183. p. 27. v. 590. p. 22.  
Homerus et Quintus Calaber, *passim.*

\* \* Our readers will not be displeased if we add a list of  
Mr. Wakefield's publications.

1. **SILVA CRITICA**, sive in auctores sacros profanosque Commentarius Philologus. Cantabrigiæ, typis et sumptibus Academicis, 1789. 3s. 6d.
2. **Silva Critica**, pars II. 1790, Cantab. 3s. 6d.
3. **Silva Critica**, pars III. 1792, Cantab. 3s. 6d.
4. **Silva Critica**, pars IV. 1793, Londini, 5s.
5. **Silva Critica**, pars V. 1795, Londini, 3s. 6d.
6. **Horatii Opera**, in 2 tom. 12mo. Londini, 1794. 10s. 6d.
7. **Virgilii Maronis Georgicōn libri IV**. Cantab. 1788. 3s. 6d.
8. **The Evidences of Christianity, or Remarks on the Excellency, Purity, and Character, of the Christian Religion; sec. edit. enlarged**, 1793. 4s. 6d.
9. **Poēmata**, Latine partim scripta, partim redditā, et quædam in Q. Horat. Flac. Obs. Criticæ, 4to. Cantab. 1776. 2s.
10. **An Enquiry into the Opinions of Christians of the first Centuries concerning Jesus Christ**, 1784, 8vo. 4s.
11. **A New Translation of St. Matthew, with a Commentary**, 4to. 1782. 10s. 6d.
12. **Four Marks of Antichrist**, 1s.
13. **A Sermon at Richmond, Surrey, July 29, 1784, a Thanksgiving-Day**, 6d.
14. **Remarks on Dr. Horsley's Ordination Sermon of 1788**. 4d.
15. **A Short Enquiry into the Expediency and Propriety of Public or Social Worship**, third edit. 1792. 1s. 6d.
16. **Short Strictures on Dr. Priestley's Letter concerning Mr. Wakefield's Treatise on Public Worship**, 1792. 6d.
17. **General Reply to Arguments against the Enquiry into Public Worship**, 6d.

18. A Letter to the Lord Bishop of St. David's, on occasion of a Pamphlet relating to the Liturgy of the Church of England, ascribed to him, 1790. 1s.
19. Examination of Thomas Paine's Age of Reason: sec. edit. corrected: with an Appendix to David Andrews, in Defence of Christianity, 1794. 2s.
20. The Spirit of Christianity with the Spirit of the Times. A new edit. 1794. 1s.
21. Poems of Mr. Gray, with Notes, 3s. 6d.
22. Directions for Students in Theology, 4d.
23. Tragoediarum Græcarum delectus: Herc. Fur. Alcest. Ion. Euripidis; Trachin. Philoct. Sophoclis; et Eumen. Æschyli; 2 tom. 8vo. 1794. 16s.
24. The Works of Alexander Pope, with Notes, vol. I. 1794. 6s. fine paper, 8s.
25. Notes on Pope, vol. II. 1796. 6s.
26. Poetical Translations from Juvenal, Virgil, Lucretius, Horace, &c. 1795. 12mo. 2s. 6d. on fine paper, 5s.
27. P. Virgilii Maronis Opera, 2 tom. 12s. chart. inag. 1l. 11s. 6d.
28. A New Translation of the New Testament, 2 vols. 8vo. second edit. 16s.
29. A new edit. of Pope's Iliad and Odyssey, with Notes, 11 vols. 8vo. 1796.
30. A Reply to Thomas Paine's second part of the Age of Reason, 1795. 1s. 6d.
31. An Answer to Mr. Burke's Attack on the Duke of Bedford and Earl of Lauderdale, 1796, third edit. 1s. 6d.
32. Bionis et Moschi quæ supersunt, emendata et illustrata, nitidissime impressa, 1795. 3s. 6d. chart. max. 10s. 6d.
33. A Letter to Jacob Bryant, Esq. on the War of Troy, 4to. 1797. 1s. 6d.
34. Lucretii Opera, 3 vol. 4to. innumeris mendis expurgata, Commentariis illustrata, cum RICARDI BENTLEII notis non ante vulgatis. Pret. 4l. 4s. et chart. max. folio elegantissima, 21l.
35. Select Essays of Dio Chrysostom, translated from the Greek, with Notes critical and illustrative. 8vo. 1800. 6s.

---

## ANTRUM VOCITANUM.

F	ESSUM audiendo continuos dies	
S	extili in æstu jurgia civium	
N	Non me Vocitanis ab antris	
P	Pallida religio tenebit,	
Q	Quamvis profanum nomen inusserit	5
A	Aulæ <sup>1</sup> piatrix <sup>2</sup> improba, et abditas	
H	Horrere funestarit undas	
Q	Quæ latebris properant ab innis.	
E	Ergo otiosum surripui dieni et	
V	Valere dixi litibus asperis	10
T	Tendens Avernale in barathrum,	
L	Luce vacans, tacitura regna,	
N	Ni quum gementis flabra reverberat	
V	Venti, vetusto non sine numine,	
M	Matrisque <sup>3</sup> nulla impulsa dextra	15
A	Æra sonant cava Dindymenæ.	
A	Ausum inchoanti porta patet brevis,	
I	Intranda rectis non humeris, ubi	
F	Fundamina urgentur propinqui	
F	Fronte supercilioque saxi.	20

<sup>1</sup> Jamque ubi ferale strepitu circumsonat aulam,  
Cornea gramineum persultans ungua campum,  
Percitus hiunit serpens evolvitur antro.

<sup>2</sup> *Piatrix dicebatur sacerdos quæ expiare erat solita, quam et sagam et simulatricem vocant.* Festus de V. S. in vocab. Plant. Mil. Glor. Act. 3. Sc. 1. Hor. lib. i. Sat. 8. Epod. 5. v. 32. Epod. 18. v. 4. Stat. Theb. ix. 551.

<sup>THEB. IV. 331.</sup> Antrum **Vocitanum**, seu Wokey, Clemens **Alexandrinus** in animo habuisse creditur, hoc loco, Λίγουσι δὲ καὶ τὰς ιστορίας συνταξάμενοι, ἀμφὶ τὴν Βρετανηκὴν νῆστον ἄπειρον τι ἐποκείμενον ὅρι, ἵνα δὲ τῆς κορυφῆς χάσμα. Ἐπικτόντος οὖν τοῦ ἀνέμου ίε τὰ ἀπέργον καὶ προστηχούμενον τοῖς κολποῖς τοῦ ὄρυγματος κυμβάλων ἐνθυμῆται κρονομέτων ἥχον ἐπακούεσθαι, ejusmodi enim sonus in hisce cavernis aliquando auditur, Africo eas pervadente vento. Clem. Alex. cit. Collinson Hist. Com. Somers. vol. 3. p. 420. De Magnæ Matris apud Britonas superstitione aliud mihi testimonium nou ad manus est; memini tamen Nicandri scholiastæ thalamum quemdam Cybcles apud Cyzicum, τόπον ἱερὸν, ὑπογεῖον, desribentis, situm sub monte *Locrino*, quod nomen certe in prisca Britannia religionibus præclarum fuit. Schol. in *Alexipharm.* v. 8. Dionysius Periegetes Britannos præ castoris gentibus ob Bacchanaliorum celebrationem magnifice laudat. v. 570. Num vero de Albionæ an potius de Armorice quodam populo,

Non furviori tramite, qui rudem  
Cyclopa celsam evertit et Ilion,  
Devenit Everidae ad umbram  
    <sup>1</sup> Asphodeli per inane littus.  
Vix umbriticō pejor ab Italo                          23  
Descensus Orci, terra ubi dissidens  
    <sup>2</sup> Spirantia Amsancti recludit  
        Antra; vel Hermione<sup>3</sup> nivosi  
Flammis trabales suspiciens poli,  
Qua flumen atros volvitur ad deos,                  30  
    Deque axe sublimi patentem  
        Clara videt Cynosura<sup>4</sup> mundum.  
Hinc me recepit longa per attia  
Amfractus antri, et sub face rustica  
    Ducentis ancillae molestum                          35  
    Pandit iter salebrosa rupes;  
Tam lubrica, et non certa crepusculo  
Lychni micantis, projicitur via,  
    Nunc plana in obliquum, pedesque  
        Sollicitans malefida lapsu;                          40  
Nunc hirta saxis, et gradientium  
Præruptus error; nunc aqua, torpida  
    Convalle telluris reductæ,  
        Saxificam glomerat paludem:

locus intelligendus sit, in dubio est. Vide Strab. Geogr. iv. p. 277. Oxon. et contra Steph. Byz. in Σάμου, et Cæsaris in B. G. vi. c. 17. de Baccho altum silentium.

<sup>1</sup> Qui verum sensum τοῦ Ἀσφοδέλου λαβῶνος indagabunt, vix aliquid certum constituturos esse spero. Tres tautum rationes meæ menti succurrunt, reddendi, pulvere seu cinere abundantem, ob crematos mortuos<sup>5</sup>; vel destitutum, propter frigora et noctes perpetuas; vel, tertio loço, referendi ad Phod [qui etiam Woden, et Buddha] Asorum deum; quod ultimum verum esse potissimum crediderim. Hoc saltem mihi persuasum habeo, herbam *Asphodelum*, de qua nescio quæ fabulantur Plinius et Ptolemaeus Hephaestionis filius, derivato et non proprio nomine gaudere, nihil vero facere ad Homeri Campos Cihamerios.

<sup>2</sup> "Hic specus horrendum, sævi spiracula Ditis." Æn. vii. 567.

<sup>3</sup> Videndum Orpheus in Argon. 1133 ad 1147 narrans similia quedam iis quæ nostris demum temporibus ab Americano quodam, Simons, asseverata esse audivimus. Strabo de Hermione Peloponnesi urbe rem perperam intellexerat, lib. viii. p. 541. Quære, annon in fragmento Callimachi (Bentl. 110.) nomen illud reponendum sit, ad hunc fero modum:—

Τούγκα καὶ νίκαις πορθμοῖσι οὐτὶ φίρονται  
Μόνην ἐν πτολίῳ [ἥτις θεὸς Ερμιονίς] διατίνοις  
Ἐν στομάτεσσι, πάντες Ἀχιρουσίας ἐπίβαθρον.

<sup>4</sup> "Mundus cum patet, Dcorum tristum et inferorum janua quasi

Præterque nullo murnure rivulus	45
Dicit liquorem a fonte benefico	
In Solis auras, et Favoni	
Oscula, sidereasque noctes.	
Imo angiportu foemina cinctur	
Annos oborto marmore debitos	50
Conclusa, sub Mortis maligna	
Nube sedens inimica coelis.	
Olli ministros, Somnia, et alites	
Umbras (egentes pulveris ultimi),	
Larvasque permisit nocentes	55
Ille Deus, peritura mundi	
Fatale nomen solvere sæcula;	
Donavit artem scire nefariam	
Falsasque præcantare mentes	
Graminibus gravibusque verbis,	60
Qualis marini pestis Arimini et	
Dis execratum Canidiæ caput.	
Impune non illi colonos,	
Non pavidas nocuisse spates,	
Diræ tot urgent monstra scientiæ,	65
Tot versipelles præstigia lupi,	
Ursive, inhumanum negatis	
Artibus obtinuere corpus;	
Funesta nam nec fascina, nec mali-	
Arcana morbi semina, tum licet	70
Fugisse, quandocunque aniles	
Prodigiale rubent ocelli.	
Vixit Sibylla saga diutius.	
Jamque obsoletos spiritus et vigor	
Linquebat artus, obque eundi	75
Sera nimis veniebat hora.	
Eixa in sedili, finem animantium	
Constantibusque atque ausgientibus	
Æquum manebat, dum soluto	
Gutta fluens silice imminebat.	80
At continenter stillicidi novus	
Aspergitur ros in caput improbae,	
Et vultus, ac deforme corpus	
Marmoreis amicitur undis.	

patet." Varro apud Macrob. Sat. i. p. 288, vide Plutarch. Romul. c. x.  
s. 3. Stat. Theb. lib. vi. v. 364.

<sup>1</sup> Petron. Satyr. c. 131. s. 5 p. 426. ed. Anton. Plaut. Mil. Glor. Act. 3. Sc. 1. p. 37. Ernesti.

Sicut Gomorrhæ sulphureum ad lacum Flammasque iniquas respicientibus	85
Matrona, quam Hammonis propago Gensque vocat Moabæa matrem,	
Qualesqué narrant Andromedæ procos	
Visu Medusæ Gorgonis, in salem	90
Hæc fixa durum, illi in rigenteñ Vipereis lapidem capillis.	
Si stans viator sub Sipyli juga Spectat severo vertice imaginem	
Gnatæ perenni fonte et arcus	95
Flentis Apollineos, at illam	
Lux ornat, imber purificat, levi	
Illam aura flatu blanda refrigerat	
Ex Tantalo venisse claram, Et capiti Jovis ales instat.	100
Hac in caverna vivere non dedit	
Auctor creatis gentibus alitum,	
Repentiumve, aut si quid auris Ætheriis alitur vigetque.	
Nam nec sorores hic Minyeiæ	105
Stridore lugent Penthea sibilo,	
Plantisve mille inserpit udas	
Plumbeus in latebras iulus;	
Nor jussus anguis proditor in suum	
Ventrem ire, nec strix auspiciois gravis,	110
Venere; pallentique nudum	
Semper eget laqueare musco.	
Sola inter umbras cernere erat novis	
Inclusa formis corpora, ut Africi	
Non lene portentum leonis	115
Fulmineos lapidescit unguis	
Collumque fulvum, et rava canis sedens	
In rupe viva Cerbereos sonos	
Desuescit horrentesque rictus,	
Nec Stygium retinet colorem.	120
Nunc nos amena in coerulea et aureum	
Ditis remittent ostia sub diem	
Nullis pavescentes tenebris	
Dum placida face corda lucent.	

H.

Wells. August, 1826.

## APHORISMS, &c., OF DR. PARR.

---

BENNET, BISHOP OF CLOYNE.

AMONG the fellows of Emanuel College, there was one man whom I cannot remember without feeling that all my inclination to commend, and all my talents for commendation, are disproportionate to his merit. From habits not only of close intimacy, but of early and uninterrupted friendship, I can say, that there is scarcely one Greek or Roman author of eminence in verse or prose whose writings are not familiar to him. He is equally successful in combating the difficulties of the most obscure, and catching at a glance the beauties of the most elegant. Though I could mention two or three persons who have made a greater proficiency than my friend in philological learning, yet, after surveying all the intellectual endowments of all my literary acquaintance, I cannot name the man whose taste seems to me more correct and more pure, or whose judgment on any composition in Greek, Latin, or English, would carry with it higher authority to my mind.

To those discourses which, when delivered before an academical audience, captivated the young and interested the old, which were argumentative without formality, and brilliant without gaudiness, and in which the happiest selection of topics was united with the most luminous arrangement of matter, it cannot be unsafe for me to pay the tribute of my praise, because every hearer was an admirer, and every admirer will be a witness. As a tutor, he was unwearied in the instruction, liberal in the government, and anxious for the welfare of all who were intrusted to his care. The brilliancy of his conversation, and the suavity of his manners, were the more endearing, because they were united with qualities of a higher order; because in morals he was correct without moroseness, and because in religion he was serious without bigotry. From the retirement of a college, he stepped at once into the circle of a court. But he has not been dazzled by its glare, or tainted by its corruptions. As a prelate, he does honor to the gratitude of a patron who was once his pupil, and to the dignity of a station where, in his wise and honest judgment on things, great duties are connected with great emoluments. If, from general description, I were permitted to descend to particular details I should say, that in one instance he exhibited a noble proof of generosity, by refusing

to accept the legal and customary profits of his office from a peasantry bending down under the weight of indigence and exaction :—I should say, that on another occasion, he did not suffer himself to be irritated by perverse and audacious opposition ; but blending mercy with justice, spared a misguided father for the sake of a distressed dependent family ; and provided, at the same time, for the instruction of a large and populous parish, without pushing to extremes his episcopal rights when invaded, and his episcopal power when defied. While the English Universities produce such scholars, they will indeed deserve to be considered as the nurseries of learning and virtue. While the Church of Ireland is adorned by such prelates, it cannot have much to fear from that spirit of restless discontent and excessive refinement which has lately gone abroad. It will be instrumental to the best purposes by the best means. It will gain fresh security and fresh lustre from the support of wise and good men. It will promote the noblest interests of society, and uphold, in this day of peril, the sacred cause of true religion.—Remarks on the Statement of Dr. Combe, p. 25.

#### BENTLEY.

The memory of Bentley has ultimately triumphed over the attacks of his enemies, and his mistakes are found to be light in the balance, when weighed against his numerous, his splendid, and matchless discoveries. He has not much to fear, even from such rivals in literary fame as Cunningham, Baxter, and Dawes. He deserved to obtain, and he has obtained, the honorable suffrages of kindred spirits—a Lennep, a Ruhnken, a Hemsterhuis, and a Porson. In fine, he was one of those rare and exalted personages, who, whether right or wrong in detached instances, always excite attention, and reward it ; always inform where they do not convince ; always send away their readers with enlarged knowledge, with animated curiosity, and with wholesome exercise to those general habits of thinking, which enable them, on maturer reflection and after more extensive inquiry, to discern and avoid the errors of their illustrious guides.—*Critique on the Variorum Horace*, in the *British Critic*, 1794, p. 429.

#### CRITICS.

In the days which are past, indeed, but to which every scholar looks back with gratitude and triumph, the Church of England was adorned by a Gataker, a Pearson, a Casaubon,<sup>1</sup> a

---

<sup>1</sup> Isaac Casaubon had a prebend at Canterbury and at Westminster.

Vossius,<sup>1</sup> a Bentley, a Wasse, and an Ashton.<sup>2</sup> Within our own memory it has boasted of Pearce and Burton, of Taylor and Musgrave, of Toup and Foster, of Markland and Tyrrwhit. At the present hour we recount with honest pride, the literary merits of Porson, of Burney, of Huntingford, of Routh, of Cleaver,<sup>3</sup> of Edwards, of Burgess: and when the name of Wakefield occurs to us, who does not heave a momentary sigh, and, catching the spirit with which Jortin once alluded to the productions of learned and ingenious dissenters, repeat the emphatical quotation of that most accomplished and amiable scholar—"Qui tales sunt, utinam essent nostri?"—Review of the Variorum Horace, British Critic, p. 123.

DR. JORTIN.

As to Jortin, whether I look back to his verse, to his prose, to his critical, or to his theological works, there are few authors to whom I am so much indebted for rational entertainment, or for solid instruction. Learned he was, without pedantry. He was ingenious without the affectation of singularity. He was a lover of truth, without hovering over the gloomy abyss of scepticism, and a friend to free-inquiry without roving into the dreary and pathless wilds of latitudinarianism. He had a heart which never disgraced the powers of his understanding. With a lively imagination, an elegant taste, and a judgment most masculine and most correct, he united the artless and amiable negligence of a school-boy.' Wit without ill-nature, and sense without effort, he could, at will, scatter on every subject; and in every book, the writer presents us with a near and distinct view of the real man.

*ut omnis  
Votiva patet veluti descripta tabella,  
Vita scinis.* Horat. Sat. i. lib. 2.

His style, though inartificial, is sometimes elevated ; though familiar, is never mean ; and though employed on various topics of theology, ethics, and criticism, it is not arrayed in any delusive resemblance, either of solemnity, from fanatical cant; or of profoundness, from scholastic jargon : of precision, from the crabbed formalities of cloudy philologists ; or of refinement, from the technical babble of frivolous connoisseurs.

At the shadowy and fleeting reputation which is sometimes

<sup>1</sup> Isaac Vossius, son of Gerard, was Canon of Windsor

**Master of Jesus College, Cambridge.**

### Bishop of Chester.

gained by the petty frolics of literary vanity, or the mischievous struggles of controversial rage, Jortin never grasped. Truth, which some men are ambitious of seizing by surprise in the trackless and dark recess, he was content to overtake in the broad and beaten path : and in the pursuit of it, if he does not excite our astonishment by the rapidity of his strides, he at least secures our confidence by the firmness of his step. To the examination of positions advanced by other men, he always brought a mind, which neither prepossession had seduced, nor malevolence polluted. He imposed not his own conjectures as infallible and irresistible truths, nor endeavored to give an air of importance to trifles by dogmatical vehemence. He could support his more serious opinions, without the versatility of a sophist, the fierceness of a disputant, or the impertinence of a buffoon : more than this—he could *relinquish or correct* them, with the calm and steady dignity of a writer, who, while he yielded something to the arguments of his antagonists, was conscious of retaining enough to command their respect. He had too much discernment to confound difference of opinion with malignity or dulness, and too much candor to insult, where he could not persuade. Though his sensibilities were neither coarse nor sluggish, he yet was exempt from those fickle humors, those rankling jealousies, and that restless waywardness which men of the brightest talents are too prone to indulge. He carried with him into every station in which he was placed, and every subject which he explored, a solid greatness of soul, which could spare an inferior, though in the offensive form of an adversary ; and endure an equal, with or without the sacred name of friend. The importance of commendation, as well to him who bestows as to him who claims it, he estimated not only with justice, but with delicacy, and therefore he neither wantonly lavished it, nor withheld it austereley : but invective he neither provoked nor feared. And as to the severities of contempt, he reserved them for occasions where alone they *could* be employed with propriety, and where, by *himself*, they always *were* employed with effect—for the chastisement of arrogant dunces, of censorious sciolists, of intolerant bigots in every sect, and unprincipled impostors in every profession.'—Tracts by Warburton and a Warburtonian, p. 194.

---

<sup>1</sup> Herring, Archbishop of Canterbury, was the patron of Jortin ; a prelate, who, as Jortin affirms, "had piety without superstition, and moderation without meanness ; an open and a liberal way of thinking, and a constant attachment to the cause of sober and rational liberty,

## DR. LELAND.

Of Leland, my opinion is not founded on hearsay evidence, nor is it determined solely by the great authority of Dr. Johnson, who always mentioned Dr. Leland, with cordial regard and with marked respect. It might, perhaps, be invidious for me to hazard a favorable decision on his History of Ireland, because the merits of that work have been disputed by critics, some of whom are, I think, warped in their judgments by literary, others by national, and more, I have reason to believe, by personal prejudices. But I may with confidence appeal to writings which have long contributed to public amusement, and have often been honored by public approbation—to the Life of Philip, and to the Translation of Demosthenes—to the judicious dissertation on eloquence, and to the spirited defence of that dissertation. The Life of Philip contains many curious researches into the principles of government established among the leading states of Greece; many sagacious remarks on their intestine discords; many exact descriptions of their most celebrated characters, together with an extensive and correct view of those subtle intrigues and those ambitious projects by which Philip, at a favorable crisis, gradually obtained an unexampled mastery over the Grecian Republics. In the translation of Demosthenes, Leland unites the man of taste with the man of learning, and shows himself to have possessed not only a competent knowledge of the Greek language, but that clearness in his own conceptions, and that animation in his feelings, which enabled him to catch the real meaning, and to preserve the general spirit of the most perfect orator that Athens ever produced. Through the dissertation on eloquence, and the defence of it, we see great accuracy of erudition, great perspicuity and strength of style, and, above all, a stoutness of judgment, which, in traversing the open and spacious walks of literature, disdained to be led captive, either by the sorceries of a self-deluded visionary, or the decrees of a self-created despot.—Tracts by Warburton and a Warburtonian, p. 193.

---

both civil and religious. Thus he lived and died; and few great men ever passed through this malevolent world better beloved, and less censured than he. He told me once, with an obliging condescension which I can never forget, that he would be to me what Warham was to Erasmus; and what he promised he performed; only less fortunate in the choice of his humble friend, who could not be to him what Erasmus was to Warham.”—*Life of Erasmus.*

## MACINTOSH:

In Macintosh, I see the sternness of a republican without his acrimony, and the ardor of a reformer without his impetuosity. His taste in morals, like that of Mr. Burke, is equally pure and delicate with his taste in literature. His mind is so comprehensive, that his generalities cease to be barren; and so vigorous, that detail itself becomes interesting. He introduces every question with perspicuity, states it with precision, and pursues it with easy and unaffected method. Sometimes, perhaps, he may amuse his readers by excursions into paradox; but he never bewilders them by flights into romance. His philosophy is far more just and far more amiable than the philosophy of Paine, and his eloquence is only not equal to the eloquence of Mr. Burke. He is argumentative without sophistry, fervid without fury, and sublime without extravagance.—Sequel to the Printed Paper, p. 80.

## THE SAME.

Mr. Macintosh has explored the deepest recesses, the most complex qualities, and the remotest tendencies of human action: to the researches of philosophy he adds the graces of taste; and with powers commensurate to the amplitude and dignity of his subject, he can state without obscurity, reason without perplexity, assert without dogmatism, instruct without pedantry, counsel without austerity, and even refute without acrimony.—Spital Sermon, p. 114.

## PORSON.

Mr. Porson, the republisher of Heyne's Virgil, is a giant in literature, a prodigy in intellect, a critic, whose mighty achievements leave imitation panting at a distance behind him, and whose stupendous powers strike down all the restless and aspiring suggestions of rivalry into silent admiration and passive awe. He that excels in great things, so as not to be himself excelled, shall readily have pardon from me if he errs in little matters adapted to little minds. But I should expect to see the indignant shades of Bentley, Heuusterhuis, and Valckenaer, rise from the grave, and rescue their illustrious successor from the grasp of his persecutors, if any attempt were made to immolate him on the altars of dulness and avarice, for his sins of omission, or his sins of commission, as a corrector of the press. Enough, and more than enough, have I heard of his little oversights in the hum of those busy inspectors who peep and pry after one

class of defects only, in the prattle of finical collectors, and the cavils of unlearned and half-learned gossips. But I know that sports of this kind are lost in the blaze of this great man's excellencies. I know that his character towers far above the reach of such puny objectors. I think that his claims to public veneration are too vast to be measured by their short and crooked rules, too massy to be lifted by their feeble efforts, and even too sacred to be touched by their unhallowed hands. Be it granted, then, that the difference between the critiques is great. But I contend that the difference between the works themselves is more great, and I add, that the difference between the artists is greater still.—Remarks on the Statement, p. 13.

•  
ROWTH.  
•

Dr. Rowth, in the language of Milton, “is the virtuous son of a virtuous father,” whose literary attainments are respected by every scholar to whom he is known; whose exemplary virtues shed a lustre on that Church in which they have not been rewarded; and whose gray hairs will never descend to the grave, but amidst the blessings of the devout, and the tears of the poor. He fills a station, for which other men are sometimes indebted to the cabals of parties or to the caprices of fortune, but in which he was himself most honorably placed from the experience his electors had long had of his integrity, and the confidence they reposed in his discernment, in his activity, and in his impartiality. The attachment he professes to academical institutions proceeds not less from a sincere conviction of their utility, than from a deep reverence for the wisdom of antiquity in the regulations it has made for preserving the morals of youth, and for promoting the cultivation of learning. His government over the affairs of a great and respectable college is active without officiousness, and firm without severity. His independence of spirit is the effect, not of ferocious pride, but of a cool and steady principle, which claims only the respect it is ever ready to pay, and which equally disdains to trample on subordination, and to crouch before the insolence of power. His correct judgment, his profound erudition, and his various knowledge, are such as seldom fall to the lot of man. His liberality is scarcely surpassed even by his orthodoxy, and his orthodoxy is not the tumid and fungous excrescence of prejudice, but the sound and mellowed fruit of honest and indefatigable inquiry. In a word, his mind, his whole mind,

is decked at once with the purest crystals of simplicity, and the brightest jewels of benevolence and piety.

His life is gentle, and the elements  
So mix'd in him, that Nature may stand up  
And say to all the world, *this is a man!*

Sequel to the Printed Paper, p. 108.

#### WARBURTON AND HURD.

He (Warburton) blundered against grammar; and you (Hurd) refined against idiom. He, from defect of taste, contaminated English by Gallicism; and you, from excess of affectation, sometimes disgraced what would have risen to ornamental and dignified writing, by a profuse mixture of vulgar and antiquated phraseology. He soared into sublimity without effort; and you, by effort, sunk into a kind of familiarity, which, without leading to perspicuity, borders on meanness. He was great by the energies of nature; and you were little by the misapplication of art. He sometimes reached the force of Longinus, but without his elegance; and you exhibited the intricacies of Aristotle, but without his exactness. Wit was in Warburton the spontaneous growth of Nature; while, in your lordship, it seemed to be the forced and unmellowed fruit of study. He, in his lighter exertions, still preserved his vigor; as you, in your greater, seldom laid aside your flippancy. He, perhaps, with better success than Demosthenes, seized the *saman Dicacis*; and you, with success not quite equal, aimed at the praise of urbanity. He flamed on his readers with the brilliancy of a meteor; and you scattered around them the scintillations of a firebrand. To grapple with the unwieldy was among the frolics of Warburton; whilst your lordship toiled in chasing the subtle. He often darkened the subject; and you perplexed it. He, by the boldness and magnitude of his conceptions, overwhelmed our minds with astonishment; and you, by the singularity and nicety of your quibbles, benumbed them with surprise. Let me commend both you and the Bishop of Gloucester where commendation is due: and let me bestow it, not with the thirsty and penurious measure of a critic by profession, nor yet with the coldness and languor of an envious antagonist; but with the ardent gratitude of a man whom, after many a painful feeling of weariness and disgust, you have refreshed unexpectedly; and whom, as if by some secret touch of magic, you have charmed and overpowered with the most exquisite sense of delight. Yes, my lord, in a few lucky and lucid intervals between the pa-

roxsyms of your polemical frenzy, all the laughable and all the loathsome singularities which floated on the surface of your diction, have in a moment vanished ; while, in their stead, beauties equally striking from their suddenness, their originality, and their splendor, have burst in a “flood of glory” on the astonished and enraptured reader. Often has my mind hung with fondness and with admiration over the crowded, yet clear and luminous galaxies of imagery diffused through the works of Bishop Taylor, the mild and unsullied lustre of Addison, the variegated and expanded eloquence of Burke, the exuberance and dignified ease of Middleton, the gorgeous declamation of Bolingbroke, and the majestic energy of Johnson. But if I were to do justice, my lord, to the more excellent parts of your own writings and of Warburton’s, I should say, that the English language, even in its widest extent, cannot furnish passages more strongly marked, either by grandeur in the thought, by felicity in the expression, by pauses varied and harmonious, or by full and sonorous periods.—Tracts by Warburton and a Warburtonian, p. 149, 150, 153.

## H. S. E.

ROBERTUS SUMNER, S. T. P.

Coll. Regal. apud Cantab. olim socius ;  
 Scholæ Harroviensis, haud ita pridem,  
 Archididascalus.

Fuit huic præstantissimo viro  
 Ingenium natura peræcre, optimarum  
 Disciplinis artium sedulo excultum,  
 Usu diurno confirmatum, et quodam  
 Modo subactum :

Nemo enim  
 Aut in reconditis sapientiæ studiis illo  
 Subtilior extitit,

Aut humanioribus literis limatior.

• Egregiis cùm dotibus naturæ, tum  
 Doctrinæ præditus.

Insuper accedebant,  
 In sententiis, vera ac perfecta eloquentia ;  
 In sermone, facetiarum lepos plane

Atticus,  
 Et gravitate insuper aspersa urbanitas ;  
 In moribus, singularis quædam  
 Integritas et fides ;

Vitæ denique ratio constans sibi, et ad  
 Virtutis normam diligenter  
 Severeque exacta:  
 Omnibus qui vel amico essent eo,  
 Vel magistro usi,  
 Doctrinæ, ingenii, virtutis justum  
 Reliquit desiderium,  
 Subita, eheu! atque immatura morte  
 Correptus,  
 Prid. Id. Septenib.  
 Anno Domini M,DCC,LXXI,  
 AEtat. suæ 41.

*In Harrow Church, Middlesex*

CAROLO JACOBO Fox,

Quod veram illam et absolutam eloquentiam  
 Non modo coluerit, sed cultam, qua potuit,  
 Ad salutem Patriæ dignitatemque tuendam  
 Contulerit;  
 Quod in suscipiēndis sive amicitiis, sive inimiciis,  
 Has semper voluerit mortales  
 Habere, illas sempiternas;  
 Quod mente solida invictaque permanserit in  
 Proposito,  
 Atque improborum spreverit minas;  
 Quod in causa, quæ maxime popularis esse  
 Debuissest,  
 Non populariter ille quidem,  
 Ut alii ficte et fallaciter populares,  
 Sed strenue ac fortius versatus sit;  
 Quod, denique, in foedissimo illo  
 Optimi prudentissimique Senatus naufragio,  
 Id denum, imo id solum  
 Quod turpe esset,  
 Miserum existimat, atque adeo cum bonis  
 Libere πολιτευτέον statuerit,  
 Potius quam periculose et simulate et cupide  
 Inter malos,  
 Librum huncce ea, qua par est, observantia,

D. D. D.

A. E. A. O.

*Dedication of Dr. Parr's edition of Bellendenus.*

HONORATISSIMO VIRO  
FREDERICO DOMINO NORTH,  
Qui in æquabili et temperato dicendi genere  
Facile primas tenet ;  
Quem sciunt omnes, tum in sermone, tum moribus  
Gravitatem servare,  
Non tristem illam ac tetricam,  
Sed comitate quadam et lepore  
Suavissime conditam :  
Qui optimorum et civium et virorum  
Amicitia dignissimus,  
Novit simpliciter et candide ponere inimicitias :  
Cujus nunquam in clientium turbam infidelem  
Ingratamque  
Justa exarsit ira ;  
Nunquam in legibus institutisque majorum  
Defendendis  
Industria elanguit ;  
Nunquam perturbatis temporibus, sua cum  
Res ageretur, . . .  
Fides virtusque contremuit :  
Librum huncce in summæ observantiae,  
Admirationis, et pietatis  
Testimonium,

D. D. D.

A. E. A. O.

*Dedication to Dr. Parr's edition of Bellendenus.*

EDMUNDO BURKE,  
Viro, tum ob doctrinam multiplicem et exquisitam,  
Tum ob celeres illos ingenii motus,  
Qui ad excogitandum acuti, et ad explicandum  
Ornandumque uberes sunt,  
Eximio ac præclaro :  
Optime de litteris, quas solas esse omnium  
Temporum  
• Omniumque locorum expertus vidit ;  
Optime de senatu, cuius periclitantis  
Ipse decus et columen fuit ;  
Optime de Patria, in cives  
Sui amantissimos, eheu ! ingrata,  
Nunquam non promerito,  
Librum huncce ea, qua par est, observantia,

D. D. D.

A. E. A. O.

*Dedication to Dr. Parr's edition of Bellendenus.*

## M. S.

**GULIELMI JONES, equitis aurati,**  
 Qui clarum in literis nomen a patre acceptum  
 Magna cumulavit gloria.  
**Ingenium in illo' erat scientiarum omnium capax,**  
 Disciplinisque optimis diligentissime excultum.  
 Erat indoles ad virtutem eximia,  
 Et in justitia, libertate, religione vindicanda,  
 Maxime probata.  
 Quicquid autem utile vel honestum,  
 Consiliis, exemplo, auctoritate, vivus promoverat,  
 Id omne scriptis suis immortalibus  
 Etiam nunc tuetur atque ornat.  
 Præstantissimum hunc virum,  
 Cum a provincia Bengala,  
 Ubi judicis integerrimi munus  
 Per decenium obierat,  
 Reditum in patriam meditaretur,  
 Ingruentis morbi vis oppressit,  
 ix. Kal. Jun. A. C. M. DCC, LXXXIII. at. XLVIII.  
 Ut quibus in ædibus  
 Ipse olim socius inclaruisset,  
 In iisdem memoria ejus potissimum conservaretur,  
 Honorarium hoc monumentum  
 Anna Mariæ, filia Jonathan Shipley, Episc. Asaph.  
 Conjugi suo B. M.  
 Poni curavit.

*In the Anti-Chamber to the Chapel of  
 University College, Oxford.*

## A. X. Ω.

**SAMUEL JOHNSON,**  
 Grammatico et Critico,  
 Scriptorum et Anglicorum litterate perito,  
 Poetæ luminibus verborum admirabili,  
 Magistro virtutis gravissimo,  
 Homini optimo et singularis exempli,  
 Qui vixit ann. LXXV. mens. II. dieb. XLLL.  
 Decessit idib. Decembr. Ann. Christ.  
 cI. locc. LXXXIII.  
 Sepult. in AEd. Sanct. Petr. Westmonasteriens.  
 xii. Kal. Janvar. Ann. Christ. cI. locc. LXXXV.  
 Amici et sodales litterarii  
 Pecunia conlata  
 H. M. faciund. curaver.

H. S. E.

JOANNES MOORE,

Allectus in equestrem ordinem Balnei  
A Georgio Tertio Britanniam Rege;

Ortu Scotus,  
Imperator fortis idemque innocens,  
Et rei militaris peritissimus  
Scientia et usu :

Qui

In Batavia, Corsica, Ægypto, India Occidentali,  
Hostes fugatos vidit;

Hispanorum tetra et detestabili tyrannide oppressorum

Jura, leges, aras et focos,  
Suinno quo potuit studio tutatus est;

Et post varios belli casus,  
Cum ad Corunnam ægre accessisset,  
Milites suos,

Longo itinere, fame, frigore, enectos,  
Ad subeundam prælia dimicationem

Hortando erexit,

Audendo confirmavit;

Et Gallis numero copiarum fretis  
Et felicitate ducis pæne perpetua superbientibus

Victoriam e manibus eripuit,  
Legioni quadragesimæ secundæ,

Societate periculorum diu secum conjunctissimæ,  
Et memori rerum in Ægypto prospere gestarum,  
De virtute digna commilitonibus suis

Gratulatus est;

Et vulnere pro patria sociisque ejus accepto,  
Vitam uti multum et sœpe optaverat

Bene consummavit

xvii kal. Februar. Anno Sacro M DCCCVIII.

---

Georgius,

Georgii Terti filius,

Britanniarum regnum unitum regens,

Et qui Regiae Majestati a sanctioribus consiliis sunt,

Hoc monumentum

Ponendum curaverunt,

Anno Sacro

M DCCCVIII.

Inscribed on a Monument at Corunna.

A ~~E~~ Ω

**RICARDUS FARMER, S. T. P.**

Magister hujus Collegii,  
Vir facetus et dulcis festivique sermonis,  
Græce et Latine doctus;  
In explicanda veterum Anglorum Poesi  
Subtilis atque elegans;  
Academie Cantabrigiensis stabiliendæ  
Et amplificandæ studiosus,  
Regis et Patriæ amantissimus,  
Vixit ann. LXII. mens. III. dies XIIIJ;  
Decessit sexto id. Septemb.  
Anno Domini

M D C C L X X X X V I I ;

Et conditus est juxta aram vicini sacelli  
In sepulchro quod sibi vivus nuncupaverat.

*In the Cloisters of Emanuel College.*

**MATTHÆO RAINÉ, S. T. P.**

Coll. Trin. in Academia Cantabrigiensi socio,  
Scholæ Carthusianæ, cujus antea fuerat alumnus,  
Per xx annos Archididascalο,  
In capella societatis Anglice dictæ Gray's Inn,  
Ann. II. mens. III. concionatori,  
Qui vixit ann. LI. mens. IJI. dies XXIX.

Decessit xv. cal. Octobr. Ann. Sacro MDCCXII.

Et in hoc sacello sepultus est:

Homini justo, integro, pio,  
Civi in Patriam optime animato,  
Interpreti sacrae Scripturæ

Veritatis cupidiori quam contentionis,

Et solito audientiam sibi facere

Naturali quadam auctoritate

Et genere orationis gravi ac virili,

Magistro liberalium artium,

Græcis et Latinis litteris apprime docto,

Et præceptorí recte vivendi

Propter suavitatem sermonis atque morum

Dignissimo,

Qui in loco sancti parentis haberetur,  
Discipuli ejus sua sponte suoque sumtu

H. M. P. CC.

*In the Charter-house Chapel, London.*

EDWARDUS GIBBON,  
Criticus acri ingenio et multiplici doctrina  
Ornatus,  
Idemque historicorum, qui fortunam  
Imperii Romani  
Vel labentis et inclinati vel eversi et funditus  
Deleti  
Litteris mandaverint,  
Omnium facile princeps,  
Cujus in moribus erat moderatio animi  
Cum liberali quadam specie conjuncta,  
In sermone  
Multa gravitati comitas suaviter adspersa,  
In scriptis  
Copiosum, splendidum,  
Concinnum orbe verborum,  
Et summo artificio distinctum  
Orationis genus,  
Reconditæ exquisitæque sententiæ,  
Et in monumentis rerum politicarum observandis  
Acuta et perspicax prudètia.  
Vixit annos LVI. mens. vii. dies xxviii.  
Decessit xvii. cal. Feb. Anno Sacro  
MDCCLXXXIV.  
Et in hoc mausoleo sepultus est,  
Ex voluntate Johannis Domini Sheffield,  
Qui amico bene merenti et convictori humanissimo  
H. TAB. P. C.  
• At Fletching in Sussex.

¶

JACOBO JOHNSTONE, JUN.  
Qui in hac urbe per ix. annos  
Artem medicam exercuit,  
Et dum ægris in carcere inclusis  
Qpem ferebat,  
Febris ibi sœvientis contagione  
Correptus,  
Decessit xvii. kalend. Sept.  
Anno Christi MDCCLXXXIII.  
Ætat. sue xxx.  
JACOBUS JOHNSTONE, M.D.  
fil. b. m. F.C.

In Worcester Cathedral.

The Reverend Nicholas Sambrook Russell largely contributed to the first volume of the History of Leicestershire ; to him, the venerable author acknowledges, he owed that particular part that refers to the Feudal Earls of Leicester ; which Mr. Russell's knowledge of the manners and customs of antiquity, as well as his patient industry and classical learning peculiarly qualified him to write. But the most accurate account of this excellent man may best be given in the following lines, which were found as written by himself, and may be considered as a very fine specimen of modern Latinity :

“ *Siste paulisper, Viator,  
dum te docet optimus ille præceptor,  
sepulchrale saxum.* ”

Ecce ad pedes tuos jacet,  
Heu ! sordido pulvere obrutus et commixtus,  
(reminiscere quantulum sis !)

**SAMBROOK NICHOLAUS RUSSELL, A. M.  
et Clericus olim a domesticis**

**AMELIÆ ALTISSIMÆ FILIÆ GEORGII II.**

Si petas unde ortus, ingenuus  
per longam stirpem ; et, quod  
melius, bonis creatus.

Si cultum quæras, in pueritia,  
**WINTONIAZ inter WICCAMICOS :**

postea, adulta æfate,  
in Academia Oxoniensi  
inter Reginenses,  
humanis et sacris literis  
feliciter imbutus.

Primo prope BASINGSTOKIAM  
in *South-hantoniensi agro*,  
ubi natus fuit, septem circiter annis ;  
deinde LONDINIIS, præcipue  
in parochia Sanctæ Mariæ  
le Bone, quinque ferme lustris ;  
denum in ecclesiis suis ruralibus,  
clericales exercuit curas ;  
et ibi consenuit, et occubuit.

Summam navabat operam,  
ut esset ‘ integer vitæ scelerisque purus,’  
urbanus, literatus, decens, pius, sapiens.

Quantum profecerit, alii judicent,  
qui melius horint ipsum,  
quam ipse se.”

## NOTES ON THE OEDIPUS REX.

No. II.—[Continued from No. LXVIII.]

162. ‘Εκαβόλον] Dor. for ἐκηβόλον, an Homeric term : ἐκαγ-  
βελέτης also occurs in Homer.

164. εἴ ποτε καὶ προτέρας] The order is εἴ ποτε καὶ προτέρας ἄγι-  
όρυμέρας ὑπὲρ πόλεως : “if ever, when former disaster arose over  
the city.”

166. ἤνυσατ’ ἐκτοπίαν] “Accomplished the blaze of calamity  
out of place :” literally, i. e. banished or expelled, &c. Here ἐκτο-  
πίαν expresses the effect produced on φλόγα. After a verb active  
an accusative follows of the object, and an adjective, as here,  
or participle agreeing with it, to denote the change which that  
action produces in its nature or qualities. Phœn. 446. Μάτερ, διαλ-  
λάξασαν ὡμογενεῖς φίλους : “having reconciled relations [so as to  
make them] friends.” So Virg. Æn. i. 69.

Ineute vim ventis submersasque obrue classes.

In English we have the same idiom : “to strike a man *dead* ;”  
by striking to produce death. On this idiom, see Bentley’s Epistle  
to Mill. p. 18. Toup. Emend. Suid. iii. p. 320. Hemsterh. ad  
Plut. p. 4.

167. πόποι] This is an exclamation of astonishment, alarm, or  
indignation. Its origin is not known : some think it the Macedonian  
name for δαίμονες, in which sense it is used by Plutarch : it may  
be of the same family as the interjection παταί. Πόποι does not  
occur in Euripides, but frequently in Homer.

‘Ω πόποι, ολον δι νν θεύς βροτοί εἰτιώνται. Odyss. A. 32.  
On this passage the Scholiast observes, ‘Ω πόποι. Ω παταί. ἔστι  
δὲ ἐπίφρημα σχετλιασμοῦ δηλωτικόν : “it is an adverb demonstra-  
tive of indignation.”

169. νοσεῖ δ' ἐμοί] This is the reading of Brunck : read δέ μοι,  
μοι not being emphatic. See above, v. 2.

170. Οὐδὲ νῷ φρονίδος ἔγχος] This is the reading of Suidas  
and the Scholiast, and seems necessary for the metre : “nor is  
there any instrument of thought to or in the mind.” The common  
reading, οὐδ' ἔνι· φ. e. would require θανατηφόρα in the antistrophe ;  
a word not at all suited to the meaning of the passage.

171. ἀλέξεται] Defend *himself*. On the usage of the middle  
voice, see Mus. Crit. p. 102.

174. ητῶν] Mournful ; derived from the ejaculation η, or be-  
cause women in labor, λῦσι φωνὰς, shriek out.

ἀνέχουσιν] “Aνεσιν ἔχοντων. Hesych. “have respite ;” or under-  
stand ξαντρόν, and translate, “support themselves under.”

178. ἀμαιμάκετον] Ἀμαιμάκερος, ὁ πάνν μέγας, ἄγαν μακρός : from  
μάκος is derived μάκερος, and with the reduplication μα, and the in-

sertion of iota *μαιμάκετος*, and with the intensive *a*, *ἀμαιμάκετος*. This is Damm's derivation; but a more easy and therefore more probable one, is from *μαιμάω*, cum impetu feror in aliquid, and *a* intensive; and then would signify, rushing very violently, violent, irresistible.

[*κρεῖσσον—πυρὸς*] The same image is expressed by Euripides, in relation to the violence of sailors, which here denotes the rapidity with which those afflicted with the plague hurried to the shades; *ναυτικὴ τ' ἀναρχία Κρείσσων πυρός*. Hec. 605.

[*ὅρμενον*] Per syncopon for *ὅρμενον*.

[*ἄκταν*] From *ἀγω*, frango; so *ἀγιαλὸς*, from the same: that on which the sea breaks; *ἄκτη* is a rugged or rocky shore; *θίσ*, a sandy beach.

[*ἔστερον*] *Ἔστερος* is generally used as a substantive, though here it is an adjective, signifying western, evening, dark, gloomy. So Aesch. P. V. 356. has *ἔστερος* an adjective.

*Τείρουσ* "Ατλαντος, ὃς πρὸς ἐσπέρους, τόπους  
ἔστηκε.

179. *ῶν πόλις*] Translate, "in whom the state suffers an unnumbered or *incalculable* loss."

180. *Νηλέα*] Derived from *νη* and *ἔλεος*, unpitied: Brunck, after the Scholiast, considers *νηλέα* here as an adverb joined with *ἀνοίκτως*, *ἐκ παραλήλου*, or expressing the same thing twice; but it may more easily agree with *γένεθλα*.

183. *'Εν δ' . . . ἐπὶ*] *'Εν* sc. *πέδῳ θαυματηφόρῳ*, and *ἐπὶ*, *in addition*.

184. *ἄκταν παραβάμιον*] Read *ἄκταν πάρα βώμιον*. Some MSS. read *παραβάμιον* in one word, but in that case there would be nothing by which *ἄκταν* could be governed.

186. *παιᾶν δὲ λάμπει.*] Here a verb of sight is connected with a noun of hearing; and the object heard is thereby more strongly described as being heard. For,

Segnius irritant animos demissa per aures

Quam quæ sunt oculis subjecta fidelibus.<sup>2</sup>—Hor. A. P. 180.

There is another instance in this play, v. 473.

"Ἐλα μψε γὰρ τοῦ νιφόεντος  
ἀρίως φανεῖσα  
φάμα Παρυασοῦ.

So Sept. Theb. 99. *Κτύπον δέδορκα πάραγος σύνχ* ἔνδε δορός.

188. *Χρυσᾶ*] This word is to be scanned as a spondee: see above, v. 158.

189. *Εὐώπη*] Is here the accusative, from *εὐώψ*, agreeing with *ἄλκαν*, not the vocative from *εὐώπης*, as Brunck would have it; be-

<sup>1</sup> Matthiae Gr. Gr. p. 455. explains this passage thus, οἱ τοῦ πόλει μηάριθμοι διλλύγονται: "who perish in immense numbers in the city."

<sup>2</sup> So Herod. Clio, § 8. *ῶτα πυγχάνει ἀθρώποισι ἕντει ἀπιστότερα ὄρθια λιμῆν*.

cause εὐώπης could scarcely agree with a fem. noun, and the fem. form εὐώπις occurs, as also the masc. εὐώπος : εὐώψ, is ὁ καὶ ἡ. Antig. 530.

τέγγουσ' εὐώπα παρειάν.

190. "Αρη] Mars ; sc. the plague, which is denominated above, ὁ πυρφόρος θεός. "Αρη is the accus. after γνωτίσαι.

191. ἀχαλκος ἀσπίδων] "Hic est Atticus Idiotismus, in quo, pro adjective voculam ἀνεν si substituas, sensus evadet simillimus." "Hujus generis alia nonnulla sunt apud Euripidem ; sed apud Sophoclem longe plura." Valckenacr. Phœn. 328.

"Απεπλος φαρέων λευκῶν. Phœn. 334. See Elmsley.

'Ἄλλ' ἀψόφητος ὁξέων κωκυμάτων. Aj. Fl. 321.<sup>1</sup>

194. ἀπονορ] From ἀπὸ and ὅρος, terminus : "away from."

195. θάλαμον Ἀμφιτρίτης] Amphitrite, the fabled wife of Oceanus : the bed of Amphitrite here most probably means the Mediterranean sea, as contra-distinguished from the Euxine sea, Θρήκιον κλύδωνα. The same distinction prevails, Hipp. 3.

"Οσοι τε Πόντου τερμόνων τ' Ἀτλαντικῶν

Ναϊουσιν εἶσων.

Here Dr. Monk denies that Πόντος is properly explained by Musgrave, after the Scholiast, as meaning the Euxine sea.

196. ἀπόξενον] Referring to the Pontus, which was called Εὔξενος, κατ' ἀντίφρασιν : either from the dangers attending the navigation of it, or from the cruelty of the nations which dwelt along its coasts.

198. τέλει γάρ ήν τι νῦξ ἀφῆ] "For if the night leaves anything at its close." Elmsley explains τέλει by τελέως, ἀτεχνῶς, absolute, omnino ; but there is no necessity to take τέλει in any other than its ordinary acceptation. The chorus is describing the dreadful effects of the plague ; and says, if any thing or being escapes its attacks during the night, it is sure to be assailed by it in the day.

200. ἀστραπᾶν] Dor. for ἀστραπῶν. The Doric dialect was used in the choral odes, on account of the Doric music with which when sung they were accompanied.

\*<sup>1</sup> Αστραπὴ is the *flash of lightning*.

\* Βροντὴ . . . roar of thunder.

Κεραυνὸς thunderbolt.

203. Λύκει.] Apollo was called Λύκειος, either because he was worshipped more particularly in Lycia, (at Patara, whence his appellation *Patareus* in Horace,) or because he slew wolves, and thereby proved a deliverer : in this sense the term is used, Sept. Theb. 133. Καὶ σὺ, Λύκει' δύαξ, λύκειος γενοῦ, or more probably from λύκη, diluculum, from whence comes the Latin *lux*. See Dr. Blomfield's very learned note, Sept. Theb. 133.

205. ἀδάμαστ] Read with Elmsley ἀδάματ'; on account of the metre : ἀδάμαστ is the legitimate form in the tragic writers, though ἀδάμαστος occurs in Homer, Il. I. 158.

Ἐνδαρεῖσθαι] From ἐνδαρέομαι, divido. The Schol. explains ἐνδαρεῖσθαι by ἐν μερισμῷ διδόθαι. Elmsley thinks that its meaning here is commemorate seu celebrare; but I cannot see how the passage will bear out such an interpretation. See the following note.

206. προσταθέντα] Particip. of 1 aor. pass. from προσταπατε: some derive it from προστείτω: if it be the accusative sing. masc. the passage will run thus: "O Lycian king, I shall wish (or pray) that thou wouldest deal out thine unconquerable arrows, standing forward in an assisting way." If it be the acc. plur. neuter, ἐνδαρεῖσθαι must be translated passively, and προσταθέντα will agree with βέλεα.

208. Λύκει' ὅρη] The Lycian mountains; not the Lyceum, a mountain in Arcadia.

211. Εὔτον] From Εὔτοι, the bacchanalian cry; answering to our exclamation, bravo!

212. Μαινάδων] The Mænades, so called from Μαινομαι.

215. ἀπότιμον] Dishonored, or not receiving the honors paid to the gods: the Schol. adds, θεῶν γάρ ἔστι τὸ εὐεργετεῖν τοὺς ἀνθρώπους.

218. Κάνακοφίσιν] For καὶ ἀνακοφίσιν. ἀνακοφίζω, "to raise lightly or gently up," occurs 23. supr. and twice in Euripides, Orest. 212. and Hippol. 1390.

220. μακρὰ] Called an adverb; really the accusative, agreeing with ὅδον, understood. See L. Bos.

221. σύμβολον] A mark or sign by which a person is known: in the same sense is σῆμα, Hom. Il. Z. 168. Here it signifies a hint.

222. Νῦν δ', οὐτερος . . .] "But now, since I pay tribute among the citizens, being but lately a citizen;" τελέω in the sense of paying is used infr. 232. and Hom. Il. I. 156.

224. Λάιον—κάτοιδεν—] This idiom does not occur in Latin and English, where in both languages we should expect, δότις κάτοιδεν, αἰδρὸς ἐκ τίνος Λάιος διώλερο. This idiom is, that after verbs of knowing, describing, speaking of, &c. : an accusative is subjoined, descriptive of, or concerning the person or thing alluded to; where we should expect the same word in the subsequent sentence, in whatever case the construction would admit. So Hom. Il. Z. 479.

Καὶ ποτέ τις εἴποι, παρὸς δ' ὅγε πολλὸν ἀμείνων;

Ἐκ πολέμου ἀναστά.

25. Αὐτοῖς being, agreeably to this idiom, the accusative after εἴποι. See Mus. Crit. p. 532. and Dawes, Misc. Crit. 149.<sup>1</sup>

227. Κεὶ μὲν φοβεῖται] The order according to Elmsley is, κεὶ μὲν

<sup>1</sup> Plaut. Rud. ii. 3. 59. Eam veteratur, ne perierit.

*φοβεῖται, [σημανέτω,] αὐτὸς καθ' αὐτὸν, τούπικλημ' ὑπεξελάνε:* “and though he fears, let him give the information against himself; thereby averting [the consequences of] the charge.” Or this passage may be connected with the preceding without the necessity of supposing any ellipse: “I recommend every one to inform me, even though he should be afraid to do so, through a wish of suppressing the charge against himself:” or after *αὐτὸς καθ' αὐτὸν*, we may supply οὐ καλῶς ταρβεῖ. See Trach. 457.

229. *ἀπεισιν]* Abibit, he shall depart; *εἰμι* and its compounds have a *present* form, but a *future* meaning: so Ἡκὼ has a present form and a *perfect* meaning.

232. *τελᾶ]* The Attic future: *τελέω*, f. *τελέσω*, Ion. *τελέω*, Attic *τελᾶ*. For an account of Attic futures, see Dawes. Misc. Crit. p. 117. Ed. Kidd.

*προσκείσεται]* “Shall be his, *besides*; in addition to the reward which I shall pay him.”

233. *φίλον]* Governed of *ἔγεκα* understood.

235. ἀ ἐκ τῶνδε] \*A ἐκ τῶνδε—ἐκ after, in which sense it is frequently used. The Latin writers use *ex* in the same sense. See Donatus, Terence Andr. i. 1. 10.

Φεῦ· ὃ μῆτρε, ἦτος ἐκ τυραννικῶν δόμων. Hec. 55.  
after [having dwelt in] royal palaces.

236. *γῆς*] This word is strictly in the possessive case: “any one of or *belonging to* this land.” There are many passages which contain similar excommunications. Orest. 46.

————— μήθ' ἡμᾶς στέγαις

Μὴ πυρὶ δέχεσθαι, μήτε προσφωνεῖν τινὲς.

Choeph. 285. Καὶ τοῖς τοιωτοῖς οὐτε κρατῆρος μέρος

Εἶναι μετασχεῖν, οὐ φιλοσπόνδου λιβός,

Βωμῶν τ' ἀπέργειν οὐχ ὄρωμένην πατρὸς

Μῆνιν δέχεσθαι δ', οὐτε συλλύειν τινά·

Πάντων δὲ ἀτιμον κάψιλον θνήσκειν χρόνῳ

Κακῶς ταριχευθέντα παρφθάρτῳ μόρῳ.

The D̄uids had a similar mode of excommunication, as we learn from Cæsar, Bell. Gall. vi. 12. “Si quis, aut privatus aut publicus eorum decreto non steterit, sacrificis interdicunt. Haec poena apud eos est gravissima. Quibus ita est interdictum, ii numero impiorum ac sceleratorum habentur: iis omnes decedunt: aditum eorum sermonemque defugiunt, ne quid ex contagione incommodi accipient: neque iis potentibus jus redditur, neque honos ullus communicatur.”

240. *χέρνιβας]* From *χείρ* and *νίπτω*: water to wash the hands, lustral water: the water into which a brand taken from the altar whilst consuming the sacrifice was plunged; and afterwards those who attended at the sacrifice were sprinkled with the water. See Athenaeus, p. 409. b. From this heathen ceremony was derived the Romish practice of using holy water. See Middleton's Letter from Rome.

241. [Οὐ μάσματος] Οὐ is found not only with the genitive, but with the nom. or acc. absolute; in the sense of the Latin, tanquam, ut, quippe, quia, utpote, &c. "as if," "on the ground that," "because," "since." See above, v. 101. and Viger. p. 459. Ed. Glasg. 1813.

ἀθαῖν] Governed of κελεύω, contained in ἀπαυδῶ.

246. Κατεύχομαι] Imprecate *against* or *on*: this is frequently the meaning of κατὰ, as well in as out of composition.

248. Κακὸν, κακῶς] See above, v. 100.

τιν ἄμορον] This and the other reading ἄμφορον are equally objectionable; the former causing an anapæst in the 3d, the latter in the 4th place. Porson reads ἄμφορον, by which the metre is preserved. Both ἄμορος and ἄμφορος are used by Euripides. See Phœn. 619. and Med. 1392.<sup>1</sup>

250. γένοντο μὴ οὐ ξυνειδότος] This is the common reading: μὴ οὐ forms in scanning only one long syllable: see v. 13. ξυνειδότος will agree with ἔμον contained in the possessive pronoun ἔμοῖς, according to a Greek idiom to be explained below. But the better reading is γένοιτ' ἔμοῦ ξυνειδότος: "and I pray *besides*, that if he be an inmate in my house with my knowledge, *I may suffer*," &c.

254. ἀκάρπως κάθεως] In a manner unblest with fruits; (see v. 25. and 172.) and unblest by [the protection of] the gods.

<sup>1</sup>Ω σῶμ' ἀτίμως κάθεως ἐφθαρμένον. Soph. Electr. 1181.

255. θεήλατον] From θεὰs and ἑλάνυν.

263. κράτ<sup>1</sup>] Acc. neuter from κάρα, or rather κάρ. The Scholiast on Hec. 432. says, that there are τοῦ and τῆς κρατὸς, τῷ and τῇ κρατὶ, τῷ and τῇ κράτα, and also τὸ κύρα, κύρα being the later form.

ἐνήλαθ] From ἐνάλλομαι: bath made a [destructive] leap on.

267. Τῷ Λαβδακείῳ] In these two lines we have the pedigree of Laius from Agenor king of Tyre: Laius, the son of Labdacus, the son of Polydorus, the son of Cadmus, the son of Agenor.

269. εὐχομαι θεοὺς] Some wish to alter θεοὺς into θεοῖς, because εὐχομαι requires a dative after it, of the person prayed to; but if γῆν be read for γῆν in the next line, θεοὺς will be the accusative before the infinitive ἀνιέναι: "and for those who will not do this, sc. join in the endeavor to find out the murderer of Laius, I pray that the gods may not rear for them any crop from the earth, nor children from their wives:" whatever be the reading, αὐτοῖς seems redundant.

<sup>1</sup> Burton had recommended the omission of τῷ, and then would retain ἄμφορος; but Porson says, "hic tam eleganter additur, ut quamvis aliam medicinam adhibere malim, quam illud expungatur. Suppl. Praef. p. 168. The same repetition of τῷ occurs, Trach. 287.

Ἄντον δὲ ξείρου, μητ' αὐτὸν ἀγράθιματα  
Πίξη πατρόνων Σηπτὶ τῆς ἀλώσιτες,  
Φεόντη γινεται ὡς ξέσονται.

275. *εἰσαεῖ*] On the mode of writing and the quantity of *αῑει*, see Pors. Suppl. præf. Hee. p. iv.

276. *μ' ἀραιῶν θλαβῆς*] “You have comprehended me in the curse :” sc. if I do not endeavor to discover the murderer of Laius. See above, v. 269.

278. *Σήγημα*] Brunck calls this the *nominativus solutus*, or governed of *κατὰ*, “as for the investigation ;” but it appears better, with Erfurdt and Elmsley, to consider it as the accusative after *πέμψαντος*, and translate, “but it belonged to Phœbus who sent the investigation to tell this.”

282. *ἐκ τῶνδ'*] Next to, or after : see v. 235.

283. *μὴ οὖ*] Forms in scanning a monosyllable : see v. 13.

284. *ταῦθ'*] Τὰ αὐτὰ, *the same things* : *ταῦτα, these things* : *ταῦτα*, from ὁ αὐτὸς, *the same things* : *ταῦθ'* is here paroxyton, because the syllable that would be regularly accentuated is elided, and therefore the accent is thrown back on the preceding syllable. *Ταῦθ'* here governs a dative case. Viger observes, that the Greeks have no single word by which they can express the Latin *idem*. The Latin writers very frequently imitate this construction. See Drakenborch's note. Sil. xv. 400. In Hor.

*Invitum qui servat, idem facit occidenti.*—A. P. 466.

285. *Τειρεσταρ*] See his history in Lémprière, or Apollodorus, 3, 6; or Hyginus, Fab. 75.

287. *ἐν ἀργοῖς*] In an idle manner, carelessly.

289. *πάλαι*] “And he not being present, or his non-arrival has been long exciting my wonder.” *Πάλαι* is frequently found with a present tense, to denote that the fact contained in the verb now exists, and has existed for some time. Hipp. 1087.

*Οὐχ ἐλξετ' αὐτὸν, δμᾶες ; ωὐκ ἀρούρε*

*Πάλαι ξενοῦσθαι τόνδε προὺντέποντά με ;*

Here Dr. Monk connects *πάλαι* with *ξενοῦσθαι*: but it surely expresses the impatience of Theseus more strongly to take it with *ἀκούετε*: have you not long been hearing, and therefore ought ye not now with all speed to obey my orders ? *Πάλαι*, in this usage, corresponds with the Latin *jamdudum*, also joined to a present tense.—Hor. Od. iii. 29. 1.

*Tyrrena regum progenies, tibi*

• *Non ante verso lene merum cado .*

*Cum flore, Mæcenas, rosarum, et*

*Pressa tuis balanus capillis*

• *Jamdudum apud me est.*

295. *οὐ μενεῖ*] *Μενεῖ* is the Attic future: “When he hears of such curses as thine, he will not remain silent [but confess his crime].”

297. *Οὐδελέγξων*] ‘*Οὐέξελέγξων* : one who will detect or discover him.

*Οἶδε*] Is here used *δεικνύως*, its regular meaning.

302. *πόλιν*] Not the *accusativus pendens*, as some would have it, similar to the instance in Virgil :—

*Urbem, quam statuo, vestra est :*  
but the accusative after φρονεῖς : "though thou canst not see, yet thou understandest *with regard to the city*." On this peculiar construction, see v. 224.

304. μοῦνον] Ion. for άνον : this is one of the few Ionic forms which we find in the Tragedians : βούρας for βόρας, κούρος for κόρος, νοῦσος for νόσος, ζείνος for ζένος, γούναρα for γόναρα, δουρὶ for δορὶ, and some few others.

309. κτείναιμεν . . . ] This agrees with the oracle brought by Creon, v. 100.

'Αιδηρηλατοῦντας, ή φόνω φόνον πάλιν  
Δύοντας.—

310. φθονήσας . . . φθίνω] Φθονέω governs (a) a genitive, of the thing grudged ; and (β) a dative, of the person : (γ) sometimes both genitive and dative are found together. The instances are very rare, if indeed this be not a solitary one, in the tragic writers, where φθονέω governs an accusative.

(α) τοῦ χρόνου γάρ οὐ φθονῶ. Hec. 238.

(β) τούτοισιν οὐ φθονῶ. Hipp. 20.

(γ) μηδέ μοι

φθονήσῃς εὐγμάτων, ἀναξ. P. V. 603.

Horace, Sat. ii. 2. 83. has invideo, with a gen. of the thing.

Quid multa, neque ille

Depositi ciceris, nec longæ invidit avenæ.

311. ὅδὸν] Way, mode, method : in this sense ὅδος repeatedly occurs : σὺν ὅδὸν βουλευμάτων. Hec. 732. ἀκονε θεσφάτων ἐμῶν ὅδον. Phœn. 925. See Hipp. 290, &c.

μαντικῆς] Agreeing with τέχνης, understood.

312. μῆσαι] 1 aor. imper. middle. See v. 72.

313. μίσμα τοῦ τεθνηκότος] The pollution [arising to the state] from the dead Laius.

314. ἐν σοι γάρ ξομεν] For we are in thy hands, or depend on thee. So C. C. 247. Εν ἡμῖν, ὡς θεῷ κείμεθα τλάμονες : a similar usage of the prep. ἐν occurs in Homer Od. A. 267. τάδε πάντα θεῶν ἐν γούνασι κεῖται.

315. ἔχοι τε καὶ δύνατο] This is an apparent not a real hendiadys or repetition : ἔχοι, may know. See Viger. p. 206.

316. Φεῦ, φεῦ] This interjection is not confined in usage to denote the ejaculation of one in sorrow, but is uttered in cases of surprise, wonder, triumph, or admiration. See v. 964; as also, Iph. A. 710. Hippol. 433. Hec. 1220.

πέλη λένε] The same as λαστελεῖ : it pays the cost, it is worth the while.

<sup>1</sup> Demosth. Philipp. i. § 16. τὸ λαττὰ δὲ ἡμῖν αδτοῖς ιστεῖ. Alcest. 289. οὐ σοι δὲ Ιστεῖς καὶ ζῆν καὶ μὴ. See Valckenacer. Phœn. 1256.

318. διώλεστοι] Oblitus sum; I lost them from my memory: so σύνδω is used for, to keep in memory.

Παρῆκα θεσμῶν οὐδὲν, ἀλλ' ἐσωζόμην. Trach. 684.

οὐ γάρ ἀν] See above, v. 82.

324. ὁρῶ γάρ] Yes, I do; for.

325. ὡς οὖν μηδέ ἔγω ταυτὸν πάθω] This dependent sentence is governed of ὅφατέον, or some similar expression: ὡς and διώτως, with or without μή and οὖν μή, precedes the first future indicative, or the second aorist subjunctive. See Dawes, Misc. Crit. p. 405. Pors. Hec. 402. Aristophanes has supplied the ellipse. Eccles. 300.

"Ορα δ' ὅπως ὡθήσομεν τούσδε τοὺς ἔξ απτεος.

In the Phœn. 732. μέμνησο, or something like it, must be supplied.

'Ως οὖν καθέξω τειχέων ἔσω στρατόν.

329. Τάμ' ἔξενεπτω, μή τὰ σὰ κφήνω κακά] Read with Erfurdt, τάμ' ὡς ἀν εἴπω μή τὰ σ' ἐκφήνω κακά. The particle ὡς in the sense of οὖτως should be accentuated.

332. ἔγω οὔτι] The final omega in scanning forms a crasis with οὐ, and ἔγω οὔτι is an iambus: this frequently occurs. See Brunck's note, and Dunbar's Prosodia Græca, p. 37.

334. πέτρου] This word is of the double form, πέτρος and πέτρα.

336. ἀτεγκτος κάτελεύτητος] Ἀτεγκτος, unmelting, unbending; from ἀ and τέγγω, to wet, to moisten: ἀτελεύτητος, interminable, persevering, obstinate.

337. Ὁργὴν] Temper, strictly; in which sense it is used here, in the Antig. 356. ἀστυνόμους δ' ὄργας ἐδιδάξαρο: and Aj. Fl. 640. οὐκ ἔτι συντρόφοις ὄργαῖς ἔμπεδος: thence violent temper, anger, passion.

τὴν σὴν—ναιούσαν] Eustathius says that an ambiguity is here intended: that Tiresias seems to say you do not observe the temper which dwells with you, but really means, τὴν σὴν μητέρα, you do not know that your mother is dwelling along with you.

341. αὐτῶν] Sponte; of themselves. The Latins have ipse in the same sense.

• Ipsæ lacte domum referent distenta capellæ

• Ubera.

Virg. Ecl. 4. 21.

343. πρὸς τάδ'] Propterea, πρὸς τοῖσδε, præterea: translate πρὸς τάδε, wherefore, or, and now.

344. θυμοῦ] Irascere—θυμοῦ, animi.

345. ὡς ὄργης ἔχω] Ἐχω with an adverb, signifies, to be; adverbs also govern a genitive case, "in such a state of anger am I."

350. Ἄληθες;] This must not be mistaken for ἀληθῆς, the neuter of ἀληθῆς, verus. Ἄληθες; is used to express astonishment, indignation, or contempt. See Brunck. Aristoph. Ran. 840.

"Ἄληθες; ἀλλ' οὐ, τόνδ' Ὄλυμπον, ἵσθ' ὅτι,

Χαίρων ἐπὶ ψύχοισι δεννάσσεις ἐμέ. Antig. 758.

351. διερ] The dative case by attraction to κηρύγματι: προείπω regularly governs an accusative.

353. ὡς ὄντι] Agreeing with *σοι*, after *προσανδῆν*: if indeed *προσανδάω* ever governs a dative case, of which I have not been able to discover a single instance; in the Tragedians, ὡς ὄντι . . . μάστορι must be therefore taken either as the dative absolute, (see Matthiae's Gr. Gr. p. 861.) or the reading is corrupt for ὄντα ἀνθετού μάστορα.

354. ἐξεκίνησας . . . ρῆμα] In the Electra of Euripides, v. 302. we find the verb *κινέω* applied in a similar way:

'Ἐκεὶ δὲ κινεῖς μῦθον, ικετεύω, ξένε.

as also, Med. 1314.

Tί τούσδε κινεῖς κάναμοχλεύεις λόγους;  
on which line, see Porson's note.

362. οὐ ἔγρεις κυρεῖν] Read οὐ *ἔγρεις*, *κυρεῖν*. Οὐ is the genitive, not by attraction to *τάνδρος*, but governed by *φονέα* understood: "I assert that you are the murderer of that man, whose murderer you are endeavoring to discover."

363. *Xalρων*] Impune, with impunity: so Med. 399.

*Xalρων τις αὐτῶν τούμον ἀλγυνεῖ κέαρ.*

See Toup. Long. p. 318.

365. *eip̄σεται*] The paulo-post futurum, as the grammarians say; in reality, one of the forms of the future passive. On which, see a very excellent note of Professor Monk. Hippol. 1458. Matthiae's Gr. Gr. p. 722. and Class. Journ. No. LXIII. p. 89.

366. *τοῖς φιλάτοροις*] Τὰ φιλάτα is used in the tragic writers to denote the nearest domestic relations, as parent, child, husband, wife. Here it has a twofold allusion; since Jocasta was both the wife and mother of Oedipus. The plural number is very commonly placed for the singular, either for the sake of (1) ambiguity, (2) respect, or (3) amplification of horror. Here is an instance of the first.

(2) Autig. 65. Εγὼ μὲν οὖν αἰτοῦσα τὸντο χθονὸς  
ξύγγνοιαν ἴσχειν.

(3) Ο. R. 1404. Εφύσαθ' ἡμᾶς, καὶ φυτεύσαντες, πάλιν  
Ἀνείτε ταῦτὸν σπέρμα, κάπεδειξατε  
Πατέρας, ἀδελφὸν, παιδας, αἴμ' ἐμφύλιον,  
Νύμφας, γυναικας, μητέρας τε.

See Longinus's comment on this passage, § 23.

367. ἵν' εἰ κακοῦ] Ubinam mali. See Cl. Jl. No. LXIII. p. 89.

368. γεγηθώ] "At your pleasure;" "with impunity."

371. *τυφλὸς . . .*] This line is remarkable for the repetition of the letter *t*. Muretus, Var. Lect. i. 15., aptly quotes the line of Ennius, preserved in Cicero de Senectute:—

O Tite, tute, Tati tibi tanta, tyranne, tulisti.

Euripides was satirized for his repetitions of the sigma; but the same fault, if fault it be, applies to Sophocles. In this play, v. 425. and v. 1481. the prevalency of the sigma is remarkable. See Pors. Med. 476.

380. τέχνη τέχνης ὑπερφέρουσα] Philoct. v. 137.

τέχνα γάρ τέχνας  
ἐτέρας προϊχεῖ.

381. ὑπερφέρουσα] See the meaning of ὑπερφέρω in Elmsley's note.

382. ἡμῖν] Suidas in quoting this passage under the word δωρητὸς, reads ἡμῖν.

385. ὃντες ἀρχῆς φίλος] Said sneeringly. It might, at first sight, appear very unreasonable in Oedipus to suspect Creon of plotting against him, but a little attention to vv. 377 and 378 will satisfactorily obviate the objection. Tiresias says, Ικανὸς Ἀπόλλων, φέραδ' ἐκπρᾶξαι μέλει. Oedipus, despising the threats and prophecies of Tiresias, and recollecting that Creon had returned from the oracle at Delphi with certain directions, in his passion imagines that they were not genuine, and that he had been imposed on by Creon in conjunction with Tiresias.

388. ἀγύρτην] A juggler or quack, from ἀγέλρω; because such persons assemble crowds round them.

393. τοῦ πιώντος] Of one who *comes up* casually, of a chance or common person; so ὁ τυχῶν is used. See Viger. p. 248.

394. μαρτίας ἔδει] On the different usages of χρῆ and δεῖ, see Porson. Orest. 659. or Cl. Jl. No. LXXI. p. \*38.

401. κλαίων] *To your cost*; κλαίων is opposed in meaning to χαίρων. See above, v. 363.

410. Λοξῖς] Derived from λοξὰ, oblique; because Apollo, or the Sun, proceeds obliquely in the heavens, or because his oracular responses were ambiguous.

411. γεγράψομαι] Suidas, *in verbo*, explains this by δείσομαι: "I shall not stand in need of Creon as my defender;" but it rather means, "I shall not be enrolled under Creon as my προστάτης," referring to the law among the Athenians, which required every μέτοικος to choose out a προστάτης, or patron from the citizens; and a μέτοικος was liable to an action, δίκη ἀπροστασίου, if he neglected or refused to do this. See Potter's Antiq. Vol. i. 153.

412. τυφλόν μ' ὠνειδίσας] "You reviled me with my blindness:" this is a somewhat singular mode of expression, ὠνειδίσω generally governs a dative of the person reviled, and an accusative of the subject of reproach. See Androm. 970. Hec. 664. and Troad. 432. τυφλόν με, therefore, must be considered as the accusative of the thing reproached.

418. δεινόποντος ἄρα] To ἄρα and Ἐρινύς are joined epithets compounded of ποὺς and χεὶρ, to denote the speed, force, &c. with which vengeance pursues the guilty. Soph. Electr.

Ἡξι καὶ πολύπους  
Καὶ πολύχειρ, δὲ δεινοῖς  
Κρυπτομένα λόχοις,  
Χαλκόποντος Ἐρινύς.

So Hor. Od. iii. 2. 31. *Raro antecedentem scelestum  
Deseruit pede pœna clando.*

419. [βλέποντα . . . σκότον] "Now looking aright, or properly; but afterwards looking on darkness, or having darkness in your look." So Sept. Theb. 33. λεόντων ὡς "Ἄρην δεδορκήτων; " carrying Mars or war in their look." Odyss. T. 446. πῦρ δ' ὁφθαλμοῖσι δεδορκῶς. See also, Med. 190. Pers. 82. Sept. Theb. 494.

420. λιμὴν] A harbor; a place of reception: "what place will not receive your cries?"

421. Κιθαιρών] A mountain in Bœotia to the south of the river Asopus, where Oedipus was exposed; and to this event Tiresias here slightly alludes.

423. ἀγορμον] 'Here the adjective, which should regularly agree with ὑμέναιον, is placed in the relative sentence. The metaphorical representation of Oedipus's marriage was evidently suggested by the term λιμὴν in v. 420. See, on this subject, some very excellent remarks in the "Classical Journal," by the learned E. H. Barker.

425. ὅσ' ἔξισωσει] "Which she (sc. 'Αρὰ, v. 418.) will equally inflict on you and your children." Instead of ὅσ', Elmsley reads ἃ γ'; very properly rejecting with Markland, Suppl. 594. and Brunck, ἃ σ', a reading from which no meaning apparently can be elicited. Remark the number of sigmas in this line. See above, v. 371.

426. τοῦμὸν στόμα] My words: see v. 671.

428. ἐκτριβθῆσεται] Shall be worn out; shall wear out his life.

429. 'H] 'H in interrogative sentences expresses surprise in the speaker, and may be rendered by, what?

ταῦτα] Is the accusative after κλέψιν, and ἀνεκτὰ the nom. plur. neut. for ἀνεκτόν. So Εὐγγυνωστα for ξύγγυνωστον. Hec. 1089.

Εὐγγυρωσθ', ὅταν τις κρείσσον' ή φέρειν κακά.

This idiom is not uncommon in Latin writers:

Frater ut Æneas pelago tuus omnia circum  
Littora jactetur, odiis Junonis iniquæ,  
*Nota tibi.*

430. eis ὄλεθρον;] Sc. ἀπει, v. 431. or ἐρρήσεις. Cratinus apud Ruhnen. ad Timaeum, p. 121. 'abi in malam rem.'

<sup>1</sup> So Livy, i. 26. Sic eat, quæcunque *Romanæ* lugebit hostem.

NOTICE OF  
*ANCIENT UNEDITED MONUMENTS of  
GRECIAN ART; from Collections in various  
countries; principally in Great Britain.*

No. II.—[Concluded from No LXVI.]

BEFORE we notice the reasons which have induced Mr. Millingen to close this most interesting work with the portions now under consideration, (Nos. ix and x.) although in his original design he purposed to extend it much beyond these limits, we shall refer to our Journal No. LXVI, p. 346. which concluded the account of his remarks on Greek painted vases: and to No. LXIV. p. 322. where we described the first six plates illustrating his descriptions of statues, busts, bas-reliefs, and other monuments of Grecian art. Continuing these subjects we proceed to Plate vii. which represents a statue of Minerva, one of the first objects discovered in the excavations made at Herculaneum. It is of Greek marble, perfectly well preserved, and wants only the spear, which probably was of wood or metal. The stiff and awkward attitude, and the formal drapery, seem characteristic of the early Greek or Etruscan style: but from other circumstances, our learned author regards it as the work of a more refined age than the first appearance indicates; and from the place where it was found, he would refer its origin to the epoch of the first Roman emperors. On various parts of this statue, at the time of its discovery, the gilding was so thick that it might be removed in leaves; "at present," says Mr. M., "no traces of it remain; nor can this instance of neglect excite surprise, when it is considered in what disregard the fine arts have been always held at Naples." (p. 9.) Conformably with the descriptions given by Homer and Hesiod, Minerva wears the ægis, fastened round her neck by a broad belt and wrapped over the left arm, and hand which are extended; thus it serves at once as an object of terror and for defence. Mr. M. ingeniously remarks, that the two poets above-mentioned never attribute a shield to this goddess, but suppose her protected by the ægis, which, as the name implies, was originally a goat's skin worn round the arm, before shields were invented. On this subject the ancients have transmitted many uncertain and contradictory notions; our author's curious remarks will afford much gratification to classical antiquaries. Pl. viii. represents a fragment of Parian marble found among the ruins of the Amphitheatre at Capua. It

was probably reduced to its present state of mutilation when that edifice suffered from an earthquake or some other accident, in consequence of which it was restored by Hadrian. Different opinions have been entertained respecting this figure; one has regarded it as a recumbent Leda; another, as a Psyche with wings, in an erect posture, and holding in her right hand some characteristic emblem, a butterfly, or a lamp; or believes, that as part of a group, she was conversing with Love, to whom her looks were directed. Mr. Millingen, however, is not inclined to adopt any of these opinions, nor does he attempt to determine the ancient character of this statue. "We must be content, (he says, p. 15.) with admiring it as a production of the first order, and such as from the description given us of his works, might be attributed to Praxiteles. It presents the rare union of great truth in the imitation of nature, with the highest degree of ideal beauty. The face, in particular, is admirable; and without fearing the reproach of enthusiasm or partiality, it may be said to equal if not surpass any other hitherto discovered."—"Perhaps it is not within the power of the imagination to form a notion of more exquisite female beauty, nor can a better model for contemplation be offered to the attention of artists." In comparing this beautiful statue with the Venus (Pl. 15.) found in the same place, it would appear that they were of the same school, of the same principles, and of the happiest period of the arts. From these specimens of ancient treasures contained in the Capuan Amphitheatre, we must regret that excavations have not been continued among its ruins.

Plates ix and x. A terminal head or bust exhibiting the name of *AIΣXINHΣ*, the great orator and statesman; it belongs to the collection of Colonel Leake; and was found at Monopetra, the ancient Pelagonia in Thessaly; it is rather longer than the natural size, and in perfect preservation; "the nose, generally lost, and which ill-restored often changes the character of the face, being entire. Though the execution is indifferent, the whole displays that grandeur of character which marks all ancient productions even of an inferior order." (p. 17.)

Pl. xi. A terminal head of Pentelic marble in the author's collection; one foot eight inches high. Similar heads of Archaic workmanship, or executed in imitation of that style, are common, and may be regarded as undoubtedly representing Hermes or Mercury, although generally distinguished by the name of Bacchus, from the long fillet that encircles the head, the hair curling like clusters of grapes, the long and pointed beard, and a supposed resemblance to the *Kαταπάγων* or Indian

Bacchus. But the fillet was not a distinctive emblem : it was attributed generally to all divinities or heroes : not only Bacchus, but all male divinities were anciently figured with beards, and the arrangement of hair only marked the fashion of the times. The first terminal figures were of Hermæ or Mercury, and probably, for a long time, were appropriated solely to him : the God was thus represented by a head placed on a cube or quadrangular pillar of wood or stone. These objects were so numerous at Athens, that the name of Hermes became generic and was applied to all figures of the same kind, though the heads represented other divinities or personages, Hercules, Bacchus, Minerva, and in more recent times illustrious poets, statesmen, orators, and philosophers. The carving of Hermæ afforded occupation to many artists who were called Ἐρμογλύφοι. (Lucian. *Somn.* 2.) To Hermes, or Mercury, we may ascribe those terminal heads only which, like the present, are in the Archaic style, with a pointed beard, (or Σφηνωπώγων) the hair in ringlets, and have no characteristic attributes.

Plate xi. represents an exquisite specimen of the torcute art, in bronze ; probably the cover of a mirror, in very high relief, perfectly circular, and about eight inches in diameter : it was found at Paramythia, in Epirus, and purchased by Mr. Hawkins at Yanina in 1798. It may be conjectured, that many bronzes found at Paramythia, once belonged to the neighboring temple of Dodona. The figure of a youth richly attired in the effeminate Asiatic costume, conversing with a beautiful female, while two Cupids or Loves animate the scene, would remind us, at first sight, of Paris and Helen. But our ingenuous author observes, that the scene is placed among rocks ; and the dog crouched at the young man's feet, would indicate the residence of Paris on Mount Ida, and his pastoral occupations previous to his voyage to Sparta, and could not therefore be with propriety introduced in a scene representing his interview with Helen. The action too, and great nudity of the female, who seems to make advances which the bashful youth receives with surprise, do not agree with the character of modesty and decorum always attributed to Helen by the ancients ; for Homer ascribes her misconduct to an irresistible fatality and the influence of Venus. (*Iliad.* Γ. vers. 164. 399. 412. *Odys.* 4. vers. 261—4.) The peculiar mode of drapery, and the winged boys, "Eros and Iuges, Love and Desire, the favorite sons of Venus, rather indicate this goddess, who previously to the contest between rival deities, comes to solicit the suffrage of Paris, and promises him in return the Spartan queen. Other ancient monu-

ments would tend to confirm this explanation. Yet Mr. M. thinks it probable, that the present composition exhibits the interview between Venus and Anchises, whom that goddess visited on Mount Ida, enamoured of his beauty. "This fable," says our author, (p. 22.) "was of great antiquity, and formed the principal subject of the Homeric hymn to Venus; it is also recorded by Hesiod and Theocritus; and from its celebrity, must have attracted the attention of artists no less than the amours of the goddess with Adonis, which we find frequently represented. The costume and all the circumstances are equally applicable to Anchises. Like all the family of Dardanus he was remarkable for his beauty, and his occupation also was to tend the flocks of his father Capys." According to the Homeric hymn, Venus presented herself before Anchises as a mortal nymph; preparing to depart after their marriage, she awakes him from sleep, and discovers herself to him as the goddess of beauty in all her charms. To the astonishment of Anchises in such a moment the present composition may allude, when, as the poet says,

'Ως δὲ εἰδεν δαιρήν τε, καὶ ὅμματα κάλ' Αφροδίτης,  
Τάρβησέν τε καὶ ὅσσα παρακλιδὸν ἔτρωπεν ἄλλη.

Hymn. in Ven. vers. 182—3.

Of this composition the merit is not impaired by the slight uncertainty of its subject, since, as Mr. M. observes (p. 24.), "from the analogy between the stories to which it may be referred, the representation is suited to either. Nor by the same reason, can the uncertainty lead to inferences unfavorable to Archæology, a science which is progressive and susceptible of improvement from future discoveries." Thus, of two bas-reliefs exhibiting figures perfectly similar, one is inscribed with the names of Amphion, Zethus, and Antiope; the other with those of Orpheus, Mercury, and Eurydice.

Plate XIII. from a silver vase found at Herculaneum and preserved in the Royal Museum at Naples, commemorates the apotheosis of Homer. The poet's appearance bespeaks his advanced age; he sits on the eagle of Jupiter, which, with expanded wings we behold at the "moment of taking its flight and conveying a new inhabitant to Olympus. The attitude of the poet indicates calmness and meditation: his head, reclining on his hand, is veiled as a symbol of apotheosis. In the other hand is the volume of his unrivalled poems. His two immortal daughters, the Iliad and the Odyssey, witness the divine honors paid to their parent. They are personified as two

females with appropriate attributes. The first of a warlike character, has a helmet, shield, spear, and sword. The younger sister has the pileus or mariner's cap, characteristic of Ulysses ; and holds a rudder, emblem of naval concerns : a short sword is suspended by a belt on her left side." (p. 26.) This vase may probably be referred to the imperial age of Rome.

Plate xiv. exhibits a specimen exceedingly curious and perhaps unique, of the toreutic art, by which precious metals were worked either separately or united with other substances, such as ivory or ebony, thus forming a polychrome sculpture greatly esteemed by the ancients. This art was not known in very early times, as we learn from the descriptions of Achilles's shield, the ark of Cypelus, and similar productions. Phidias is supposed to have excelled in it. The present object (from Mr. Payne Knight's collection) was found near Perugia.—It is not cast, but formed of a very thin laminated plate of silver, chased or driven out with the puncheon and chisel. The figures are in high relief, and many of the accessories are overlaid with thin sheets of gold. It served to ornament a votive car of bronze, dedicated in some ancient temple situated near Perugia. Two men riding on horseback at full speed might be supposed hunters, did not a prostrate figure under the horses render it probable that they are warriors although without arms. One horseman holds the branch of a tree ; the other, a short stick or goad, (*κέντρον*). In its style, this antique resembles Egyptian and early Greek monuments.

The subject of Pl. xv. is taken from a marble sarcophagus preserved at Florence in the Netti palace. It is a bas-relief illustrating a fable, according to which, "the Sirens, confiding in their superior skill, and instigated by Juno, dared to challenge the Muses to a contest of vocal and instrumental melody : the latter being victorious, cut off the wings of the Sirens, and with the feathers made crowns and ornaments for their head-dress, which they wore as trophies of their victory." (p. 28) Two different scenes of this fable are united in the composition before us according to a license frequent among the ancient artists. Here we find the Sirens represented of the human form as far as the waist, their lower parts are those of birds ; but in old descriptions they appear variously ; thus, simply of the human form in Homer's time, (*Odyss. M. v. 39.*) or as "winged virgins," according to Euripides,—

*Ιπεροφόροι νεάνιδες παρθένοι, χθονὸς κόραι, Σειρῆνες.*

*Helena, v. 167.*

The present monument, illustrating a fable but little known, and appearing for the first time on a work of art, is a valuable addition to our stock of figured antiquity, though not remarkable for its execution; which may be referred to the third century of the Christian æra, when the arts were near the last stage of their decline.

Plate xvi. A marble tablet found among the ruins of Cranou in Thessaly, and belonging to Colonel Leake, exhibits the illustration of a horse and dog, and their presentation to Diana or Hecate. Thus consecrated, they were protected by that goddess from all accidents, but particularly from fascination. Rites of this nature were general in Greece, but must have been very frequent in Thessaly, where the present monument was discovered, on account of the fondness for horses and hunting entertained by the people of that country. "The figure with a torch is certainly Diana or Hecate, two divinities originally distinct, but in latter times confounded. Their functions however, even anciently, were in many respects the same; and Hesiod ascribes to Hecate the superintendence of the chase, more generally an attribute of Diana. Both were peculiarly venerated in Thessaly." A torch, of great use in all lustrations or purifications, was the emblem of either." The figure, however, may represent only a priestess; and this relief is curious, though of indifferent execution, as the subject is new and interesting by its reference to a modern superstitious ceremony, annually performed at Rome; where, on the 17th of January, the festival of Saint Antonio, horses and other animals are taken to the church of that holy personage, and blessed or consecrated. The same plate (xvi.) in No. 2, exhibits another marble tablet, under the form of an *edicula*. Two tresses of plaited hair are suspended from a kind of portico between two pilasters which support the roof. On the architrave an inscription. (ΦΙΛΟΜΒΡΟΤΟΣ ΑΦΘΟΝΗΤΟΣ ΔΕΙΝΟΜΑΧΟΤ ΠΟΣΣΕΙΔΩΝΙ,) shows that Philombrotus and Aplithonetus, the sons of Deinomachus, dedicated their hair to Neptune in some of his temples, and erected the tablet to commemorate this act of piety. An ancient epigram in the Greek Anthology (lib. vi.) says that a mariner who has escaped from shipwreck, offers his hair to Neptune because he has preserved nothing else to give.

Plate xvii. A patera or cup of eardonyx, once in the Farnese collection, now in the Royal Museum at Naples; it is engraved in relief on both sides, and exhibits a full-faced head of Medusa with spreading hair and surrounded by serpents.—On the interior, appears the graceful composition represented

in this plate, and the subject of various conjectures to learned antiquaries. Visconti regarded as the Nile, a bearded figure holding a cornucopæ, the symbol of his fertilizing power: a recumbent female leaning on a sphinx is Isis, personifying Egypt; and a figure stepping forward in the centre of the composition, he supposed to be Horus, or the Sun, who presided over the annual increase of the river Nile. But Mr. Millingen, judging from the general character, the costume, and want of any symbolical attribute, is induced to regard this figure, not as a divinity, but the portrait of some celebrated historical personage. He is represented as arriving in Egypt and received by the tutelary divinities of that country. Bianchini supposed this subject to be the apotheosis of Alexander, the great benefactor of Egypt, where divine honors were paid to his memory: Maffei discovered in it Ptolemy Auletes and his family; and Barthelemy believed it to represent Ceres, Triptolemus, and Bacchus. But some might regard the principal figure as Hadrian, who was distinguished by his munificence to Egypt, where a temple was dedicated to him at Alexandria: the costume, also, is rather Roman than Greek.

Plate xviii. (No. 1.) the fragment of a terra-cotta lamp, represents Perseus and Andromeda; the hero, armed with Pluto's helmet and the winged sandals of Mercury, holds up the Gorgonian head, probably against Phineus, who attempting to prevent his marriage with Andromeda, is turned into stone at sight of the fatal spell. This fragment serves to elucidate an ancient painting found in Herculaneum (See Pitture d' Ercolano, tom. iii. 12.) never hitherto explained. No 2, (of the same Plate xviii.) from a fragment of Roman pottery, exhibits Paris and Oenone (for the names are inscribed) conversing familiarly; rocks, trees, and a rustic edifice indicate Mount Ida, where the scene is placed. In the fore-ground is a recumbent figure, the Scamander or the Cebrenus, father of Oenone. Oxen drinking in its stream, allude to the pastoral occupations of Paris. Plates xix. and xx. represent circular bas-reliefs of terra-cotta, which seem intended solely for ornaments, to be suspended from the walls of houses or temples, to adorn funeral piles, or used at ceremonies in honor of the dead; an opinion rendered probable by the circumstances of their having been found in tombs. Two of these medallions exhibit female heads with hair fancifully and elegantly attired. Cupids and a dove indicate Venus. No. 2 is a head of Medusa, with serpents twined round her neck and surrounded by conical appendages intended to represent the scales of the ægis. These

medallions were anciently painted of various colors, still visible in many parts : the ground and faces were white ; the hair and ornaments red ; the wings and flowers blue. The general effect must have been lively and pleasing ; and though designed for temporary purposes, they display the same principles of taste and elegance that distinguish the more elevated productions of Grecian art.

Having concluded our notice of the Ancient Monuments illustrated and explained by Mr. Millingen, we now proceed to state (from two pages prefixed to the latter part) his reasons for contracting within the limits of ten numbers, this work which he originally designed to extend as far as sixteen ; and in which it was his object to make known various ancient remains, presenting subjects interesting to history and mythology. Of such remains, England perhaps contains a greater number, accumulated within two centuries, than any other country in Europe, Italy excepted. Still foreigners complain, that treasures from which literature might derive considerable advantage, are so little known. Dispersed in various and distant parts of this country, they can only be visited at a great expense, and access to them is not always obtained without difficulty. "Though fully aware that all previous attempts of the kind in this country, except directed by Literary Societies or men of great rank and opulence, had failed, the author hoped, that since the acquisition of the sculptures of Phidias, the formation of a National Gallery, and the appearance of a reviving taste,—he should have met with more encouragement. In that expectation, however, he has been disappointed ; and owing to the small number of subscribers, he is compelled to contract the limits of the work. He has been obliged, in particular, to renounce his intention of making known what is most remarkable in this country, from the difficulty of obtaining access to some collections, and the high prices required by artists. Ill health has been an additional motive to prevent him from continuing the undertaking. From the disregard entertained in this country for archæological pursuits, and indeed for the fine arts themselves, unless when subservient to the gratification of vanity,—it is unlikely that a similar undertaking can ever be attempted by any individual. No booksellers will engage in it at their risk : and if an author ventures to publish for his own account, an express or implied combination exists among them to counteract his views. Of the merit of the explanations proposed in the present work, it does not suit the author to speak ; but he confidently asserts, that no other publication of

the same size contains an equal proportion of Ancient Monuments of the highest interest both to art and science; and though he is not perfectly satisfied with several of the engravings, yet, in general, in point of fidelity, they rival the most costly productions executed under circumstances far more auspicious. He is convinced that his work will be of service to artists, and to those who take a real interest in the advancement of the arts. The manner in which it has been received on the continent, affords him, in some measure, a compensation for the unfavorable reception it has experienced in his own country. Being in a language not generally understood, its circulation could not be very extensive; but had it been in a language more familiar, he doubts not, from the experience he has acquired on former occasions, that sufficient encouragement would have been afforded to enable him to accomplish his object. Antiquarian researches are a frequent subject of ridicule to pretended wits, ignorant of their nature and object. It is not here the place to show the utility of Archæology: it is sufficiently known; and professors have been appointed to teach it in almost every university on the continent. As Addison, a great admirer of antiquity, has justly observed, ‘mankind is too apt to think that every thing which is laughed at with any mixture of wit, is ridiculous in itself; but ridicule is not the test of truth; and when directed against objects that are great and respectable, is ultimately injurious to those only who, from a want of solid arguments, have recourse to such means.’”

Here we close this splendid and interesting volume, which is very appropriately dedicated to the late British Minister at the court of Naples, “William Hamilton, Esq., author of *Aegyptiaca*, so eminently distinguished by his constant endeavors to promote in Great Britain the literature and the fine arts, to which ancient Greece is indebted for its chief and lasting glory.” We sincerely trust, that, in a country where the merits of archæological studies are more justly appreciated than in England, the restoration of Mr. Millingen’s health may enable him to continue those researches, for which he is qualified in so conspicuous a degree, by his learning and ingenuity.

---

## NUGÆ.

No. XVI.—[Continued from No. LXVIII.]

### Notes on Thucydides.

I. lib. I. 1, init. Θουκυδίδης Ἀθηναῖος ἔνεγραψε τὸν πόλεμον Πελοποννήσων καὶ Ἀθηναλών, &c. ἐλπίσας μέγαν τε ἔσεσθαι καὶ ἀξιοδογώτατον τῶν προγεγεγμένων—. That τῶν προγεγεγμένων here signifies “those which happened before it,” not “before the present time,” (which might be a date posterior to the war,) is evident, if proof were necessary, from the similar passage in the 50th chapter, ναυμαχία γὰρ αὐτῇ Ἑλλῆσι πρὸς Ἑλλῆνας νεῶν πλήθει μεγίστῃ δὴ τῶν πρὸ ἑαυτῆς γεγένηται. Substituting the past for the future, we have here the counterpart of those lines of Milton so often cited as an instance of ultra-Græcism in phraseology :

Adam the goodliest man of men since born  
His sons, the fairest of her daughters Eve.

(Unless, indeed, as we are a little inclined to suspect, the idiomatic usage of the genitive in the above passage of Thucydides is not really identical with what Lindley Murray and Co. call the English genitive, namely, the substantive with *of*.) Mr. Edgeworth, in his Essay on Irish Bulls, quotes the lines of Milton, among others, as an example of the Milesian trope, adding, “ Yet Addison, who notices these blunders, calls them ‘only little blemishes.’—‘He does so,’ rejoins another speaker, in the dialogue; ‘and he quotes Horace, who tells us we should impute such venial errors to a pardonable inadvertency.’ We have not the original of Addison at hand; but neither he nor Mr. Edgeworth (we speak it without any feeling of disrespect towards either) were critical scholars, and, therefore, it is very possible that the former, as was evidently the case with the latter, was not aware of the classical origin of the construction in question. In the same work, Mr. Edgeworth quotes another passage of Milton,—

And through the palpable obscure find out  
His uncouth way,—

as involving a contradiction if literally taken, but justified by the license of poetry. It is plain, however, that the critic here understands *palpable* in its modern and popular sense of “obvious,” “glaringly evident,” and supposes that “*palpable obscure*” can only mean a darkness which is an object of sight. Even were it so, we doubt whether there would be any self-contradiction. But “*palpable obscure*” is nothing else than

the Scripture expression of “ a darkness which might be felt ; ” an expression, the poetic beauty of which was not likely to be overlooked by one so familiar, not only with the matter, but with the phraseology of Scripture, as Milton. We have noticed this as one among a thousand instances of the manner in which Milton is misunderstood by readers in general.

II. *ibid.* Κίνησις γάρ αὕτη μεγίστη δὴ τοῖς Ἑλλησιν ἐγένετο —. Literally, (the reader will pardon the uncouthness) “ This commotion took place among the Greeks, the greatest that had ever taken place among them.” According to our idiom this would be, κίνησις γάρ αὕτη μεγίστη ἦν ἡ τοῖς Ἑλλησιν ἐγένετο. This explanation will serve to illustrate many other constructions in Thucydides. Thus cap. 23, init. τῶν δὲ πρότερον ἔργων μέγιστου ἐπράχθη τὸ Μῆδικόν, καὶ τοῦτο ὅμας δυεῖν, ναυμαχίαιν καὶ πεζομαχίαιν ταχεῖαιν τὴν χρίσιν ἔσχεν, twice in one sentence. vii. 82, παρέδοσαν οἱ πάντες σφᾶς αὐτοὺς ἑξακισχίλιοι.

Ἄη with the superlative is generally used on similar occasions in Thucydides; where the writer means to describe any thing as existing in a degree before unprecedented. Thus cap. 50, of the second sea-fight between the Corinthians and the Cōrcyraeans, ναυμαχία γάρ αὕτη Ἐλλησι πρὸς Ἐλληνας νεῶν πλήθει μεγίστη δὴ τῶν πρὸς οἰνούς γεγένηται. 74, of the reception of Themistocles at Lacedæmon, καὶ αὐτὸν διὰ τοῦτο ὑμεῖς δὴ μάλιστα ἐτιμήσατε ἀνδρα εἵνον τῶν ὡς ὑμᾶς ἀλθόντων. V. 60, of the army collected by the Lacedæmonians in the vale of Nēmea, στρατόπεδον γάρ δὴ τοῦτο κάλλιστον Ἐλληνικὸν τῶν μέχρι τοῦδε ξυνῆλθεν, as vii. 56, of the two armies before Syracuse, ἣντι γάρ πλεῖστα δὴ ἐπὶ μίαν πόλιν ταύτην ξυνῆλθεν. In vi. 31, of the embarkation of the Athenian armament for Sicily, the construction is somewhat varied: παρασκευὴ γάρ αὕτη πρώτη ἐκπλεύσασα μιᾶς πόλεως δυνάμει Ἐλληνικῇ πολυτελεστάτῃ δὴ καὶ εὐπρεπεστάτῃ τῶν εἰς ἐκεῖνον τὸν χρόνον ἐγένετο. Sometimes, though rarely, δὴ is omitted; we cannot at this moment refer to an instance.

III. *ibid.* τὰ γάρ πρὸ αὐτῶν, καὶ τὰ ἔτι παλαιότερα, σαφῶς μὲν εὑρεῖν διὰ χρόνου πλῆθος ἀδύνατα ἦν, ἐκ δὲ τεκμηρίων, &c. There is certainly a difficulty in this passage,—to our conceptions at least. Τὰ πρὸ αὐτῶν must necessarily include the wars with Persia, whatever else it implies; and how could it be said of these, σαφῶς εὑρεῖν διὰ χρόνου πλῆθος ἀδύνατα ἦν? Unless, indeed, the greater facilities for transmitting information from one age to another, which now exist, have rendered us less sensible of the disadvantages of earlier times in this particular, and the comparatively imperfect communication which existed between a generation and those

which preceded it. Compare, in this view, cap. 23, quoted above, τῶν δὲ πρότερον (of those before the Peloponnesian war, answering to τὰ πρὸ αὐτῶν) μέγιστου ἐπράχθη τὸ Μῆδικόν, and cap. 73, (speech of the Athenian envoys in the Lacedæmonian assembly,) καὶ τὰ μὲν πάνυ παλαιὰ τί δεῖ λέγειν, ὃν ἀκοὰι μᾶλλον λόγων μάρτυρες ἡ ὄψις τῶν ἀκουσμούμενων; τὰ δὲ Μῆδικά, καὶ ὅτα αὐτοὶ ἔγινοτο,—ἀνάγκη λέγειν where it is evident that τὰ πάνυ παλαιὰ corresponds with τὰ ἔτι παλαιότερα, and τὰ Μῆδικά, &c. to τὰ πρὸ αὐτῆς. Or is it possible that Thucydides intended the σαφῆς μὲν εὑρεῖν ἀδύνατα ἦν to apply exclusively to the παλαιότερα, while the οὐ μεγάλα νομίζω γνέσθαι applied both to the one and the other; considering them as one series of events, and by a license of phraseology predicating of the whole of this series that obscurity which properly belonged only to one portion of it, because that portion happened to be the last-mentioned? If this is too bold, it is not much too bold, for Thucydides.

To the passages above-cited, add cap. 20, init. τὰ μὲν οὖν παλαιὰ τοιαῦτα εὔρον, χαλεπὰ ὄντα παντὶ ἔξης τεκμηρίω πιστεῦσαι. οἱ γάρ ἄνθρωποι τὰς ἀκρᾶς τῶν προγεγεγημένων — ἀβασανίστως παρ' ἀλλήλων δέχονται which observation he proceeds to illustrate by adducing so recent an event as the death of Hipparchus.

IV. Cap. 2. Φαίγεται γάρ ή νῦν Ἐλλὰς καλουμένη οὐ πάλαι βεβαίως οἰκουμένη, ἀλλὰ μεταναστάσεις τε οὕτωι, &c. Not, “Greece appears to have been formerly, &c.” but, “It is shown by history, it is inferred from an investigation of facts, that Greece was, &c.” Such is properly the meaning of φαίγεται in this and innumerable passages of the same kind. Thus cap. 10, of the Greekian expedition against Troy, —τῇ Ὄμηρου αὖ ποιήσει εἴ τι χρὴ κανταῦθα πιστεύειν, ἣν εἰκὸς ἐπὶ τῷ μεῖζον μὲν ποιητὴν ὄντα κοσμῆσαι, δῆμος δὲ φαίγεται καὶ οὕτως ἐνδεστέρα proceeding to prove his assertion by the citation of facts from Homer, and concluding, as before, περὸς τὰς μεγίστας οὖν καὶ ἐλαχίστας ναῦς τὸ μέσον σκοποῦντι οὐ πολλοὶ φαίνονται ἐλθόντες, οἷς ἀπὸ πάσης τῆς Ἐλλάδος κοινῇ πεμπόμενοι.

ἄλλα μεταναστάσεις τε οὕτωι, &c. The construction is continued on, as it would have been if he had written, φαίγεται γάρ τὴν νῦν Ἐλλάδα καλουμένην οὐ πάλαι βεβαίως οἰκεῖσθαι, ἀλλὰ μεταναστάσεις τε εἶναι, &c.

οἰκουμένη. The present tense is used, in order to express that such was the continued habitual state of Greece in ancient times. For a similar reason it is used throughout the greater part of these preliminary chapters, excepting only where indivi-

dual occurrences are intended to be recorded. For instance, in the chapter before us, τὴν γοῦν Ἀττικὴν ἐκ τοῦ ἐπὶ πλεῖστον—ἀνθρωποι φύουν οἱ αὐτοὶ ἀει.—ἐκ γὰρ τῆς ἀλλῆς Ἐλλάδος οἱ πολέμω η στάσει ἐκπίπτοντες παρ' Ἀθηναίους οἱ δυνατάτατοι—ἀνεχάγουν after which immediately follows, in speaking of the effect of this state of things,—μείζω ἔτι ἐποίησαν — τὴν πόλιν, and of a particular event resulting therefrom, ὥστε καὶ ἐς Ἰωνίαν ὑπερον—ἀποικίας ἔξεπεμψαν. It is highly desirable that young readers of Greek should pay particular attention to the proper meaning of the respective tenses; to which we may add, of the article, and of the various prepositions, whether used independently or in composition.<sup>1</sup> This will prevent numberless errors and inaccuracies.

V. ibid. βιαζόμενοι ὑπό τινων ἀει πλειόνων, “forcibly expelled by whatever tribe happened at the time to be more numerous;” ἀει, for the time being, as in the well-known passage of the Prometheus, σέβου, προσεύχου, θῶπε τὸν κρατοῦντ’ ἀει:<sup>2</sup> where, if we remember aright, Blomfield has cited other instances of the same usage. cap. 11. οἱ Τρῷες—τὰ δέκα ἔτη ἀντεῖχον βίᾳ τοῖς ἀει ὑπολειπομένοις ἀντίπαλοι ὄντες, and a few lines below, μέρει τῷ ἀει παρόντι ἀντεῖχον, “that portion of the army which was left behind for the time being to continue the siege.” 22. ὡς δ’ ἀν εδόκουν ἐμοὶ ἔκαστοι περὶ τῶν ἀει παρόντων τὰ δέοντα μάλιστ’ εἰπεῖν—οὕτως εἴρηται.

VI. τὴν γοῦν Ἀττικὴν, &c. γοῦν, “as a proof, or illustration, of what I have been saying;” and most commonly, “as an instance or example in proof.” Such is, we think, the uniform signification of γοῦν in Thucydides. Thus cap. 38. ἡμεῖς δὲ οὐδ’ αὐτοὶ φρεμὲν ἐπὶ τῷ ὑπὸ τούτων ὑβρίζεσθαι κατοκίσαι, ἀλλ’ ἐπ’ τῷ ἡγεμόνες το εἶναι καὶ τὰ εἰκότα θαυμάζεσθαι. αἱ γοῦν ἄλλαι ἀποικίαι τιμῶσιν ἡμᾶς, καὶ μάλιστα ὑπὸ ἀποίκων στεργούμεθα: &c. as if he had said: τεκμήριον δὲ τούτου ἔχομεν αἱ γὰρ ἄλλαι ἀποίκιαι, &c. 77. ἀδικούμενοί τε, ὡς ἔοικεν, οἱ ἀνθρωποι μᾶλλον ὁργίζονται η βιαζόμενοι· τὸ μὲν γιγδ ἀπὸ τοῦ ἵσου δοκεῖ πλεονεκτεῖσθαι, τὸ δ’ ἀπὸ τοῦ κρείσσονος καταναγκάζεσθαι· ὑπὸ γοῦν τοῦ Μῆδου δεινότερα τούτῳ πάσχοντες ἡνίχοντο, η δὲ ἡμετέρα ἀρχὴ χαλεπὴ δοκεῖ εἶναι, εἰκότως· τὸ πάρον γὰρ ἀει βαρὺ τοις ὑπηκόοις. ὑμεῖς γ’ ἀν οὐν εἰ καθελόντες ἡμᾶς

<sup>1</sup> We ought not to omit, a watchful regard to the various uses of the middle verb.

<sup>2</sup> Pron. ΦΕ. Here ἀει, contrary to the usual arrangement, is placed after the noun to which it relates.

ἀρξαίτε, ταχά ἀν τὴν εύνοιαν, ήν διὸ τὸ ὑμέτερον δέος εἰλήφατε, μεταβάλλοτε.

VII. Cap. 7. ὅσαι νεώτατα φίλοισθησαν καὶ ἡδη πλοϊσμωτέραν ὄντων. Τῶν πραγμάτων, "or something similar, may be understood. " Such as were not built till things were more in a state to admit of navigation." So cap. 8. καταστάντος τοῦ Μίνω ναυτικοῦ πλοϊμάθερα ἔγένετο παρ' ἀλλήλους.

VIII. Cap. 8. οἱ γὰρ ἐκ τῶν νήσων κακοῦργοι ἀνέστησαν —. The same as if he had said, οἱ ἐν τοῖς νήσοις ὄντες κακοῦργοι ἀνέστησαν ἐξ αὐτῶν.

IX. ib. ὡς πλουσιότεροι ἔαυτῶν γιγνόμενοι. It is difficult to explain the origin of this construction: "richer than their former selves" would scarcely be an adequate rendering, inasmuch as the superlative is also used, and more frequently in the same combination.

X. Cap. 9: προύχων. Why should προύχειν, προύθη, ταυτὸν, and similar words, be written with a *spiritus lenis* over the contracted syllable? Surely there is no danger of ambiguity resulting from its omission. We have got rid of the unsightly and perplexing contractions which of old deformed the fair face of Greek typography like so many wens; we have dismissed the impertinent δ̄, τ̄ι, (in Homer δ̄, τ̄τι) and various other typographical superstitions; why should we retain this?

XI. ib. οἱ τὰ σαφέστατα Πελοποννήσιων μνήμη παρὰ τῶν προτέρων δεδεγμένοι. This reference to tradition is characteristic of a period at which written historical records had but lately come into general use.

XII. ib. τὴν ἐπωνυμίαν τῆς χώρας ἐπηλύτην ὄντα δῆμος σχεῖν. "obtained the naming of the country," literally the name or designation of it. Ἐπηλύτην corresponds with the old English word *comeling*.

XIII. Cap. 11. οὐ καὶ μᾶλλον οἱ Τρῶες αὐτῶν διεσπαρμένων τὰ δίκαια ἔτη ἀντεῖχον —. It is a maxim well worthy to be held in remembrance by the young reader of Greek, that the article is never without its proper force and meaning. Thucydides does not say "ten years," but "the ten years;" the ten years through which the siege is known to have continued. He alludes to it as an historical fact familiar to his readers. Thus, a few lines above: μάχη ἐκράτησαν (δῆλον δέ τὸ γάρ ἕρμα τῷ στρατοπέδῳ οὐδὲ ἀτεχθίσαντο) &c. (ed. Bekker.) the fortification celebrated in Homer. 18. εὔθις δὲ βάρβαρος τῷ μεγάλῳ στόλῳ ἐπὶ τὴν Ἑλλάδα δουλωσόμενος ἦλθεν. 74. τρία τὰ ὀφελιμώτατα — παρεσχόμενα,

ναῦς μέν γε ἐς τὰς τετρακοσίας διλύγω ἐλάσσους δύο μοιρῶν. the four hundred ships of which the Grecian fleet at Salamis consisted. 100, init. ἐγένετο δὲ μετὰ καὶ ἡ ἐπ' Εύρυμέδοντι ποταμῷ πεζομαχίᾳ καὶ ναυμαχίᾳ, &c. καὶ εἶλον τριήρεις Φοινίκων καὶ διέφθεισαν τὰς πάσας ἐς τὰς διακοσίας; “they took Phœnician triremes to the well-known number of two hundred, and destroyed them all :” not ἐς διακοσίας, as on ordinary occasions, where he is relating a transaction unknown, or only imperfectly known, to his readers. A reader unaware of, or inattentive to, the importance of the article, would inevitably render ἐς τὰς διακοσίας as if it were ἐς διακοσίας and in another of the passages above-quoted, ναῦς μέν γε ἐς τὰς τετρακοσίας, he would not improbably translate, “we contributed as many as four hundred ships, being nearly two-thirds of the entire number.” Let not the more advanced scholar smile at this condescension to the weakness of the “tirones.” Men of ability, and of learning too, have sometimes fallen into strange solecisms, through their ignorance of the proper use of the Greek article. Coleridge, in the Friend, heads two of his metaphysical chapters with the motto ἡ ὁδὸς κάτω, “the way downward.” The author of “Valerius,” a work evincing considerable acquaintance with the spirit of antiquity, and which contains some imitations of ancient poetry superior to any thing with which we are acquainted,<sup>1</sup> speaks of a treatise περὶ τοῦ οἰστροῦ βακχικοῦ. And Mr. Landor, (Quæstiuncula, p. 195-6) in pointing out the manifold faults of a stanza quoted from Cooke’s Greek version of Gray’s Elegy, by that personification of pompous emptiness, the author of the Pursuits of Literature, “criticus quidam homo, ut se prædicat, qui nostri sæculi optimum quemque culpavit,” appears not to perceive the barbarism of χρυσᾶς Ἀφροδίτας καλὰ τὰ δῶρα—τίθνατε. Cowper, in one of his letters, speaks of the article as a mere modern invention, unknown to the Greeks and Romans. Probably Cowper’s Greek did not extend far beyond Homer.

Cic. Tusc. Disp. i. 19. Profecto beati erimus, cum corporibus relictis, quod nunc facimus, cum laxati curis sumus, ut spectare aliquid velimus et visere; id multo tum faciemus liberi, totosque nos in contemplandis rebus perspiciendisque ponemus. Etenim si hunc aliquid assequi se putant, qui

<sup>1</sup> We allude particularly to the expiatory hymn chanted in the cemetery of the Sempromii; the illusion of which, were it not for the penultimate stanza, would be perfect.

ostium Ponti viderint, &c.—quod tandem spectaculum fore putamus, cum totam terram contueri licebit?

Perhaps these fine speculations of Cicero were in Milton's mind when he represented his Satan as surveying, from the lowermost stair of heaven-gate, the newly-created universe. Certain it is, at least, that his imagination by a natural instinct unconsciously attracted towards itself and incorporated with it whatever it found of sublime conception in the works of other writers.

Satan from hence, now on the lower stair  
 That scaled by steps of gold to heaven-gate,  
 Looks down with wonder at the sudden view  
 Of all this world at once.——  
 Such wonder seized, though after heaven seen,  
 The spirit malign——  
 At sight of all this world beheld so fair.

The following γνώμη, from the eighth book of Polybius, might serve as a motto to many political treatises:—

Πᾶσα γὰρ ἐλευθερία μετ' ἔξουσίας πολυχρονίου φύσιν ἔχει κόρον λαμβάνειν τῶν ὑποκειμένων κάπετα ζητεῖ δεσπότην τυχοῦσά γε μὴν τούτου, πάλιν μισεῖ. Polyb. lib. viii. Frag. incert.

In No. XV. of the *Nugae*, (Class. Journ. No. LXVIII. p. 215.) by an error of the press, the name of Milton, in the original editions of his three *Defensiones*, is said to be printed “Joannis Miltoni, i. e. Milton, for Miltonii.” It should be MiltonI.

BΟΙΩΤΟΣ.

## AN<sup>o</sup> INQUIRY

*Into the Credit due to DIONYSIUS of HALICARNASSUS as a Critic and Historian;—By the Author of ‘Remarks on the supposed Dionysius Longinus.’*

No. II. [Continued from No. LXVIII.]

— ἀληθείας, ἡς ιερὰν εἶναι τὴν ιστορίαν βουλόμεθα. Dion. Hal. περὶ τ. Θουκιδ. ἰδιωμάτων, p. 139. l. 43. Syl.

Of the necessity<sup>1</sup> which obliged our reluctant author to pre-

<sup>1</sup> “Ηκιστα βουλέμενος ἀναγκάζομεν περὶ ἴματοῦ πρεμπτοῦ.

face with such an account of himself, and of the strictness with which he kept his intention of not indulging in his own praises,<sup>1</sup> nothing need be said at present, but there are other parts of the proem, which must not remain unnoticed.

Dionysius by his own account employed 22 years<sup>2</sup> in preparations for his history; and it may be inferred that his knowledge of the Latin language was acquired previously to these 22 years; but let us suppose that this was not the case. He has remarked the affinity between the Greek and Latin languages,<sup>3</sup> and he lived during these 22 years in Rome, where we may conclude that a knowledge of the Latin language would be most readily and most correctly acquired. It would follow therefore that by far the greatest part, if not the whole of these 22 years, was employed, as he has told us, in conversing with nameless literati, and studying the histories of Porcius Cato, Fabius Maximus, &c. &c. But let us allow some time for his consulting those who wrote in the Greek tongue; much will not be necessary; for he tells us, that Polybius, Quintus Fabius, &c. furnished little that was of use, and we are not bound to allow any time at all, for he himself does not include the study of these historians in the studies of the 22 years. Let us suppose, however, that not 22, but 12 or 15 years were really employed as he mentions.

What says Cicero of the materials for Roman history? His opinions are important in every branch of literature, but so particularly in this, that the length of the extract will be excused.<sup>4</sup> “**ATTICUS.** Postulatur a te jam diu vel flagitatur potius historia. Sic enim putant, te illam tractante, effici posse ut in hoc etiam genere Graeciae nihil cedamus. Atque ut audias, quae ego ipse sentiam, non solum mihi videbis eorum studiis, qui literis delectantur, sed etiam patriæ debere hoc munus; ut ea, quae salva per te est, per te eundem sit ornata. Abest enim historia literis nostris, ut et ipse intelligo, et ex te persæpe audio.

<sup>1</sup> Οὐτε ἐν τοῖς ἴδιοις μίλιαι πλεοφάζεις ἐπαλύοις.

<sup>2</sup> Page 6. l. 40. Syl. Ed. Hofmann represents Dionysius as learning the Latin language during this period:—“per an. 22. addiscendat linguae Lat. et evolvendis ad suum scopum facientibus libris incubuit;” but apparently he is incorrect as to fact, for *ἰκαθθῶν* &c. seem to imply that Dionysius had learnt the Latin language before he began his 22 years of study: as for syntax, incubuit in *linguam*, or *ad linguam*, would be better than *linguae*, if indeed *linguae* should be used at all.

<sup>3</sup> Πρωμαῖοι δὲ φωνῆς, &c. p. 76. l. 20.

<sup>4</sup> De Legibus, Liber Primus.

Potes autem tu profecto satisfacere in ea, quippe cum sit opus, ut tibi quidem videri solet, unum hoc oratorium maxime. Quamobrem aggredere, quæsumus, et sume ad hanc rem tempus, quæ est a nostris honinibus adhuc aut ignorata aut relicta. Nam post annales pontificum maximorum, quibus nihil potest esse jucundius; si aut ad *Fabium*, aut ad eum, qui tibi semper in ore est, *Catonem*, aut ad *Pisonem*, aut ad *Fannium*, aut ad *Vennonium* venias; quanquam ex his alias alio plus habet virium, tamen quid tam exile, quam isti omnes? Fannii autem ætati conjunctus *Antipater* paulo inflavit vehementius, habuitque vires agrestes ille quidem atque horridas, sine nitore ac palestra, sed tamen admonere reliquos potuit ut accuratius scriberent. Ecce autem successere huic *Gellius*, *Clodius*, *Asellio*, nihil ad Cœlium, sed potius ad antiquam languorem atque inscitiam. Nam quid *Macrum* numerem? cuius loquacitas habet aliquid argutiarum, nec id tamen ex illa crudita Græcorum copia, sed ex librariolis Latinis: in orationibus autem multus et ineptus, ad summam impudentiam. Sisenius, ejus amicus, omnes adhuc nostros scriptores, nisi qui forte nondum ediderunt, de quibus existimare non possumus, facile superavit. Is tamen neque orator in numero vestro unquam est habitus, et in historia puerile quiddam consecatur, ut unum Clitarchum, neque præterea quenquam de Græcis, legisse videatur: eum tamen velle duntaxat imitari: quem si assequi posset, aliquantum ab optimo tamen abasset. Quare tuum est munus: hoc à te expectatur; nisi quid Quinto videtur secus. **QUINTUS.** Mibi vero nihil: et sæpe de isto collocuti sumus. Sed est quædam inter nos parva disseusio. **ATTICUS.** Quæ tandem? **QUINTUS.** A quibus temporibus scribendi capiatur exordium? Ego enim ab *ultimis* censeo, quoniam illa sic scripta sunt, ut ne legantur quidem, &c.”<sup>1</sup> L. Coe-

<sup>1</sup> It may be as well to mention, that in this and other extracts from Cicero, Olivet's text is given: I have not got Ernesti's edition.<sup>2</sup> *Juncundius* does not please Lambinus nor Ursinus, the first of whom proposes *juncidius* or *ejunctionis*, and the latter *jejunius*. But why should not Cicero think these Annales Pontificum queer or droll? Our Geoffrey of Monmouth is a very queer historian: and as we are told that “ab initio rerum Romanarum usque ad P. Mucium, pontificem maximum, res omnes singulorum annorum mandabat litoris pontifex maximus, effrebatque in album,” &c. (De Orat. ii. 12.) *jejunius* would not mean *more meagre*, but rather bear the same sense as “in jejuna coneratione verborum.” (De Orat. ii. 16.) It therefore matters little, whether nothing could be *more droll*, (*juncundius*) or *more frivolous*, (*jejunius*) than these said Annals. It was Cato and not Cicero who

Ilius Antipater, the best of the historians here mentioned, wrote the history of the second Punic war, and therefore could be of little or no use to Dionysius. Clodius,<sup>1</sup> whom I presume to be the Κλάδιος τις of Plutarch, is thus mentioned in that writer's life of Numa; and, as I purposely use Hooke's translation of the passage, the reader will admit no more than Hooke himself admitted:—"Though the pedigrees of Numa's family, from its beginning to this day, be set forth in very nice order, there is much dispute concerning the time when he lived. One Clodius, in a work entitled "Ελεγχός χρόνων, asserts that the ancient writings of that sort [τὰς ἀρχαὶς 'ΕΚΕΙΝΑΣ ἀναγραφὰς] were lost when the Gauls destroyed Rome, and that those which now appear were framed by flatterers to please the vanity of some private families, who would needs be thought descended from the most illustrious origins, to which they had in truth no relation." Dionysius himself mentions that ἐπὶ ταῖς ἑβδομήκοντα καὶ ἑκατὸν Ὀλυμπιάσιν ἐκπηγοθέντος τοῦ ναοῦ, the Sibylline books σὺν τοῖς ἀλλοις ἀναθήμασι τοῦ θεοῦ — διερθάγησαν ὑπὸ τοῦ πυρός:"<sup>2</sup> and Cicero<sup>3</sup> says, that by the Mortuorum Lamentationes, Roman history was made *mendosior*.<sup>4</sup> "Multa enim scripta sunt in eis, quae facta non sunt," &c. &c.

Polybius tells us, that Q. Fabius is incorrect;<sup>5</sup> incorrect, be it observed, in relating what, as Dionysius says, l'abius διὰ τὴν ἐμπειρίαν ἀξειθῶς ἀνέγραψε; and let it be also observed, that this Polybius, of whom Dionysius speaks so slightly, is termed by Cicero *bonus auctor in primis* (*De Officiis*, lib. iii. c. 32.); and that when Livy states a fact on the sole authority of Polybius, he

wondered how one augur could meet another without laughing, but I should think that a similar remark might well have been applied to the *pontifex maximus*, &c.

<sup>1</sup> *Clodius Licinius* (in tertio libro *Rerum Romanarum*) is quoted by Livy in his 29th book, 23rd chapter: and *Claudius*, in his 8th book, 9th chapter; 9th book, 6th chapter; and 33d book, 10th chapter. In the 23d book, 39th chapter, he mentions "Claudius, qui annales Acilianos ex Graeco in Latinum sermonem vertit;" and in his 35th book, 14th chapter, we find "Claudius, securus Graecos Acilianos libros." Aulus Gellius mentions what "Q. Claudius primo Annalium purissime atque illustrissime simplicique et incomita orationis antiquae suavitate descripsit." This Q. Claudius, is Quintus Claudius Quadrigarius, the Clodius of Cicero, and, as I presume, the Κλάδιος τις of Plutarch.

<sup>2</sup> Lib. iv. p. 260. Syl.

<sup>3</sup> *De Claris Oratoribus*, c. 16.

<sup>4</sup> If the comparative implies the positive, Roman history was *mendoza* even without these.

<sup>5</sup> Τίνος δὲ χάρεν Ιουνθον Φαβίου καὶ τῶν ὑπ' Ιουνού γεγραμμένων: οὐχ, ὥσπερ τῆς πιθανότητος τῶν εἰρημένων ἀγωνιῶν, μὴ πιστεύθη παρὰ τισιν· οὐ μίν γαρ παρὰ τούτων ἀλογία, &c. lib. iii. c. 9. See also lib. i. c. 14.

states it so as to show that he is satisfied with that authority : “ Hunc regem in triumpho ductum Polybius, haudquaquam spernendus auctor, tradet” (lib. xxx. c. 45.) : that in estimating Philip’s loss at Cynoscephalæ, he differs from Valerius and Claudius, and follows Polybius :—“ Nos non minimo potissimum numero credidimus, sed Polybium secuti sumus, non incertum auctoreni, quum omnium Romanarum rerum, tum præcipue in Græcia gestarum.” Dionysius thinks scorn of Polybius : Livy praises, follows, and copies him.

But allowing that there is little importance in these remarks, let us see what Livy, the most celebrated of all Roman historians, says of the early history of Rome : “ Qua ab condita urbe Roma ad captam eandem urbem, Romani sub regibus primum, consulibusque deinde ac dictatoribus, decemvirisque ac tribunis consularibus gessere, foris bella, domi seditiones, quinque libris exposui ; res quem vetustate nimia obscuras, velut quæ magno ex intervallo loci vix certuntur ; tum quod parvæ et raræ per eadem tempora literæ fuere, una custodia fideliis memoriae rerum gestarum ; et quod, etiamsi quæ in commentariis pontificum, aliusque publicis privatisque erant monumentis, incensa urbe pleræque interiere.” Had Dionysius any means of information that Livy could not command ? Cicero, as we have seen, mentions the *Annales Pontificum* in the first place, then Fabius, Cato, Piso, Fannius, Vennonius, and Autipater ; and lastly the Gellii, Clodius, &c.

That the *Annales Pontificum* were the original materials is asserted by Dionysius himself. Παλαιὸς μὲν οὖν οὔτε συγγραφεὺς οὔτε λογογράφος ἐστὶ 'Ρωμαίων οὐδὲ εἰς ἐκ παλαιῶν μέντοι λόγων ἐν ιεραῖς δέλτοις σωζομένων ἔκστος τις παραλαβὼν ἀνέγραψε.<sup>2</sup> To suppose that these ιεραὶ δέλτοι mean not the *Annales Pontificum*, but the *Commentarii Numæ Pompilii*, and *Commentarii Servii Tullii* mentioned by Livy, will only make bad worse ; and to suppose that the Sibylline books are meant, would be ridiculous. Now these *Annales Pontificum*—whether excellent or worthless, whether correct or incorrect, whether damaged or entire,—could furnish Dionysius with nothing that they did not furnish to Livy, for these two historians were contemporaries ; and the works of other historians must have been equally accessible to each. It remains for us to decide whether Dionysius or Livy has given a true character of the early histories of Rome. Cicero, Sallust, Tacitus, Polybius, &c. countenance Livy ; but

<sup>1</sup> Lib. vi. c. 1.

<sup>2</sup> Lib. i. p. 59.

what Greek or Roman writer of repute countenances Dionysius? "Vitiatam memoriam," says Livy in another place, "funebris laudibus reor, falsisque imaginum titulis, dum familia ad se quæque famam rerum gestarum honorumque fallente mendacio trahunt. Inde certe et singulorum gesta, et publica monumenta rerum confusa. Nec quisquam æqualis temporibus illis scriptor exstat, quo satis certo auctore stetur."<sup>1</sup> The time to which these observations apply, is the year of Rome 432.<sup>2</sup>

In the second Punic war, we have Q. Fabius Pictor, Παλαιότατος ἀνὴρ τῶν τὰ Ρωμαϊκὰ συνταξαμένων (Dion. Hal. lib. vii. p. 475.) who τὰ ἀρχαῖα τὰ μετὰ τὴν κτίσιν τῆς πόλεως γενόμενα κηφαλαιώδης ἐπέβραψε, (Dion. Hal. l. i.) and whose cursory notice of these ἀρχαῖα was one reason why Dionysius thought fit μὴ παρελθεῖν καλὴν ἱστορίαν ἐγκαταλειφθεῖσαν ὑπὸ τῶν πρεσβυτέρων ἀμηνούντον. Since therefore Dionysius asserts that Q. Fabius is the oldest Roman historian, and Q. Fabius flourished during the second Punic war, or about A.U.C. 534, we may admit what Livy says of A.U.C. 432. "Vitiatam memoriam," &c. &c. &c.

As to the events of a still earlier period, Livy throws no slight discredit on them : "Quæ ante conditam condendamus urbem, poeticis magis decora fabulis quam incorruptis rerum gestarum monumentis, traduntur, ea nec affirmare, nec refellere, in animo est. Datur hæc venia antiquitati, ut, miscendo humana divinis, primordia urbium augustiora faciat." (Præfatio.) Yet to this period even, the landing of Æneas may belong, notwithstanding Livy's "Jam primum omnium satis constat, Troja capta," &c. unless we deny that the Æneis is *poeticis decora fabulis*, and discredit Dionysius. Βούλομαι δὲ, says Dionysius, καὶ περὶ τῆς Αἰγαίου παρουσίας εἰς Ἰταλίαν, ἐπεὶ τῶν συγγεαφέων τοῖς μὲν ἡγνόνται, τοῖς δὲ διεφόνηται ὁ περὶ αὐτοῦ λόγος, μὴ παρέγγως διελθεῖν, τάς τε τῶν Ἐλλήνων καὶ τῶν Ρωμαίων τῶν μάλιστα πιστευομένων ἱστορίας παραλαβών—(lib. i. p. 36.) expressions that do not well suit with the *satis constat* of Livy; nor will the three narratives of Virgil, Livy, and Dionysius harmonize so well together as to remove our doubts, and make us think that Suetonius believed the Trojan origin of the Romans, because he says that Claudio—“Ilieusi-

<sup>1</sup> Lib. iii. c. 40.

<sup>2</sup> See also lib. ix. c. 15. “Ceterum id mihi miror obscurum esse,” &c.

bus, *quasi*<sup>1</sup> Romanæ gentis auctoribus, tributa in perpetuum reinisit ;” (*Claudius*, c. 25.) and that Tacitus meant merely to sneer at an act of gratitude, when he says, “*Utque studiis honestis et eloquentiæ gloria nitesceret, causa Iliensem suscepta, Romanum Troja demissum, et Juliae stirpis auctorem Aeneam, ALIAQUE HAUD PROCUL FABULIS VETERA facunde executus, perpetrat, ut Ilienses omni publico munere solverentur.*” (*Annalium lib. xii. c. 58.*) Though this is said of Nero, can we deny, that in the opinion of Tacitus, the landing of Aeneas and the Trojan descent of the Romans were among the *haud procul fabulis vetera*?

That the next great point, the parentage of Romulus, belongs to this period, is shown by the words of Livy himself; for he adds ;—“*Et, si cui populo licere oportet, consecrare origines suas, et ad Deos referre auctores, ea belli gloria est populo Romano, ut quum suum conditorisque sui parentem Martem potissimum ferat, tam et hoc gentes humanæ patientur æquo animo quam imperium patientur.*” Even if Aeneas and his Trojans are to find a place among the truths of Livy’s history, the parentage of Romulus must be vouched for by the “*belli gloria*;” undoubtedly a very forcible and convincing evidence, but too much resembling the *argumentum baculinum* to be received as historical authority.

“*Adeo nihil, præterquam seditionem fuisse, eamque compositam, inter antiquos rerum auctores constat,*” (*I. vii. c. 42.*) is one among many passages, that throw doubt on all details. Let us pass, however, from general reflections to a particular examination of the merits of those historians on whom Dionysius depended. The first is Porcius Cato, a most respectable and distinguished man both in politics and literature, but not a first-rate historian. He wrote *De Originibus Italicarum Urbium*. “*Nec tamen titulum operis, ut ait Festus, implebat.*”<sup>2</sup> “*Vivit*

<sup>1</sup> The qualifying power of *quasi* is sometimes disregarded. Newton, called space, *quasi sensorium numinis*; but Leibnitz made no allowance for Newton’s *quasi*. A *Quarterly Reviewer*, (No. liii. p. 42.) says, “N, in which Quintilian heard the tinkling of a lyre, while the M, at the end of many Latin words, displeased him, as the lowing of an ox.” Quintilian’s words are, “*Quid? quod pleraque nos illa quasi mugilente litera cludimus M, qua nullum Graece verbum cadit?* At illi N, juenundam, et in fine præcipue, *quasi tinnientem silius loco ponunt, quæ est apud nos rarissima in clausulis.*” (*Inst. Or. I. xii. c. 10.*)

<sup>2</sup> Turnebus’s note to Cicero’s mention of Porcius Cato. “*Senex scribere historias instituit,*” says Cornelius Nepos, “*quarum sunt libri septem. Primus continet res gestas regum pop. Rom.; secundus et tertius,*

immo vigetque eloquentia ejus sacrata scriptis omnis generis," says Livy; (l. xxxix. c. 40.) but I doubt that Livy made much use of Cato as an historian: "Cato ipse, haud sane detractator laudum suarum, multos cœsos ait; numerum non adscribit," lib. xxxiv. c. 15. is the only reference that I have stumbled on except the passage in which L. Valerius is made to quote the *Origines*, although, as it seems, they were not yet written. Fabius Maximus, seems to be little better than a man of straw.<sup>1</sup> Valerius of Antium<sup>2</sup> was a sad liar in Livy's opinion. Licinius Macer, and his *litteræ libri*,<sup>3</sup> seem to have been of very

---

unde queaque civitas orta sit Italica: ob quam rem *omnes Origines* videtur appellasse: in quarto autem bellum Punicum primum, in quinto secundum. Atque haec omnia capitulatum sunt dicta. Reliqua bella pari modo persecutus est, usque ad præturam Ser. Galbae, qui diripiuit Lucanos; atque horum bellorum duces non nominavit, sed sine nominibus res notavit. In iisdem exposuit quæ in Italia Hispanisque viderentur admiranda. In quibus multa industria et diligentia comparet, multa doctrina." Velleius Paternulus, however, gives little credit to Cato's account of Capua. "Ego (pace diligentiae Catonis dixerim) vix crediderim," &c.

<sup>1</sup> My reasons for this assertion will be given in another Number.

<sup>2</sup> "Audit tamen Antias Valerius concipere summas," (l. iii. c. 5.) is, if I mistake not, the remark with which Livy introduces this Valerius to our notice. In lib. xxv. c. 39. we find "Valerius Antias una castra Magonis capta tradit, septem millia cœsa hostium; altero pælio erupcione pugnatum cum Hasdrubale; decem millia occisa, quatuor millia trecentos triginta captos." In lib. xxvi. c. 49. "Adeo nullus mentiendi modus" is the remark on another statement of his. "Quid si Antiati Valerio credamus, sexaginta millia militum suis in regio exercitu scribenti, quadraginta inde millia cœdisse, supra quinque millia capta, cum signis militaribus ducentis triginta?" occurs in lib. xxxvi. c. 19. after the mention of the defeat of Antiochus, and the modest account of Polybius. "In augendo eo non aliis intemperantior est," lib. xxxvi. c. 38. "Adjicit Antias Valerius Pythagoricos" (Livy is speaking of the books of Numa) "suisse, vulgarè opinioni, qua cœditur, Pythagoræ auditorei suisse Numam, mendacio probabili accommodata fide," lib. xl. c. 29. "Plurium annales et quibus credidisse malis," (than to Valerius Antias) lib. xlii. c. 11. "Si Valerio Antiati cedas," lib. xliv. c. 13. "Valerius Antias quinque millia hostium cœsa ait; quæ tanta res est, ut aut impudenter fieta sit, aut negligenter pretermissa," lib. xxx. c. 19. "Ceteri Graeci Latinique auctores, quorum quidem ego legi annales, nihil memorabile a Villio actum, integrumque bellum insequentem consulē T. Quintium accepisse tradunt," lib. xxxii. c. 6.—Livy's remark on Valerius's magnificent account of Villius. "Si Antiati Valerio credere libet," (lib. xxxix. c. 41.) will warrant my assertion, and account for Cicero's not mentioning this historian, though Valerius wrote at least 75 books of Roman history. See Gelius, lib. vii. ix. where the 45th, 12th, and 75th, are quoted.

<sup>3</sup> Livy refers to the *litteræ libri* for the events of about ten years; and

limited use, even if he and his *lintei libri* are to be depended on; but Livy's expressions,—“Sed inter cetera vetustate incompta hoc quoque in incerto positum;” (lib. iv. c. 23.) “Quæsita eu propriæ familiæ laus•levioremi auctorem Licinium faciunt;” (lib. vii. c. 9.) added to Cicero's character of Licinius,—will not make us trust to such writers as Licinius or Valerius for that truth  $\eta\varsigma\ iep\alpha\ \epsilon\iota\omega\ t\eta\ \iota\sigma\tau\omega\pi\alpha\ \beta\omega\lambda\omega\mu\epsilon\theta\alpha$ , nor will the manner in which the *lintei libri* are mentioned by Livy, induce us to put much faith in their genuineness.

*Aelius Tubero* is twice coupled with Licinius Macer by Livy; but I question whether Livy refers to any other *Aelius*, or to any Gellius whatsoever in such parts of his history as we possess. L. Calpurnius Piso is mentioned by Cicero as leaving “orationes quæ jam evanuerunt, et annales sane exilior scriptos.” (Brutus, c. 27.) Livy also mentions him, as deserving less credit than Fabius in his estimate of the *Pometina manubiae*, which Tarquin set apart for the building of the Capitol, and which “vix in fundamenta suppeditavere.” “Eo magis,” adds he, (lib. i. c. 55.) “Fabio, præterquam quod antiquior est, crediderim, quadraginta ea sola talenta fuisse, quam Pisoni, qui quadraginta millia pondo argenti seposita in eam rem scribit; summam pecuniae neque ex unius tum urbis præda sperandum, et nullius, ne horum quidem magnificentiae operum, fundamenta non exsuperaturam.”

We will next consider what Dionysius himself says of his historianis.

---

even for this small space of time he refers not so much to the books themselves, as to Licinius Macer, and what Licinius Macer said he found in them. “Mirum videtur,” says Crevier, (the Oxford reprint of whose edition is the one that I have used,)—“Mirum videtur quoniam modo Livius paulo ante scribere potuerit horum consulum nomine in magistratum libris non inveniri, quæ in linteis libris extare non negat. Sed nimurum libros linteos non inspicerat Livius,” &c. See the note on “Licinius Macer auctor est,” &c. lib. iv. c. 7. As to the age, condition, &c. of these books, I question if Livy says any thing.

“Nam quid Macrum numerem?” &c. *Macrum* for *Atium*, or *Aerum*, is the conjecture of *Car. Sigonius*, “eamque conjecturam suis calculis dudum probarunt eruditii.” So that, at any rate, the “cujus loquacitas habet aliquid argutiarum; nec id tamen ex illa erudita Graecorum copia, sed ex librariolis Latinis: in orationibus autem multus et incep-tus, ad sumptnam impudentiam,”—were thought to snit *Licinius Macer*.

## JONES'S PERSIAN GRAMMAR.

IN the Catalogue of Books subjoined to Sir William Jones's Persian Grammar, (at least to the *third* edition printed in 1783, p. 140.) we find mentioned among the works of Jâmi,

“قصه سلمان و ابسال” *Selman and Absal*, a tale.”

I have lately enjoyed an opportunity of examining two valuable copies of Jami's poems, manuscripts equally correct in the handwriting as beautiful in the embellishments, which were executed by native Persian artists; and in these copies the name, above-printed, (as a word of two syllables) *Selman*, appears invariably and unequivocally *Selámán* (سلامان) with three syllables. I am aware that *Selman* is a name well known among Asiatics: thus *Selmán* entitled *Fársí* (or the Persian), celebrated as an early convert from the adoration of fire to the religion of Mohammed, with whom he was contemporary, and *Selmán* denominated *Sávejí*, (from his birth-place *Sáveh* or *Sáwah*) an eminent poet, with many others. But that in Jami's poem the name is properly *Selámán*, ~~seen~~ evident not only from the title of the work, and the heads of several chapters, but from the metre; as in the following line,—

از اسمان اهد سلامان نام او

and in a verse subsequent by many pages:

چون سلامان از غم ابسال رست

It may here also be remarked, that under the head of *کلیات* (terms implying a collection of all the works composed by Sadi) Sir Wm. Jones (p. 139.) enumerates only *three*, the *Gulistán*, *Bástán*, and *Mulummáat*, “ملمعات” or *the rays of light*. “The first two,” adds he, “of these excellent books are very common, but I have not seen the last.”—Now the *Kuliát* or collection of all Sadi's works in prose and verse, contains, twenty-two distinct compositions, among which, according to the edition printed at Calcutta, (Introd. p. xxvi.) the *Moolummáat* is described as “*Compounds, viz. of Arabic and Persian*.” and these, in a fine MS. copy of Sadi's *Kuliát*, now before me, occupy but six octavo pages. Sir Wm. Jones (p. 143.) mentions “a miscellaneous work on moral subjects in prose and verse,” entitled “*Negaristán, the Gallery of Pictures, by Jouini*.” Three works of the same description, and bearing the same title, but by different authors, are enumerated in a cata-

logue (which I have lately seen) of the Oriental MSS. brought from Persia and Turkey by Sir Wm. Ouseley; one is the *Negaristán* of *Cazi Ahmed al Ghafári*, another composed by *Ali Ben Teifúr* of *Bastám* in *Khorasan*, and the third, although written in the Persian language, is by a Turkish author, *Ahmed ben Kemal Pashá*. Among the *errata* should certainly have been noticed the name of a celebrated poet, which is printed (in p. 140.) *Anvári*, and in Persian characters انواری : whereas it should have been انوری without the second *alif*, and might be expressed in our characters *Anveri*. In p. 140. also, we find the name خسرو expressed by "Khosru," and the same name (in p. 141.) by "Cosru." But Sir Wm. Jones, after he had conversed with native Persians in the East, wrote this name (in our letters) *Khosrau*, as appears from his Discourses in the Asiatic Researches. I shall here observe that *bark*, a leaf, (p. 4.) should be, according to the Persian pronunciation, *barg*; that the two letters *bd* (بـد) form a word in sense and sound exactly like our *bad*, although, in India "pronounced like our *bud*" (p. 11.). *Peché*, an infant, (p. 23.) should have been *Bacheh*, (بچه) and *Khezzár* (p. 8.) does not properly represent the original letters خضر which might perhaps be better expressed by *Khizr* or *Khezer*. But it is probable that in the editions of this Grammar, subsequent to that which alone I have seen (the third), some of the ingenuous editors may be found to have anticipated my remarks and corrections. I shall therefore omit the notice of a few other trifling errors, for "ubi plurima nitent," &c. It is a much more pleasing task to give my evidence in favor of that grammar which, by the elegance of its style, and the admirable selection of passages quoted in illustration of its excellent rules, first induced me to undertake the study of Eastern literature, without any motive besides mere amusement : and the very copy which I possess of this fascinating work, has not only afforded much gratification to several ladies who frequently perused it for the sake of its quotations, but actually rendered two of them zealous Orientalists. I am doubtful whether such a result has ever arisen from the perusal of those voluminous and ponderous grammars which followed Sir Wm. Jones's, but which have not, like his, succeeded in combining the *utile* with the *dulce*. It must, however, be acknowledged that in many respects, where the more light and pleasing work is not sufficiently minute (particularly on the

subject of Arabic as blended with Persian), the student who desires a very critical knowlege of grammatical niceties, may consult the heavy quartos to which I have above alluded, with considerable advantage ; and they will be found most especially useful to those resident in our Indian settlements. But among my literary acquaintances I could enumerate three at least, who, without the assistance of any living master, or of any grammar besides Sir Wm. Jones's, have acquired such a knowlege of the Persian language, that they are enabled, with the help of Richardson's or Meninski's Dictionaries, to read, understand, and highly enjoy, some of the most difficult works, not only printed, but manuscript, as I have witnessed in hearing them translate various passages from the *Shahnameh* of Firdausi, the *Divgn* of Saadi and of Hafiz, the *Tarikh* or chronicle of *Tabari*, and other rare compositions.

P. V.

---

## RHODIAN INSCRIPTION.

---

IN continentibus urbis Rhodi jacuit diu, proxime monasterium Franciscanorum, lapis inversus, hanc habens inscriptionem :

**ΞΗΝΩΝΝΑΟΥΜΟΥ  
ΑΡΑΔΙΟΣ ΓΡΟΞΕΝΟΣ  
ΔΙΙ ΣΩΤΗΡΙ**

quæ edita est tam a Britanno CLARKIO (*Travels, tom. iii. p. 285. 8vo. ed. 4.*) quam a Germano JOS. VON HAMMER; (*Topogr. Ansichten der Levante, p. 163. n. 14. cf. Tab. quarta et p. 79. in yota*) et ab hoc quidem emendatè, ab illo ita ut primo versu pro **ΜΟΥ** legeretur **ΝΟΥ**.

Levicula tota res est : sed quandoquidem et leviora interdum utilia esse possunt iis qui in aliqua antiquitatis parte singulatim operam ponunt, et contra etiam leviores errores gravioribus interdum viam muniunt; haud exspectandum censui, donec Musei Lugduno Batavi inscriptions edi possint, ut hanc illustrarem. Atque adeo spero sic ab utriusque itinerarii lectoribus aliquam initium in gratiam.

CLARIUS primum versum de pluribus hominibus, qui dedicaverint, accipit ; sed difficultatem interpretandi sentiens, sicco pede transit HAMMERUS in tres voces Ξήνων ναοῦ μου dividens, vertit quasi Ξένων scriptum sit, uasi genitivus pendeat a πρόξενος,

et Ἀγάδιος sit nomen proprium. Quæ difficilis constructio Latine sic quodammodo foret :

*Hospitum templi mei  
Aradius patronus (sive proxenus)  
Jovi Servatori.*

Lapis ipse nuperrime a ROTTIERSIO, viro strenuo, huc advectus cum aliis multis monumentis, Regis nostri jussu in Museum Lugduno Batavum illatus est, ita ut per otium multaque luce inspici potuerit, quod sine dubio viris illis celebribus, propter situm inversum, minus expeditum fuit. Sic ergo verior interpretatio haud difficulter se obtulit :

*Xenon Naümi F  
ab Arado, patronus (sc. proxenus)  
Jovi Servatori.*

Adparet neutrum editorem de Phœniciis nominibus propriis cogitasse: *Nomina dico, quippe neque Ζῆνων, magis quam Νεούμος, Gracæ est consuetudinis, nisi fortasse quadratarius perperam sic incidit pro Ζῆνων. Naümi nomen e veteri Testamento notius est.*

Qui *Proxeni* fuerint, hujus loci non est, ut multis inquiramus. *Consulibus mercatoriorum* hodiernis fere similes, auctoritate publica constitutos, intelligit REISKIUS in *Indice Græcitatatis Demosthenæa*.

Ab Arado, urbe Phœnicia, multi commercii, advenas Rhodi habitasse res ipsa facit ut credamus. Est et exemplum Architecti ab Arado CALIAE, qui *Rhodiis*, in obsidione DEMETRII POLLORCETÆ, helepolim hostium se intra muros translaturum promisit, nec effecit, memoratum a VITRUVIO (X. 22.).

*C. J. C. Reuvens.*

Scrib. Lugd. Bat. Kal. Febr. 1810ccccxxvii.

---

## REMARKS ON ARISTOTLE'S ETHICS.

---

1. This work exhibits the meridian light of human reason unaided by revelation.
2. It teaches us the difference between right but unassisted reason seeking light, with simplicity and diligence, in the darkness of nature; and spurious reason seeking darkness, in order to shun and evade the sun-shine of revelation.
3. It prepares us for understanding more perfectly the New

Testament in respect to its language, reasoning, analogies, and wisdom ; on which heads I beg leave to make a few observations.

*First*, in respect to its *language*. The New Testament seldom defines the meaning of the terms which it uses in common with Aristotle, signifying the virtues and the vices. Aristotle's Ethics supply the deficiency ; and much light would be thrown on these terms in the New Testament by recurring to his definitions and distinctions ; for it was not the proper object of revelation to make known what might be learned without revelation.

*Secondly*, in respect to its *reasoning*, there is much reasoning in the New Testament which is hardly apprehended by a person utterly ignorant of the system of logic instituted by Aristotle.

The person who has not learned to select and define terms, and to adhere to them, because no two terms are synonymous ; to distinguish the different senses in which terms are used, absolutely and relatively, in precise and popular, and technical uses,—is as little competent to understand St. Paul, as he is to comprehend Aristotle's Ethics. The logic of them both is one and the same, founded on the immoveable and eternal principles of truth. For instance, it is mistaken reasoning to deny the existence of plurality in unity, and of unity in plurality, either in the divine or human nature ; to deny equality and unity of *substance* on account of inequality of *person* ; and to make no distinction between sacraments as nominally and really defined, and as absolutely and relatively considered ; as also not to distinguish between popular or rhetorical language, which calls the sign by the name of the thing signified, and that precise mode of speech which denies that the sign is really the thing signified.

The *predicaments* of Aristotle have been despised in the present age, because they have been thought not to appertain to *logic*. I shall not dispute about terms ; but what I here mean by *logic* is the art of reasoning ; and in the art of reasoning I particularly intend as most important, *definition*, *predicament*, and *method*, because most commonly violated. It is to ignorance of these, as either taught or practically exhibited in the Ethics of Aristotle, that we may trace the perpetual misapprehension of the reasonings of our Lord and of his Apostles, so well understood by the reformers, who had not yet learned to despise *rules* for the improvement and direction of the understanding. The science of logic is to reasoning, what that of arithmetic is to numbering. Arithmetic, by its rules, does not merely render computation certain and expeditious ; but by its *authority* it determines a question of numeration without appeal. Logic

might and ought to do the same in its province. The Ethics of Aristotle are perhaps the finest exemplification in existence of the application and use of definition, distinction, and method. They are in reality, what many fancy mathematics to be, *logic exemplified in practice*. Euclid can never teach us to apply the categories, which are the most important part of reasoning.

Neither should it be passed over, that the style of the Ethics is precisely that which is most adapted to the demonstration of moral truth. In the didactic style, the sentences should be short, and their connexion marked by repetition of terms, as in the Gospel of St. John.

This is a style, which those who have no principally in eye the demonstration of truth, either despise or shun. The aim at elegance and variation of expression tend much to obscure every work of science. To evince the vast importance of logic, nothing would be so useful as to publish its rules, with examples of deviation from them taken from modern illogical and sophistical authors and talkers; and vice versa, to confirm its rules from Scripture and logical writers.

This is a wide field, and should comprehend a statement of the different modes by which a sophist attempts to perplex truth.

Modern self-called philosophers propose questions sometimes so framed, that they cannot be answered by a simple Yes or No. Such questions come from the father of lies. If either the Yes or the No be not given without qualification, they boast that they have silenced their opponent. Be it known, then, that the proper answer to a question is a question; to an assertion, an assertion; and to an argument, an argument.

There is another prevailing fallacy in the reasoning of most men at the present day. They feel certain difficulties respecting a doctrine, and therefore they will not assent to it. They do not, after the example of judges on the bench, collect and sum up the pros and cons, and survey the object in the aggregate, and assent or dissent according to the preponderance of arguments: on the contrary, they take a partial view of a case; but a partial view is not a fair view; a fair view, is a comprehension and estimate of all the phenomena which we can discover. To this illogical method of attending to difficulties, rather than to estimating entire subjects, modern infidelity is so far owing, that were the logic of the persons described rectified, it were impossible for them to maintain infidelity by argument.

Infidelity could not be supported by a method and process of reasoning similar to that used in the Ethics of Aristotle; and

therefore it is of the greatest importance to acquire a practical knowledge of Aristotle's method, that we may not ourselves be deceived or deceive others by irrational acts and arts of judgment. If we would reason well, our *words* must be selected, defined, and cemented, as stones for building ; our *propositions* must rest as firmly and closely on one another as the stones in a well-built wall ; our *conclusions* must be raised on their premises as firmly as the tiers of stone are placed on each other in the building. This is logical method, very inconvenient to the sophist either to employ or to assail. But if reason be the distinguishing faculty of man, the instruction of the reason is the distinguishing part of the education of man according to wisdom, human and divine.

The third head is the *analogy of visible and invisible things which Aristotle mentions.* Δει γαρ ὑπερ τῶν αφανῶν τοῖς φανεροῖς μαρτυρίοις χρησθεῖ : and so says St. Paul, Τα γαρ αορατά αυτοῦ τοῖς ποιημαστὶ γνουμενά καθοραται : compare John iii. 12. and 1 Cor. i. 22. and ii. 7. where is intended that the science which the Gentiles would have without analogy, is revealed only by analogy ; for no sense of man has perceived the objects of revelation ; and 1 Cor. xiii. 10—12. where it is shown, that our present knowledge will be done away with, because it is *analogical*, not real. A *mystery* is a *type* (Suicerus), and all that is known by a type is, as it were, known not in itself, but in its picture, or image ; but when the reality shall have been seen, the picture will be useless. Such are the outward and spiritual signs of an inward and spiritual grace, so often confounded with the things signified. And whence arises this confusion of mind, but from inattention to the meaning of terms ; as for instance, to the meaning of the terms, *sign*, *mystery*, *sacrament* ? A *sign* surely cannot be the thing of which it is a sign ; a means cannot be an end ; a pledge cannot be the thing pledged. Mystery and sacrament are the same in meaning. Mystery is the Bible word, which the Latin church renders by sacrament. The Greek church used the Bible word, and it is adopted in the Greek version of the English Liturgy.

The mistakes that are commonly made respecting the meaning of the church catechism, would afford ample illustration of the sad consequences of inattention to the analogy of things visible and invisible. This analogy was familiar to our reformers, and to the nation at large.

The fourth head is *wisdom*. “ As knowledge,” saith Bishop Wilkins, “ doth respect things absolutely, so wisdom doth consider the relations of things one to another, under the notion of

*means and end, and of their fitness and unfitness for the various purposes to which they are designed.*" (Bp. Wilkins on Natural Religion, 1704, p. 128.)

The highest human wisdom, I may surely add, is that which discovers the greatest human good, and which points out, at the same time, the most fit means of attaining it.

According to Aristotle, the highest human good is that good which is always sought by all as an end, and never sought as a means of another good. It is plain that this is HAPPINESS.

The *means* come next to be considered. Aristotle proceeds. The happiness that is here sought is the happiness of MAN. The nature of *man* must therefore be found out, before we can pronounce on the happiness proper to *man*.

Man, then, is a compound of body and soul. He has a body in common with other animals, and a reasonable soul in common with a superior order of beings. Reason distinguishes his species from those of inferior animals: reason, therefore, constitutes the specific difference between man and brutes; and reason classes his nature with that of the Divinity.

It is irrational, therefore, proceeds he, to suppose that the happiness of such a compound being belongs to his inferior nature, and not to his higher. No! If the specific character of man be *reason*, his specific happiness must be *rational*.

Further, when it is said that the happiness of man is that of his reason or higher nature, it is not necessary to add that reason is understood as acting well according to its nature.

The general laws and use of terms demand that when reason is spoken of, it should always be understood as right reason acting rightly. Do we not so speak and intend when we say such a man is a man of truth, of fidelity, of honesty?

The next inquiry, therefore, is, what is the right action of right reason?

Aristotle then shows that there is such a thing as rational conduct, understood and approved by all men, when self-interest does not interfere; and likewise that it is as reducible to rule, and as capable of being

*oculis submissa fidibus,*

as any figure in geometry.

In every case then in which reason is to form a practical conclusion, there are *two extremes*, and *one mean*. Suppose, for instance, the rational application of a man's property is the subject of his consideration, the right line lies between the extreme of *extravagance* on one side, and of *parsimony* on the

other. The right line lies between these two, and is the virtue, or right act of right reason called *economy*.

The demonstration of this fact, and the application of this rule to all cases in which reason is required to act, constitutes a chief part of Aristotle's Ethics.

The act of *choice*, which selects the mean in any particular moral question, means an act of *virtue*; and by consequence, the virtues are classed according to the matters on which they are severally employed. *Economy*, for instance, is properly the virtue which is the mean between excess and defect in disposing the household property, though it is applied to the disposal likewise of other property. Such are the virtues considered abstractedly, viz. means or right lines between extremes; the extremes, on the contrary, are always in themselves evil, neither are they ever chosen on their own account, but as correctives of opposite extremes, in order finally to attain the desired mean. Thus, when a bow has been bent so long in one direction as to have lost its tone, it becomes necessary to bend it as much on the opposite side, not that it may continue bent on that side, but that it may become straight. So bitter medicine is a corrective of disease occasioned by sweet things, and pain itself the corrective of excessive pleasure. It should, however, be carefully observed, that he does not hence infer that we should do evil that good may come, and choose extremes in order to attain a mean; but his argument is, that whenever an extreme is chosen, it is for the purpose of obtaining a mean.

Further, Aristotle observes that, there are not merely propensities in every man to some particular extreme; but that the nature of every man is, from some cause, EVIL, and violently draws every man into extremes. The animal nature he considers as always craving for animal happiness, and pulling against the reasonable nature which desires rational happiness. He ascribes universal corruption and death to this unnatural union of discrepant and contending natures.

In order then to preserve the straight path of virtue, it is necessary, he adds, for a man to understand to which extreme his propensities draw him, as a weight fixed on his right or left side; and in order to preserve the centre of gravity, to throw all his own weight and exertion on the opposite side.

Thus he considers virtue, or the work of right reason, or what we usually call *judgment*, as finding and keeping a straight line between two others, which others are chosen only for the purpose of attaining the middle line; and that it is necessary

for a man to resist the extremes to which he is inclined, if he would maintain the happy mean.

But, he adds, virtue is not innate in man: it must be learned and acquired: the method of attaining it is by instruction, by acts, and by habit. Instruction disposes to acts, and acts form habits as links form chains. The word *Ethics* is therefore chosen by Aristotle, because he justly considers *habits* as the grand practical means of virtue and happiness. The English word *morals* signifies also *habits*. It is essential, therefore, to a philosopher to give instruction in *morals*, as Cicero well observes.

But Aristotle does not stop here. He is not satisfied with pointing out merely the danger to human happiness arising from the animal nature of man, which draws him to its own degrading gratifications: he proceeds to consider what motives to virtue arise from our participation of the *divine* nature.

In this inquiry, he does not take on himself to determine what are the operations of the divine nature; but he decides what those operations *are not*. All the vulgar notions of the Divinity he traces to the absurd idea, that the Divinity possesses a *corporeal* nature in common with man.

Of human happiness he conjectures Θεοσδοτον ειναι, that it is the gift of God; and that, as surely as the Divinity honors his own nature, he will favorably regard the man who honors and adorns the nature common to God and man rather than the nature common to man and animals. Νιξιουσι δε παντα φαινοιτι αν τα περι τας πραξεις μικρα και αναξια θεων. Αλλα μην ζην τε παντες υπειληφασιν αυτους. και ενεργειν αρα . . . τι λειπεται πλην θεωριας; ωστε η του θεου ενεργεια, μακαριστητι διαφερουσα, θεωρητικη αν ειη. και των ανθρωπινων δη η ταυτη συγγενεστατη, ευδαιμονικατατη. σημειον δε, και το μη μετεχειν τα λοιπα ζωα ευδαιμονιας και τοιαυτης ενεργειας εστερημενα τελειως. τοις μεν γαρ θεοις πας ο βιος μακαριος· τοις δ' ανθρωποις, εφ' όσου όμοιωμα τι της τοιωντης ενεργειας ύπαρχει . . . δεησει δε και της εκτος ευημεριας, ανθρωπω οντι . . . ου γαρ εν τη ύπερβολη το αυταρχεις, ουδ' η κρισις, ουδ' η πραξις, δυνατον δε και μη αρχογεις γης και θαλασσης πραττειν τα καλων. και γαρ απο μετριων δύνατο αν τις πραττειν κατα την αρετην. τουτο δ' εστιν ιδειν εναργως. οι γαρ ιδιωται των δυναστων ουχ ήττον δοκουσι τα επιεικη πραττειν, αλλα και μαλλον, ίκανον δε τοσαυτον ύπαρχειν. εσται γαρ ο βιος ευδαιμων του κατα την αρετην ενεργουντος. και Σολων δε τους ευδαιμονας ισως απεφαινετο, καλως ειπων, μετριως τοις εκτος κεχρορηγημενους, πεπραγκοτας δε καλλιστα ως οιον, και βεβιηκοτας σωφρονως. εκδεχεται γαρ μετρια κεκτημενους, πραττειν ουδεις. εοικε δε και Αγαξαγορας, ου πλουσιον, ουδε δυναστην ύπολαβειν τον ευδαιμονα,

εἰπων, ὅτι οὐκ αὐθαυματίζειν, εἰ τις ἀτοκος φάνει τοις πολλοῖς· οὐτοι γαρ χρινουσι τοις εκτος, τοις ταυταυσινούμενοι μονον. (*Ethics*, Oxon. 1716. lib. x. cap. 8.)

This beautiful passage may be considered as the result of Aristotle's inquiry after human happiness, and as the *ultimatum*, perhaps, of the reach of human unassisted wisdom.

E tenebris tantis tam claram attollere lucem  
Hic primus potuit!

Thus far human reason conducted her favorite pupil, and, lastly, taught him where to put bounds to his researches. He did not, therefore, attempt to penetrate the veil which conceals the perfections of the Divinity or the future destination of man. His reasoning is purely reasoning; indissoluble reasoning; and terminating where reasoning ought to terminate, that is, where revelation begins. To have added more would have been to utter words without understanding; to have omitted any thing of what he has said, would have been to have come short of what by pure reasoning he might have reached. “*For that which may be known of God is manifest in them; for God hath shewed it to them.*” (*Romans i. 19, 20.*)

Here, then, where reason fails, we may justly expect that revelation should first exhibit her lamp; Aristotle, accordingly, was raised up to prepare for revelation a definite and fixed language, a demonstrative process of reasoning; and to state the *ultimatum* and *ne plus ultra* of the search of human wisdom after human happiness. *Very shortly afterwards* the Old Testament was translated into his own language by his own nation; which translation is the key to the Greek of the New Testament.

In the Septuagint version, his grand inquiry was answered in his own very word. *Μακαρίος αὐη,* δις οὐκ επορευθη εν βουλῇ ασεβῶν, καὶ εν ὅδῳ ἀμαρτωλῶν οὐκ εστη, καὶ επὶ καθεδρᾷ λοιμῶν οὐκ εκαθίσεν. *Αλλήλη εν τῷ νομῷ Κυρίου τὸ θελήμα φυτοῦ,* καὶ εν τῷ νομῷ αὐτοῦ μελετῆσει ἡμερᾶς καὶ νυκτος. (*Ps. i. 1, 2.*)

But in the New<sup>\*</sup> Testament, our great Lord and Master determined the question much more clearly and perfectly, when he opened his mouth to declare the end of man, and the means adapted to attain it, saying, *Μακαρίοι οἱ πτωχοὶ τῷ πνευματι, ὅτι αὐτῶν εστιν ἡ βασιλεία τῶν ουρανῶν.* (*Matt. v. 1.*) See Paley's Evidences, vol. ii. chap. 2.

The word *μακαρίος*, which we render *happy*, is explained according to its etymology in the *Ethics*, lib. vii. cap. 11. According to the reading of the Oxford edition, Aristotle derives the word from *χαιρεῖν*, *to rejoice*; but for *χαιρεῖν* Lambinus

reads μαλιστα χαιρειν, to rejoice to the utmost. Now it has been shown that Aristotle places the happiness of man in resemblance of God, as man is partaker of the divine nature.

This position then of REASON is ratified by REVELATION. The New Testament knows of no happiness of man, nor of any property of that human happiness, "our being's end and aim," which is not DIVINE; no nature short of the divine, no knowlege short of the divine, no righteousness short of the divine, no happiness short of divine happiness, that is, blessedness. And what less does Aristotle say when he pronounces, Το γαρ της αγερης αθλου και τελος αριστον φαινεται και θεου τι, και μακαριου. (lib. i. cap. 9.)? And who then shall say that revelation does not accord with right reason, and right reason with revelation? Only the αλογος, the man who can neither reason nor believe.

But, according to Aristotle, this blessedness or divine happiness cannot be attained by man, because there is some evil in the composition of his system : αει γαρ πονει το ζωον, ωσπερ και οι φυσικοι λογοι μαρτυρουσιν . . . δια πονηριαν τινα (lib. vii. cap. 14.). This evil nature is the cause of corruption and of death: he adds, in the same place, ουχ αει δ' ουθεν ηδυ το αυτο, δια το μη απληγε ειναι ημων την φυσιν, αλλ' ενειναι τι και ξερον, καθ' ο φθαρτα.

According to Aristotle, then, the wisdom of the wise, and the observation of the physiologist determined alike, that the whole creation groaned and travelled in pain, and in corruptions, bondage, and death. How he was to be delivered, revelation was to answer. Thus Aristotle and St. Paul join issue in maintaining that all the perfections of man are divine, and that his end is superhuman; while both alike testify that man, by his own natural powers, is no more capable of reaching his proper perfection, than an intoxicated man (to use Aristotle's own simile) is capable of walking straight.

Either then, man must fail of his "being's end and aim," or means adequate to the attainment of it must be supplied. Such means Christianity, and Christianity only, proposes and supplies. Christianity attains the divine end by divine means; "to the Jews a stumbling-block, and to the Greeks foolishness: but to them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God," (1 Cor. xii. 24.)

Ergo te, natumque Dei, solique paterni  
 Participem, humano commixtum corpore Numen,  
 Te memores colimus! tu nostram maxima opam  
 Victima morte luis, tu nobis sanguine fuso  
 Sola salus, sola amissi spes redditia cœli.

(Mr. Canning's Iter ad Meccam.)

*The means must be adapted to the end.* According to Aristotle the *Logos* is the light and life of man subjected to corruption, slavery, and death: according to Aristotle, the end of man is the *όμοιωμα του Θεού*. Who then can restore these to man except He who first gave them to man,—except He who is, in the fulness, that which he gave in the particle?

And that this is the very means proposed by the Gospel is most manifest from the following passage in St. Paul's epistle to the Romans, in which he confirms, at least, the reasonings of Aristotle, if he has not even those very reasonings in eye, when he affords us the confirmation of them. (Romans viii. 18.) "For I reckon that the sufferings of the season now are not worthy to be compared with the glory about to be revealed unto us. For the earnest expectation of the creature waits for the development of the sons of God. (ver. 19. Gen. i. 26. v. 3. Luke iii. 38.) For the creature was subjected to frustration, (ch. vii. 18.) not willing, (ch. vii. 21.) but on account of him who subjected it, (1 Cor. xv. 21, &c. Rom. v. 14.) with hope that the very creature shall be set free from the bondage of corrupt mortality, unto the liberty of the glory of the sons of God. (1 Cor. xv. 23.) For we know that every creature together groaneth, and together travaleth in labor until now. (Gen. iii. 16. Acts ii. 24.) And not only they, but ourselves also, which have the primitiae of the spirit; (of life, ver. 2.) even we ourselves groan within ourselves, (ch. vii. 24.) waiting for the establishment of sons, to wit, the redemption of the body. (ch. vii. 24.) For we were saved by hope; (as they were, ver. 21.) but hope that seeth, is not hope; for that which any one seeth, why doth he yet hope for? But if that which we do not see, we hope for, through endurance we wait for it. (as they did, ver. 19.) Just in the same way (as they experienced) the spirit (of life) is received with, and against our impotencies; (ver. 20. Rom. v. 15.) for we (as well as they) know not what we should pray for as is required, but the spirit itself intercedeth for us with groans inexpressible. (ver. 22. 1 Cor. xii. 4.) But He that searcheth the hearts kroweth what is the mind of the spirit, that worthily of God he intercedeth for the holy. And we know that, to those who love God, all things likewise co-operate for good, ("Love never fails," says Revelation, and so says Reason. Aristotle's Ethics, lib. viii. cap. 2. &c.) to those who are called according to his disposition before, as whom he before knew and before limited, partakers of the form of the image of his Son, (Gen. i. 26.) in order that he might be first producer—first produced, among many brethren."

This passage seems intended to describe the state of the whole creation, from the time of the fall of Adam until the resurrection of Christ, as parallel to the state of the regenerate, since the resurrection of Christ, waiting for the *pleroma* of regeneration to be completed by deliverance from the body itself. A question has arisen, of whom does the apostle speak at the close of the seventh chapter. The answer is, of every creature since the fall to this moment. Of Christ's fulness all have received; and, accordingly, as each has improved his first measure, he has received more of grace from Christ the fountain-head in all ages. But, as Aristotle also supposes, many have resisted and sinned away the *apxη*, the *λογος*.

May the wisdom of Aristotle prove to us, that right reason is a hand-maid to revelation; a voice which crieth, "Prepare and make ready the way of the Lord;" but which with our philosopher, when she has conducted us to the Sun of Righteousness, says, "Thus far can I go and no farther." Now look unto Him, of whom the Father saith, "This is my beloved son: hear ye Him."

Aristotle would be an excellent servant, but a bad master: but a servant only he desired to be: they who have made him a master, are they who have most injured his reputation. In my humble opinion, next to the Bible, Aristotle ranks as an educator of the human species, and as a witness of the conformity of the conclusions of right reason to the decisions of revelation.

I beg leave to add one more passage from Scripture, connected with our subject, which, as appears to myself, has been sometimes misapprehended. (1 Cor. ii. 1.) "And I, brethren, when I came to you, (that is, in my *first* instruction given to you) came not, according to superiority of argument or wisdom, announcing to you the testimony of God. For I did not determine any point of knowledge among you, but Jesus Christ, and him crucified. And I was before you in weakness, and in fear, and in much trembling. And my argument and my preaching was not in winning words of human wisdom, but in demonstration of spirit and of power, that your faith might not be on the wisdom of men, but on the power of God. We do, however, utter wisdom among the initiated, but not the wisdom of this age, (life) nor of the rulers of this age, which are demolished. (1 Cor. xv. 25, 26.) But we speak the wisdom of God concealed in type, which God before determined, before the ages, unto our glory, which none of the rulers of this age knew; for had they known it, they would not have crucified the Lord of glory. But, as it hath been written, The things which eye hath not seen,

and ear hath not heard, and into the heart of man have not entered, hath God prepared for them that love him."

Here we see the vast superiority of the Christian revelation over all the discoveries of reason. The law and the prophets concealed, under the type of visible objects, the *finis bonorum*, the sovereign good of man; a happiness not to be obtained without faith in Christ crucified; (*Isaiah xxvi. 19.*) without becoming holy even as God is holy. But let us not despise the moon and the morning star, which shone to the utmost of their powers, so long as they were necessary, because now the Sun of Righteousness hath risen on us with so glorious an effulgence, that we truly say, *Even that which is glorious hath no glory in comparison with that which is more glorious,—The knowledge of God the Father and of his Son Jesus Christ.*

*I. M. B.*

---

## BIBLICAL CRITICISMS.

*On 1 Sam. xvii. 55.—ch. xviii. 10.—ch. xix. 24.—  
1 Kings, ch. xix. 9.—2 Kings, ch. xix. 16.*

---

### 55. *Abner, whose son is this youth?*

Objectors have said, "there are two chapters in the first book of Samuel which contradict each other, with respect to David, and the manner in which he became acquainted with Saul, ch. xvi. 21. *And David came to Saul, and stood before him, and he loved him greatly.* But in the 18th chapter, it is said by Saul, when David had killed Goliath, ver. 55. *Abner, whose son is this youth?* One chapter states how Saul became acquainted with him, while the following chapter informs us that he did not know him."

But there can be no objection to these statements when we understand that the Bible does not give a regular account of things, as they occurred in the order of time. For instance, when David had killed Goliath, when the Philistines had fled, when the army had returned from the field of battle, and David had arrived at Jerusalem; the sacred writer returns to the former part of the narrative, before the battle, and says, ver. 55. *And when Saul saw David go forth against the Philistine, he said unto Abner the captain of the host, Whose son is this youth? and Abner said, As thy soul liveth, O king, I cannot tell.*

Therefore we are not to suppose, because it is said in the 16th chapter, *Saul loved him greatly, and he became his armour-bearer*; that this is contradicted in the 17th chapter, where the king asks who the father of David was. For though it is said in the former chapter that David became Saul's armour-bearer, it will appear that he was not made his armour-bearer till after he had slain the champion of the Philistines.

In the 17th chapter, David is described as the keeper of his father's sheep, and that *he went, and returned from Saul*, that is to and from the army to his brethren; as we are told in the 17th verse, where we have an account of his father sending him with provision for them.

But it is evident, that after the battle, David returned to keep his father's flock as before; for in the former chapter, verse 18th, David is recommended to Saul, not only as an accomplished player on the harp, but as *a mighty valiant man, and a man of war*, which could not have been the case if he had not obtained that character by conquering Goliath: for before this transaction, his character was simply that of a shepherd. Thus David became the armour-bearer of Saul, not because he played on the harp, but in consequence of his obtaining so signal a victory; otherwise it would have been very improper to have appointed a person to be the armour-bearer because he played well on the harp. Therefore it is certain, that David did not become the armour-bearer of Saul before the battle; but the writer in the 16th chapter, referring to a future period, says, that David became the armour-bearer of Saul.

It appears, that at this period, when David had set out to meet Goliath, Saul did not recollect whose son he was, and therefore asked Abner, who knew nothing about it. One thing should have been recollected however by these objectors; it is not said that Saul did not know David; on the contrary, it appears very evident that he knew him, for he was acquainted with his mode of life: he said, ver. 33. *Thou art but a youth, and he a man of war from his youth.*

Besides, it does not appear, that, as soon as David went to Saul, the Philistines assembled to fight against Israel, but at a more remote period; and therefore at that period Saul did not remember who was the father of David. So that the whole of this objection rests, not as has been supposed, on Saul's knowing nothing of David at the time he inquired of Abner, but on his having forgotten who was the father of David. The translation is correct; *Abner, whose son is this youth?* not, *Abner, who is this youth?* which would of course have been his

question had he not known David. The reason of his inquiry, no doubt, was, that if David had been slain, he might have made some compensation to his father. But it may be said, Why did Saul not ask David himself? The answer would be very ready from the statement in the narrative; for in ver. 55, it is said: "And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, *Abner, whose son is this youth?*" Thus the narrative says, that David was gone from Saul, before he recollects to ask him whose son he was. Here then is no "finesse of theological twisting;" the narrative is plain and express; Saul requested to have David to stand before him; he approved of him; and after a certain period, when the Philistines assembled against Israel, Saul being with the army, David had returned to visit his father, and to see his flocks, when he sent him with a present to his brethren; and finally, was brought before Saul, who was well acquainted with the manner in which he was brought up by his father. But when he had departed from Saul to meet Goliath, Saul having forgotten, asked Abner whose son he was, not who the youth was. It cannot be expected that kings can remember the names of their subjects, particularly so very insignificant a person as the father of David at that time appeared to be.

Chap. xviii. ver. 10. *That the evil spirit from God was upon Saul.*

The reader will see, by turning to ch. xvi. 14, that no evil spirit from God was upon Saul. Yet in this passage also, the translators have told us, that the evil spirit from God was upon Saul. Here, as before, there is no authority for the word from, in the text, to say, as the translators have said, that an evil spirit came from God on Saul, for *רַעֲנָה* *raagnah*, rendered evil, is to be taken in any of the acceptations which signify displeasure; literally, with this construction, it means to be displeased, to be troubled: see Numb. xi. 10.—1 Sam. xxix. 7.—Psa. xxvii. 5.—ch. xli. 1.—Jer. li. 2. It is evident that if an evil spirit had been sent from God to Saul, then the attempt to murder David must have been occasioned by this evil spirit sent from God for the express purpose of murdering David; Saul could not be blamed, because he must then have been impelled by an irresistible power; and the end for which the evil spirit had been sent, viz. the murder of David, must have been accomplished. But the reason for the displeasure of God will be seen in the following note.

*And he prophesied in the midst of the house.*

That Saul should prophesy when the spirit of God was on

him, as he joined the company of prophets, (ch. x. 10.) is not objectionable : but that when an evil spirit from God had taken possession of him, he should then prophesy, as well as the company of prophets,—is altogether unintelligible. What ! Saul prophesy ? prophesy, according to the accepted meaning in the common version,—prophesy good from an evil spirit ? and this evil spirit to be sent from God ? impossible ! It is also said, *he prophesied in the midst of the house*; the word בְּתוֹךְ *bethok*, *in the midst*, means the most interior ; a place set apart for this particular purpose ; a place of worship, בְּתוֹךְ הַבַּיִת *bethok habayith*, *in the midst*, or most interior, of the house; which we should call a *chapel*. It now remains for me to point out from the history, agreeably to the Hebrew, the nature of this prophesy-  
ing which the sacred writer has attributed to Saul.

There seems to have been an habitual propensity in many, among this people, at times, to follow the practices of the idolatrous nations. Notwithstanding, it should always be remembered, that this is not to be said concerning the whole nation, but of those only who governed at such times, when they established the popular worship of the surrounding nations, a *political religion*, the better to enable them to enter into alliances and treaties, which had been positively forbidden. Saul appears to have been a man of this description ; see on ch. xv. 23. where I have shown, that he was denounced by Samuel, because he had now begun to divine by the household idol, the TERAPHIM.<sup>1</sup> That the teraphim was a household idoi, is plain. See Gen. xxxi. 34. *The images*, Heb. חֲתָרֶפִים *hateraphim*. *the teraphim*.—Jud. xviii. 17. *and the teraphim*.—ch. xviii. 14, 17, 18.—1 Sam. xix. 13. *And Michal took an image*. Heb. *And Michal took a teraphim*. So that from the days of Jacob to the time of Saul, a period of near eight hundred years, this kind of superstitious idolatry, in their houses, by this little image of a man, so hateful in the sight of God, was common. And though he abolished divination by the אֹוב *Oub* or *Basis* list, ch. xxviii. 7. we find that he himself never gave it up to the day of his death. See on Deut. ch. xviii. 11. The clause truly reads—*When the spirit of God came forth displeased with Saul*.

13. *And made him his captain over a thousand*. Thus we see the workings of the wicked heart of Saul : that he might the more easily, and without blame put David out of the way,

---

<sup>1</sup> צַדְקָה וּמִשְׁעָן וּתְרָפִים *tsadqah umish'an utraphim*, *and stubbornness is as iniquity with the teraphim*.

he made him a captain over his thousand. Heb. *And appointed him for himself a captain of a thousand.* There is no authority for the word *his* nor *over*.

Chap. xix. 24. *And he stript off his clothes, &c.* This appears strange to the intelligent reader : in the vulgar version it is said, that, *Saul stript off his clothes, and prophesied in like manner before Samuel, and lay down naked all that day, and all that night.* Therefore, if he prophesied in the same manner as Samuel did, when he stript off his clothes, and lay down naked,—it follows, that when the prophets prophesied, they prophesied naked. There cannot be a doubt here respecting the incorrectness of the vulgar translations. That Saul took off his garment, or his upper garments, and put on the garments of the priesthood, is true, because thus they did when they put on the consecrated garments ; but it is not true, as stated in the vulgar version, that he stript himself naked.

The error is committed, by the improper translation of שְׁרֵם יִפְלֶל *vayiphol*, which is translated, *And he fell down.* The Lexicon writers (one copying after the other) have made two roots of this word, נַפְלָה *yipal*, where they ought but to have made one, viz. from פָּלָל *phaatal*, to fall. Whereas נַפְלָל *phaatal*, comprehends the meaning of both ; for if he fell, he necessarily fell down.

This word means to *pray*, to *entreat*, to *supplicate*. See Isa. xlvi. 14.—1 Sam. ii. 25. And as in prayer, it was, as at this day, the custom to kneel, or in those countries, to prostrate themselves ;—so the Lexicon writers have made a distinction between *supplicating*, and putting themselves in a humble position to supplicate, in the action of falling. Heb. *But he supplicated.*

עָרָם gnaarom is translated *naked* : it means, *artfully*. The clause literally reads, *But he supplicated artfully.* The following verse proves that this is the true translation ; for notwithstanding the apparent sanctity of Saul, it was all hypocrisy. David fled from Naioth to Jonathan ; he said, ver. 3. *As thy soul liveth, there is but a step between me and death :* and the whole chapter shows that Saul was, under this garment of sanctity, determined to murder David.

9. *And he came thither unto a cave.* This passage, in the original, contains much information. It has been supposed that the prophet came to a cave, or cavern, in some un frequented place, where God spake to him. But such a conclusion is not to be drawn from the original Hebrew.

It is said in the preceding verse, and went in the strength of

*that meal, forty days and forty nights.* But objectors have said, “When we look at the whole of the land of Canaan, we find that Horeb was not more than a hundred and twenty miles from Jezreel; therefore how could it be that the prophet should be forty days and forty nights in travelling this distance on the strength of this food?” I can see no objection to this statement: we are not told what quantity of bread the prophet might take when the messenger came to him the second time: there was a reason, no doubt, for his coming to him the second time. Elijah fled to a place of safety, a day’s journey into the wilderness, and this appears to have been to Mount Hor, where I have shown there was a tabernacle. I have also observed that the word מֶלֶךְ *meluke*, always means a messenger, and that the Greek translators having retained the Greek pronunciation of ἄγγελος, *angelos*, it has been supposed to mean an immortal being sent down from heaven. This messenger appears to have been the officiating minister at that tabernacle who received the divine communication, and was called the messenger of God to the people. See Mal. ii. 7. He it was who came to the prophet while he was resting under the *juniper*, or under רָתָם *rotham*, the *grose*, where the sacrifices were prepared, and who furnished him with provision.

*And laid him down again.* This is an obsolete and a vulgar expression: it is not the translation of the Hebrew, which reads, *And he abode and rested.*

His journey was to Horeb, the mount of God. I have observed on Exodus, xi. 1, that there was on this mountain a tabernacle, where Moses resided when he fled from the face of Pharaoh. But it must be plain that he went to this tabernacle on Horeb for some express purpose, which is confirmed in the following part of the narrative. Here it was where he went in order to receive the necessary instruction from God, in the usual way of his appointment, from above the cherubim. Therefore this journey to Mount Horeb being for the express purpose of knowing the divine will concerning his future destination, he came to קַרְנוֹב *hamgnaarah*, in the common version rendered a *cave*, which gives us but a mean notion of this transaction, as he might, in the course of such a journey, have met with many *caves* or *dens*. But the original preserves the order of the divine communication, agreeably to the declaration of God. Exod. xxv. 22. *And I will commune with thee from above the mercy-seat, from between the two cherubim.* Also Numb. vii. 89. This word *hamgnaarah*, is not from the radix מְגֻנָּר *maguar*, which is rendered a *cave*, or *den*; but from קָרֵב

*gnarah, to uncover, expose, discover; and so it means the place where God was worshipped, and made known his will by his messenger, or officiating minister.* The word is also applied to the district, or land where God was anciently worshipped. See Josh. xx. 33. *out of the meadows, or enclosures,* which was the land appropriated to the service of the priests. This is clear; for the preceding words, viz. *put themselves in array at Baal-tamar;* Baal-tamar meaning the *lord of the palm-grove;* the grove where the sacrifices were prepared before they were brought to the altar. In this place Elijah is said to have lodged, and at the end of forty days,—(for it is worthy of remark, that wherever the number forty occurs in Scripture, it always means a plenary or full state of trial, or temptation) I say, at the end of forty days, he received the gracious communication, ver. 11. *Go forth and stand* (Heb. for thou shalt stand) *on the mount before the Lord.* (Heb. in the presence of Jehovah.) Thus he came to the *enclosure,* in the tabernacle at Horeb, the place appropriated for those who officiated according to the established order of the priesthood, where the officiating minister received the divine communication. The clause will truly read,—*And he came thither to the enclosure.* This is confirmed in the 11th verse: *Go forth and stand on the mount before the Lord, viz. in the holy of holies, before the cherubim.*

2 Kings, ii. 10. *Thou hast asked a hard thing.* The pronoun of the second person is taken from *הַשְׁתֵּת* hikshith, rendered *a hard thing,* and postfixed to *לִשְׁאָל* lishal, *asked;* which cannot be allowed. (Heb. Thou art *rigorous in asking.*) This is a subject which has often employed the pens of sceptics; and truly, revelation, or any thing that objectors cannot comprehend, is a *hard thing* for them to grapple with, notwithstanding they cannot comprehend the origin of any thing that is manifested to the external senses. Yet it must be evident to every one that there is something in man which really and actually does exist, but which makes no part of the material body, consequently, cannot be manifested to these external senses; this is the *soul,* consisting of the *will* and the *understanding,* which two are known to exist by their operation in the effect. That the will and the understanding are the principles giving birth to thought and action is known; and that the thinking principle in man is distinct from matter or the material body, is also evident; for if matter were to be refined for ever, it would still be matter, consequently for ever incapable of *thinking, willing, or acting.* Plato and the scholiasts before him, were of opinion that man was two-fold: he says, “There

is an inward as well as an outward man ; the latter we may discern with our corporeal eyes, which retains its form after death, as an organ does after the musician ceases to touch it ; the former is the soul, which though united to the body, makes use of it only as a vehicle. The one is at rest though the other moves ; this *ranges*, when that *stands still* ; this *sees*, when that has its *eyes closed* ; and is often *blind*, when that enjoys its perfect *sight* ; this *labor*s, when that is *inactive* ; and is *motionless* when that *labor*s."

But objectors have always treated this account with ridicule. It would be a manifest piece of injustice in any jury, should they find a verdict for the plaintiff on hearing his case, without hearing the defendant, and suffering him to produce the evidence he is in possession of. That this is perfectly applicable to objectors, will appear; for if the Bible is to be judged, surely we ought to permit the evidence it contains to be heard in its defence, and to form our judgment agreeably to its general tenor : this must of necessity be admitted. I have then nothing more to do than to refer to the evidence contained in the sacred pages.

The Bible informs us that man lives after the death of this body ; that man rises immediately on the death of the material body, in a spiritual body in the other life, suited to all the purposes of that state which is eternal ; as well as there is a natural body in this life calculated to perform all that is necessary to be done here, which body is of a short duration, and passeth into the elements of which it is composed."

Now the question is not whether deists believe that there is a *life after death, a spiritual body as well as a natural body, or whether any of these beings have been seen after their departure by men in this world* : but we are bound to judge the Bible agreeably to its own evidence, and the obvious ground on which this and the like incidents are written. Suffering the Bible then to speak in its own language, this account of Elijah appears plainly to be an account of a spiritual transaction, or in other words, that the eyes of Elisha were opened to see the spiritual body of Elijah after his death. It is said, ver. 8. *Elijah said unto Elisha, Ask what I shall do for thee before I be taken from thee*, evidently meaning before his death. And Elisha said, *I pray thee, let thy spirit be double on me*; and he (Elijah) said, *Thou hast asked an hard thing; yet if thou see me when I am taken from thee, thou shalt have it so; if not, it shall not be*: evidently meaning, if when Elijah was ascending to heaven, his eyes should be opened to see him in his spiritual body. That this is the true scriptural meaning of this transaction is

certain, as the natural body of Elijah was then visible to the natural eye of Elisha, as it had always been; from which it is clear, that the chariot of fire, the horses of fire, and the seeing Elijah after he was taken, was, agreeably to the language of the Bible, altogether a spiritual transaction.

There is another circumstance recorded in this book which is too difficult for the objectors to get over:—I mean the circumstance of their burying a man in the grave of Elisha, and the man reviving, which objectors understand to have been considered by the writer as a miracle; but if, when they read the Bible, this be their manner of understanding it, no wonder they are perpetually forming a false judgment respecting the various transactions and things therein mentioned. I have read it over many times in my life, and I cannot find that any miracle was either understood or intended to be related by the writer; and if it be read with attention, it is impossible for any one to understand it as such; but it is a relation of a circumstance entirely simple and natural, without any thing miraculous, or out of the order of nature in it.

It was anciently a custom among the Jews to bury their dead before sun-set on the day they died: many who have been in a state of apparent death, have, no doubt, from this barbarous custom, been buried alive, while others have revived on the way to the grave. It is no uncommon thing for life to be suspended for two or three days, as instances of this kind are frequently noticed. That this was the case here is plain. It appears from the same verse and the verse preceding, that the Moabites had invaded the country; and that as they were burying a man, *they saw the soldiers*, and being in haste to save their lives, they cast the man into the sepulchre of Elisha, and fled, leaving him unburied. The account further says, that when he was down and touched the bones of Elisha, *he revived*, and stood on his feet. But this touching the bones of Elisha amounts to nothing more than that they threw him into the grave, leaving him unburied, and fled: the writer does not say that the man was dead; he only states that he *revived*, which is evidence sufficient to prove that he had no idea of any miracle being done; nor does he say, that in consequence of touching the bones of Elisha, *he revived*; but casting him in, and leaving him unburied among the bones of Elisha, to denote his being at the bottom of the grave, they left him, and he *revived*.

16. *And cast him on some mountain, or in some valley.* This translation must necessarily strike the reader as being incorrect. The Spirit of God is here represented as displeased with his prophet—takes him up, and casts him *on some mountain, or in*

*some valley* ; and without a cause being assigned for his displeasure. Surely Infinite Wisdom never does any thing that appears so trifling as this ! The question is, why cast him on some mountain, or *in* some valley ? why not on some plain ? and yet a plain may be in a valley. In short, the sense and application are altogether indefinite ; and the true translation will show, that when God gave the communication to Elijah to go to the tabernacle at Beth-el, ver. 2. and again to Jericho, ver. 4. and afterwards to the Jordan,—it was consistent with Infinite Wisdom, and with the office of the prophet ; and that the sense and application perfectly agree with the whole tenor of Scripture, for the abolition of idolatry.

The reader will recollect, that the tabernacles were built principally on mountains ; and hence the frequent mention of mountains throughout the Scripture, where the worship of God was celebrated *as the mountain of God, mountain of his holiness, mountain of the Lord's house, Mount Heres, i. e. mount of the sun, Mount Sion, &c.* And as on the mountains they built tabernacles significative of the nature of their worship, as being the most elevated ; so they built tabernacles also in valleys, or on plains, for the convenience of those who were too far from the mountains. Again we read of *the valley of vision*, alluding to the divine communication in the tabernacles of God ; *the valley of Beth-aram, i. e. the valley of the tabernacle of exaltation.*

The word יְשַׁלֵּךְ *yashlikeehou*, rendered, *and cast him*, has various modes of expression for application, agreeably to idiom ; it means to *hurl or direct stones*, Numb. xxxv. 20. to *adventure, to try, or to put him in a hazardous state*. Jud. ix. 17.

Hence by the true translation we have the true application, without supposing that the prophet was taken up, and cast on some mountain, and that without any reason being given for such a proceeding ; particularly so, as the prophet was obeying the command of God. Thus we find the prophets were sent to abolish the worship of idols ; that at the hazard of their lives, they were frequently directed to go as the messengers of God to preach to them. And thus it appears that the sons of the prophets supposed that Elijah was either *taken up*, or that he was *sent to some mountain, or to some tabernacle in the valleys*, where the idolaters celebrated their worship, in order to reclaim them. In doing which, there was personal danger among those bigots, for bigotry and religious superstition always end in persecution ; which was the reason why the fifty strong men requested to go in order to protect the prophet. \*

*ARS MEDENDI; Poëma præmio donatum, et in  
Theatro Sheldoniano recitatum, Anno 1772.*

**U**NDE adsint morbi, dulcem quæ funera vitam  
Præripiant; spes quanta ægris, et cura salutis;  
Herbasque, atque omnem variæ medicaminis usum,  
Expediani: neque enim virides decerpere laurus  
Non juvat, et multæ accendit spes æmula famæ.

Sanctum opus, æternique Dei carissima proles,  
Natus homo est; illi æthereum pater ipse vigorem  
Indulxit, formamque adeo, floremque juventæ  
Perpetuum, et nondum terrena fæce gravatum.  
Ergo omni vacuam cura, amotamque periclis  
Egisset vitam, et placidos feliciter annos,  
Sed diris mens cæca ausis, culpæque recentes  
Defecere, ex quo sprevit mandata Jehovæ  
Impius, et vetitos decerpsit ab arbore fructus.  
Tum Pater Omnipotens tristes accensus in iras  
Luctusque et curam ingentem, pœnasque minaces  
Addidit: inde hyemes terris, et frigora duro  
Stricta gelu subiere; una lethumque labosque,  
Moriborumque invisa cohors, et tarda senectus,  
Ingruere; usque adeo primi commissa parentis  
Scilicet, atque premunt ingenti crimine culpæ.

Ergo omnes vitæ duros odisse labores,  
Atque animas tristi tandem sub' pondere fessi  
Linquere: tum verò sortem miseratus iniquam,  
Ipse Pater certas artes, usumque medendi  
Addidit, ingenti saltem ne funere cuncta  
Intereant, desitque suis rursum incola terris.  
• Nec modus auxillii simplex, tanto agmine morbi;  
Tot sese ostendunt facies; quippe omnia letho  
Fœta jacent: ipsæ interdum contagia terris  
Afflavere auræ, sive illis acrior æstus  
Autumni, rapidique potentia solis adurat;  
Seu pluvios imbres, et toto nubila coelo  
Densa ferant, nimioque gravatæ humore putrescant.  
Sæpe et trans pelagi fluctus, sejuncta que longe  
Littora, pestifero infecti spiramine venti,  
Semina morborum varia, et contagia secum  
Dira ferunt: sic olim Ægypti advectus ab oris  
Littoribus late Ægæis, atque Hellados arvis

Incubuit, sacrasque Auster vastavit Athenas,  
 Quinetiam et stellas alii, atque inimica nocere  
 Sidera, et exitium late mortalibus ægris  
 Spargere dixerunt, dirasque per æthera pestes ;  
 Præsertim adversis quando pugnare videntur  
 Ignibus, aut coitu radios miscere maligno,  
 Seu mage per cœlos horrendum arsere cometæ  
 Sanguinei, cladisque edunt portenta futuræ.

At neque tam multi, decurso lumine vitæ,  
 Has propter rerum causas, et tristia fata  
 Intereunt, quam quos umbris damnosæ libido  
 Præmittit, luxusque amens, et cæca voluptas,  
 Ante diem raptos : hinc sævo horrenda calore  
 Febris adest, venisque ardens illabitur æstus ;  
 Aut angit miseris diris invisa podagra  
 Tormentis, gelidumque subit præcordia frigus ;  
 Aut ægra erumpens populatur membra cruentis  
 Scorbutus papulis, occultoque ulcera morbo ;  
 Omnes foeda cohors, Erebiique excita tenebris.  
 Sed neque ego aut cunctis facies, aut nomina versu  
 Expediam, usq[ue] adeo nascenti ab origine vitæ,  
 Mille adsunt miseris luctus, mille undique morbi.  
 Sed tamen et contra fas est impendere curam,  
 Atque artes tractare novas, si forte salutem  
 Reddat multa dies, et lethi proroget horam.

Ergo tibi vario indulxit mediæamina dono  
 Natura, et mirum concessit rebus honorem.  
 Sæpe adeo auxilium præbet, fructumque salubrem  
 Arboreum genus, et frondes coquendæ olentes  
 Proderit, aut pressos miscere a cortice succos.  
 Quid vel odoratæ citri flaventia poma,  
 Aut quæ Peruviæ vestit juga Cordilleræ  
 Quinquennam, aut sacris referam sudantia lignis  
 Balsama, vel çætis quæ fundit aromata campis  
 Taprobane, et Niphona ingens, vicinaque Javæ  
 Sumatræ, et Phœbo nimium subjecta Tidore ?

Sæpe etiam tenui flore, aut radicibus herbæ,  
 Adjumenta mali surgunt, atque omnibus arvis  
 Sponte sua iunumeræ, et faciles quærentibus adsunt.  
 Atqui illæ, et cura ingenti, certisque legendæ  
 Temporibus, primo Eoï sub lumine solis  
 Præsertim, aut quando aurata jam lampade surgit  
 Hesperus, et segeti lentus non deficit humor.  
 Quinetiam lunæque dies, et sidera cœli

Servanda ; hinc vires plantis atque omne venenum  
Constare ; hinc adeo referunt et pocula Circes,  
Hinc adeo lectas valuisse in Colchide frondes.  
Idecirco et saltus riguos, et amœna peragres  
Prata memor ; fluviis aliæ, ripaque virenti,  
Stagno aliæ ulvoso gaudent, foedaque palude.  
Illic et lapathum carpas, viscoque tenaci  
Symphyta, malvasque, et graviter spirantis anethū  
Florem : sed neque tu foedam aversere cicutam,  
Auxiliumque herbæ, et parci medicamina succi ;  
Namque eadem, nimis misero si contigit haustus,  
Heu! male lethifero solvet tibi frigore vitam.

Nec vero stériles circum qua glarea colles  
Deformat, non thymbrae illic, et olientia late  
Centaura adsunt, tristique absinthia succo,  
Salviaque, et miris perfusa papavera somnis,  
Et ruta, auxilium quo non præsentius ullum,  
Æthera si quando inficit vis morbida circum,  
Ora fovere ægris, pestemque arcere malignam.

Quinetiam ipsa tibi vario medicamine foeta  
Tellus ; multum illam ingenti effodisse labore  
Proderit, atque imas subtus penetrasse latebras.  
Illa tibi et chalybem durum, ferrique metalla  
Sufficit ; illa etiam liquidis manantia rivis  
Argenta, et stibium nigrans, et pingue bitumen,  
Sulphuraque, et multo concoctum frigore nitrum.

Hinc adeo ut tellus diversis quoque elementis  
Constat, diversas itidem viresque saporemque  
Accipiunt fontes ; alii duroque pyrite  
Et chalybe imbuti multo, quos sœpe per agros  
Aspicies rubra foedare uligine ripas.  
Multæ etiam ardentí sumat tibi sulphure lympha ;  
Indicio est, si quæ tetros exhalet odores  
Latius, et terra quamvis hyemante tepescat.  
Tales ipsa tibi felix Alsatia fontes  
Et juga Pyrmonti jactant ; notumque Britanniæ  
Scarburium ; neque te tacitam, Bathonia, linquam,  
Fortunata nimis ! sacros hic ipsa recessus  
Diva Salus, sedemque colit magis omnibus unam.

Nec vero, hæc quamvis nullo cogente creata  
Adsunt, non etiam multum sibi provida finxit  
Mens hominum auxili, et multa medicamina cura.

Ergo novas rebus vires, usumque salubrenj  
Chymicus, atque etiam varias exinde figuræ

Inducit, clausaque arcte fornace coercet,  
 Atque modis torquet miris, atque ignibus urget.  
 Nimirum, ut primum subiit vis pervia flammæ,  
 Continuo, quæ fara magis, nulloque gravata  
 Pondere, terrenis cedunt a fæcibus ultro,  
 Atque statim in tenues abeunt dispersa vaporess.  
 Tum vero ut servens penitus pervicerit ignis,  
 Omnia quæ variis constant primordia rebus  
 Sejungi magis, inque suas resoluta videbis  
 Semina particulas, elementaque materiai.  
 Hinc adeo et succos herbis, haustumque potentem  
 Elicier, multisque etiam liquefacta metalla  
 Ignibus, in cineres tandem mutarier atrōs  
 Aspicies; eademque suas iterum ipsa figuræ  
 Accipere, atque iterum formas renovata priores.  
 Haec adeo Natura artes, et plurima sœvi  
 Adjumenta mali dedit, et solamina vitæ.  
 Nec sum animi dubius, quam sint mulcere dolorem  
 Haec apta, et magnam morborum avellere partem.  
 Verum eheu! nulla interdum novisse juvabit  
 Pharniaca, nec cassa medicus spem ponit in arte;  
 Frustra eheu! si quem lymphato corde Phrenesis  
 Corripuit, frustra varii medicaminis usum  
 Porrigis; ille tibi vinclis, sœvoque domandus  
 Verbere; namque atras cernes effervere in iras,  
 Et dirum infremere, et sœvo sibi vulnere pectus  
 Cædere: tum vero arma amens, telunque repente  
 Corripit, atque instat rabidus, mortemque minatur.  
 Mox etiam, ut furor, et sœvi violenſia morbi  
 Cesserit, in lacrymas idem, tristesque querelas  
 Solvit, et largis humectat fletibus ora:  
 Nimirum alternas miscens affectibus angit  
 Inque vices pestis varians, animumque fatigat.  
 Hoc adeo ingentis si turbet criminis horror  
 Conscius, aut spreti crucient mage pectus amores,  
 Aut intus furor, aut vindictæ dira cupido;  
 Præsertim rapidi solem si stella Leonis  
 Accipit, et siccos exurit Syrius agros;  
 Tum vero simul ac magna vi Luna superne  
 Impendet terris, subjectumque attrahit orbem,  
 Continuo accrescit furor, et violentior intus  
 Insurgit rabies: illo quoque tempore cernes  
 Oceanum magis adductis ad littora volvi  
 Aëstibus et magno misceri murmure pontum.

Quid tardas versu macies, tristemve marasimum,  
 Aut, referam, viridem tabes quam s̄æpe juventam  
 Carpat, et excusso populetur s̄æva decores?  
 Tum patriæ linquas fines, et dulcia nōti  
 Arva soli, et caro rumpas a littore funem!  
 Hanc unam, hanc miseros jubeo sperare salutem.  
 Jamque adeo et Phœbo terras propiore calentes  
 Invisas, camposque ubi multo turbidus auro  
 It Tagus, et raucis Lisboæ allabitur undis;  
 Seu mage Taurenti colles, vicinaque ponto  
 Massilia oblectet: forsitan tibi mollior æther,  
 Et Zephyri laçerum pectus mulcere tepentes,  
 Et poterint fractas renovare in corpore vires.  
 Illic assidui circum indulgentia veris,  
 Æterni soles illic, et purior usque  
 Et spirat nullis infecta vaporibus aura;  
 Non alia Austrinos regio felicior æstus  
 Excipit, aut flava melius se vestit oliva.  
 Non illic gelidis quartana tremoribus artus  
 Ægra quatit, non spissa illic caligine campos  
 Corrupere imbræ: illic levis undique creta,  
 Glareaque, atque jacent tenues raro ubere glebae,  
 Exiguæque scatent puris e fontibus undæ.  
 Jamque satis: tandem extremo sub fine laborum  
 Vela traho; quanquam et veterum monumenta virorum  
 Et possem antiquos versu celebrare magistros,  
 Et medicas quicunque olim felicissimæ artes  
 Tractarunt: atqui illa aliis memoranda relinquo,  
 Nec juvat aversa ulterius lusisse Camœna.

JACKSON,

EX AEDE CHRISTI.

## ADVERSARIA LITERARIA.

NO. XLI.

*On the Word προταρσγγυάω.*

**I**N the new edition of Stephens's Greek Thesaurus, col. 3078, after this word it is observed *a Schneidero non agnoscitur*. Whether Schneider permitted it to pass muster or not, it may be as well to notice a passage of Cyril of Alexandria in which it occurs; no other authority for it than that of Suidas being given in the Thesaurus. The passage is to be found in Glaphy-

rorum lib. ii p. 275. (edit. Antverpiæ 1618.) Ἐξεικονίζει τοιγαροῦν τὴν ἐκκλησίαν ἡμῶν τὸ θυσιαστήριον, φ καὶ λίαν οἰκονομικῶς περιττησιν διωσῆς τοὺς δυώδεκα λίθους, εἰς τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ. μονονουχὴ καὶ διὰ τοῦτο προπαρεγγυῶν τοῖς ἑξ αἴμασις Ἰσραὴλ, ὅτι χῶρος αὐτοῖς ὁ μάλιστα πρέπων, ἡ ἐκκλησία Χριστοῦ. Representat ergo altare nobis ecclesiam, cui et mystice valde imposuit Moyses lapides duodecim, in totidem tribus populi Israël: sic propemodum accedens iis, qui de sanguine Israëlis sunt; quibus locus maxime decens, Ecclesia Christi est.

---

• • •

Τύειας θυμίαμα.

Τῇ ἐννάτῃ τοῦ Φθίνοντος Ιανουαρίου.

Α. ω. κ. τ.

---

Ἐγγυάλιξε θεὸς πρόφρων τῇ πατρίδι παιδα  
Θηλυτέρᾳ, πέταλον πηγάνου ἡμετέρου.  
Χαῖος πατρίς. Βασίλισσ' ἔστει, μήτηρ βασιλίων.  
Οὐχ ὄρας, οὐκέ τέκνον ἔλαμψε φάει;  
Ἐσται δὴ φιλάδελφον ἀεί. πρωτάγγελος ἥλθε  
Παιδῶν ἀρρένων πρωτογενῆς θυγάτηρ.  
Εὐφήμει, ζῇ τέκνον ἐν ἀγκαλίδεσσι τοκῆος,  
Ζῇ ἄλοχος καὶ σᾶς ἐλπίς. ἀπαντα σόα.

---

*Character of some of the English Literati about the end of the  
seventeenth century.*

Theodorus Ryckius to Petrus Francius. In the posthumous works of the latter. Amsterd. 1706.

“ Quid postulas ut tibi scribam accuratius? an de Anglia? Illam, auctor tibi sum, ut nisi Oxonii subsistere velis, quam citissime relinquas. Studia nostra ibi ignorantur. In Bibliotheca Oxoniensi est Chronicon Johannis Antiocheni Malleæ ἀνέκδοτον, unde exercepe aliqua; quære etiam Scholiastem veterem Juvenalis nondum editum, in cuius capite legas descriptum esse in Italia pro Johanne Tiprost (sic) Wigorniæ comite, qui anno 1470 capite est truncatus. Illum Scholiastem bene consideres rogo; nimis tarde illum vidi. Salutabis ibi Barlovium (sic) humanissimum virum, et doctissimum in literis nostris. Cantabrigiæ est Pearsonus, Cantuariæ Casaubonus, Londini Cottonus, sed austerior. Vitium hoc gentis est; et propterea uoli mirari si tibi accedat frigus et contemptus. In Gallia diversa omnia. Sedulo tibi cave ne gentis tibi noceat facilitas. Si aures tuas haberer apud me plura dicerem.”

---

Swift's amusing derivations of Alexander the Great, from All legs under the grate, &c. &c. are well known. They are not, after all, in the least more ridiculous than many with which all Lexicons, particularly Greek, are filled.<sup>9</sup> But the original on which the Dean grounded his wit, is, I think, to be found in the speculations of Becanus, who maintained that German was the original tongue, and supported his hypothesis by deriving the scriptural names from that language. Butler laughs at him in Hudibras, when he makes it one of the inquiries of his learned knight,

“Whether the devil tempted her (Eve)  
Through a high Dutch interpreter.”

Becanus, or those who either believed in him, or laughed at him at the time, had no idea how near the truth he came in this theory, which he made ridiculous by the nonsensical way in which he supported it.

Swift, in all probability, met it in Verstegan's Restitutions, a very curious book, which he had certainly read. The passage is worth copying :—

“ Among others that have had great speculations herein, [in etymological researches, as to the origin of Teutonick] Joannes Goropius Becanus, a man very learned, and physician unto Lady Mary queen of Hungary, regent of the Netherlands, and sister unto the emperor Charles the Fifth, fell thereby into such a conceit, that he ietted not to maintain it [Teutonick] to be the first, and most ancient Language of the World; yea, the same that Adam spake in *Paradise*. In conference one day with Abraham Ortelius (who had been acquainted with *Becanus*) I asked him if he thought that *Becanus* himself, being so learned as he was, did indeed believe this Language to be the first of all languages in the World, to wit, that which was spoken by *Adam*: he told me, that he verily thought *Becanus* did so believe: and added further, that many learned men might peradventure laugh at that which he had written, but that none would be able to confute it: whereby I guessed that *Ortelius* did much incline unto *Becanus* his conceit. But for mine own part, albeit I do not think but that *Becanus* his opinion exceeded his proofs, and that his paradox must not prevail against a number of the most learned of the World; yet will it not be much impertinent to my purpose to alleadge some few of such things as he, and such others after him as incline unto his conceit, (and in some points have found further light and reason than he) do alleadge, [and] shew thereby unto the curious Reader, what may have moved them thus to be conceited.

"They first then making it very doubtful that the *Hebrew* was the first Language of the World, do by the reasons ensuing go about to prove the *Teutonick* to be it. And first they say, that how doubtful soever it may be, what Language it was that *Adam* spake, yet have not the proper names of *Adam*, *Eve*, *Cain*, *Abel*, *Seth*, &c. been subject to change or mistaking ; and most likely it is that God would give unto those his first Creatures, such names as were most fit and proper unto such persons as were themselves. Whereupon they bring into consideration, whether in the *Hebrew*, or any Language else, those names do more properly betoken such persons as they were, than in the *Teutonick* tongue they do.

" As for example, *Adam* in this Tongue signifieth living breath, the breath of man being therein so called ; which agreeth as well, say they, to the name of him that being formed of Clay, received life by the breathing thereon of Almighty God, as Earthly or red Clay, as some out of the *Hebrew* interpret it.

" *Eve* is in the *Teutonick* as much to say as *consimilis*, even the same, for our word *even* cometh from the *Teutonick* word *Eve*, and likewise from their *Eve-so* cometh our *even-so*, and she was even the samé as was *Adam* her husband.

" *Cain*, written in old *Teutonick* orthography *Kain*, (for that C and K are therein used indifferently,) is otherwise written *quain*, and signifieth wrathful, angry, or shrewd, and such was that unnatural wicked wretch unto his good brother *Abel*.

" *Abel* signifieth one that is sufficient, *an Abelman*, for able in *Teutonick* is written *abel* ; and in this first bearer of that name, rightly signifieth a man enabled unto the service of God : for so indeed was this protomartyr of the world.

" *Seth*, in *Teutonick* always pronounced *Set*, is as much to say as *positus*, that is, set or placed in the room or stead of another, to wit of his righteous brother *Abel*, whom *Cain* slew," &c.

In like manner Enoch is derived from *E*, law or equity, and *noch*, yet again, as expressing that a time of law and equity was to come again ; God from *good*, and devil from *evil*, (" see now how evil adhereth to devil, who is indeed the chief substantive to which this adjective belongeth,") &c.

The derivation of Oriental words by the Greeks is not more sensible, &c. &c. *Ιησοῦς* from *ἰάωμαι*.

The name of the author of the curious work from which the above is extracted, is generally mispronounced. It is *Værstægan*, as appears by the commendatory verses prefixed to his book, according to the custom of the times (1605). As *Jóannes Rom-boutius* sings,

Namque Vetustatem revocas ab origine gentis,  
*Versteganus* tuo segniter haud studio.  
And in English Mr. Thomas Shelton,  
But thou, Verstegan, carefully didst note  
The ancient records of thy native isle,  
Where fame such acts and monuments did quote,  
As few their like are found in foreign soil :  
These thou hast gathered with exceeding toil ;  
And since affection made thee take such pain,  
As kind acceptance rightly is thy gain.

---

Mr. Boaden, in his Life of Mrs. Siddons, vol. ii. p. 46, has noticed a passage in Shakspeare parallel to one in Cicero.  
“In the famous speculation of Claudio, as to what, after its separation from the body, may become of the delighted spirit, Shakspeare’s  
And blown with restless violence round about  
The pendant world,—

is clearly from Cicero, in Somnio Scipionis : ‘Corporibus elapsi, circum terram ipsam voluntur.’”\*

We may add, that Cicero took the idea from the Greeks, who again had it from the East.

---

## LITERARY INTELLIGENCE.

### LATELY PUBLISHED.

*The Delphin and Variorum Classics*, Nos. 97 to 100, containing *Livy*. Pr. 1*l.* 1*s.* per No.—Large paper, double. Present Subscription, 98*s.*

As it may not be convenient to new Subscribers to purchase at once all the Nos. now published, Mr. V. will accommodate such by delivering one or two back Nos. with each new No. till the set is completed.

*Anti-Tooke*; or an Analysis of the Principles and Structure of Language, exemplified in the English Tongue. By JOHN FEARN. 2 vols. 8vo. Price 1*l.* 1*s.* bds.

*Totius Latinitatis Lexicon*; consilio et cura JACOBI FACCIOLATI, opera et studio AEGIDIÆ FORCELLINI Alumni Seminarii Patavini, lucubratum. Editio nova, Prioribus auctior et emendatior. Edidit, Anglicamque in Italicæ interpretationis locum substituit, et Appendix adjecit J. BAILEY, A.M. Trin. Coll. Camb. 2 vols. 4to. 1*l.* 10*s.* bds. The Appendix is given gratis.

*Robinson's Antiquities of Greece*; being an account of the Manners and Customs of the Greeks, designed to illustrate the Greek Classics, by explaining Words and Phrases according to the Rites and Customs to which they refer. To which are prefixed, a brief History of the Grecian States, and Biographical Sketches of the principal Greek Writers. Archbishop Potter, Lakemacher, and Bos, contain nothing which is not in this Edition, which has also much useful matter not to be found in those works. The Second Edition, considerably enlarged and improved, and illustrated with Plates. 8vo. Price 17*s.* bds.

*Royal Society of Literature*.—This Society has just made its first appearance in print, by publishing half a volume of its Transactions; and as considerable public interest is attached to such a work, we give its contents. After the charter, list of members, constitution, &c. &c., there are, an important historical paper relative to Henry V., by Mr. Granville Penn; several curious papers on the origin and affinities of languages, by Mr. Sharon Turner; observations on the Euphrates, by Sir W. Ouseley; account of Palimpsest Manuscripts, by Archdeacon Nares; a MS. by Sir J. Harrington, communicated by the Rev. H. J. Todd, throwing much light on the period of Elizabeth and James I.; on a remarkable Coin of Metapontum, by Mr. Millingen; on Coins of Thessaly, by Colonel Leake; Codex of biblical and classical Greek MSS., by Mr. Todd; a political-economical Essay, by Mr. Malthus; Edict of Diocletian, fixing Prices of Articles throughout the Roman Empire, by Colonel Leake; and a very interesting Essay, with above twenty plates, on rare Egyptian monuments and inscriptions, by the same gentleman and the Right Hon. C. Yorke. The bare enumeration of the subjects, and of the names of the learned and eminent persons who have discussed them, is enough to vouch for this Part of their Transactions being worthy of the Society. The Volume may be purchased by non-subscribers for 1*l.* 11*s.* 6*d.*

*An Account of the Indexes, both prohibitory and expurgatory, of the Church of Rome*. By the Rev. J. MENDHAM, M. A. 8vo. London, 1826. Hatchard. .

This volume contains an account of the scarce and curious works, mentioned in the title, from the year 1559 to 1806. Almost the whole of them are in the author's possession, and he is therefore enabled to give a satisfactory and accurate description of their contents and peculiarities. The rules of the Council of Trent on the subject are given in English at pages 32-41. and are followed by long descriptions of, and occasional observations on, the Belgie, Portuguese, Spanish, and Roman Indexes. The volume concludes with two quotations from a profound work of Sir Edwin Sandys, *Europa Speculum, or a View or Survey of the State of Religion in the Western parts of the World*. 4to. Hage-Com. 1629. James, first librarian of the Bodleian, appears to have treated of the

Indexes in his usually excellent manner; but no author since having dedicated a volume to the subject, the present may be regarded as containing a complete and satisfactory statement of the editions with their characteristics of a set of books studiously preserved (in the case of the earlier expurgatory indexes) from the public eye.

'Επικτήτου Ἐγχειρίδιου, Κέβητος Πίναξ, Κλεάνθους Ἄρμος, ἐκδόντος καὶ διορθώσαντος A. K. (Dr. Coray), καὶ Γαλλιστὶ μεθερμηνεύσαντος τοῦ F. Th. &c. Paris. 1826. 8vo.

Mémoire sur l'époque à laquelle vécut l'obscur Lycophron. Par B. G. Niebuhr; traduit de l'Allemand par P. de Golbéry. Paris. 1826. 8vo.

Recherches sur le véritable Emplacement de la Station Romaine Uggade entre Evreux et Rouen, &c. Par M. Fr. Rever. 1826. 8vo.

Platonis Symposium ad optimm. librr. fidem edidit, atque, interjectis D. Wytténbachii Animadvers., adnotatione instruxit P. A. Reynders. Groning. 1825. 8vo.

Tableaux Synchroniques de l'Histoire Moderne. Par M. Michelst. 1826. 4to. Paris.

Observations Historiques et Géographiques sur le Périple, attribué à Scylax. Par M. Letronne. 1826. Paris. 4to.

Scholia in AE. Aristidis Oratt. Panathenaicam et Platonicas, &c. edidit G. Frommel. 1826. Francof. ad Mœn. 8vo.

The celebrated CREUZER, Professor of Greek at Heidelberg, in a recent letter to Mr. Thomas Taylor the Platonicist, gives him the following important information: "Francofurti ad Mormum novissime unus ex discipulis meis evulgavit Damascium περὶ ἀρχῶν integrum, me suadente et intercedente. Eum tibi librum sūm per Bekkerum, meum transmissurus, sicubi occasio nasceret. Tu eum libenter accipito loco exigui ἀντιδάσσομ." This work, to the learned in general, and to the Platonic reader in particular, is an invaluable treasury of the mystic lore of antiquity. Wolfsius in the year 1723, in his *Anecdota Græca*, published Excerpta from this work, demonstrating the concord of the Chaldean, Egyptian, Orphic, &c. hypotheses respecting the principles of things.

VICTOR COUSIN also, the celebrated Professor of Philosophy in the University of Paris, in a recent letter to Mr. Taylor, observes: "En ego quoque alacer et constans aliquid Platonici tibi offero, scilicet sextum et ultimum volumen omnium, quotquot sunt inedita Procli operum, quo continentur reliquiae magni et laudabilis commentarii in Parmenidem, necnon et fragmentum non ita breve Damascianum."

*Library of the Duke of Sussex.*—A work is now in preparation (the first two Parts of which are just published from Mr. Valpy's Press) under the superintendence of Mr. Pettigrew, Librarian of the Duke of Sussex, intitled "A Catalogue of the singularly rare and valuable collection of MSS. and Books contained in the Library of the Duke of Sussex, at Kensington Palace."

The first part of the first volume is devoted to the description of the Theological MSS. of which there are nearly 300, and chiefly of the twelfth, thirteenth, fourteenth, and fifteenth centuries, though some of them are as early as the tenth. Those manuscripts are in various languages:—Hebrew, Greek, Latin, French, Italian, Spanish, German, Dutch, English, Irish, Arabic, Persian, Armenian, Pali, Singhalese, and Burman.

The *Hebrew Manuscripts* are 44 in number, and some of them are of very great value. The Pentateuchs on African and Basili skins are considered the finest in the country.—One of them measures 144 feet in length, 23 inches in breadth, consists of 72 skins, and is arranged in 263 columns, each of which has 42 lines. The History of the Hebrew MSS. is a curious narrative respecting the Hebrew MSS. of the Bible, of the manner directed to be written, and of the rules laid down by the Jews with respect to their manuscripts, by which the integrity of the text may be preserved. The character of the Hebrew MSS. is arranged under the divisions of Spanish, Italian, and German, the former of which is designated as the most beautiful. In the collection, there are two complete Hebrew MSS. of the Bible, one of the 13th, the other of the 15th century, the latter with illuminations. There are also three Pentateuchs, various commentaries, and Rabbinical and Cabalistic works. There is a Pentateuch of the 13th century, in Hebrew and Chaldee, accompanied by illuminations of an exceedingly curious nature, and of which fine fac-similes (by G. Cruikshank) are given. All the terms peculiar to MSS. are also detailed and explained.

Among the *Greek Manuscripts*, there is one of the New Testament of the 13th century, which contains the whole of the books, with the exception of the Apocalypse. Some of the readings peculiar to this MS. are noticed, and a fac-simile is given of the first page of the Gospel of St. Matthew, together with an illumination, ably executed by Mr. Harris in lithography. There are also various Greek MSS. of the Fathers of the Church, and among the *Homilies* of St. Chrysostom, is that which was personally directed against the Empress Eudoxia, wife of Arcadius, whom he depicts as Herodias, and for which he was degraded from his episcopal dignity, and banished from Constantinople. Biographical sketches of the Fathers accompany the notice of the several MSS.

The *Latin Manuscripts* are both numerous and of great rarity. There are sixteen MSS. of the Vulgate, enriched with the most splendid illuminations. There are two MSS. of the Bible allegorised

in Latin verses, some of which are in rhyme. The whole is included under the title of "Aurora," which title Mr. Pettigrew conceives is probably intended to allude to the light supposed to be thrown on the obscure passages of Scripture by the allegorical mode of interpretation. Specimens of such work are given in this Catalogue. It is attributed to Petrus de Riga, a Canon of Rheims, who flourished under the Emperor Frederick I. There are various MSS. of several of the Books of the Old and New Testaments, and some very fine Psalters. Illustrative of one of the tenth century, it being remarkably curious, there are three plates of facsimiles. The Commentaries by the Fathers are of early date and numerous. There is a MS. Commentary on the Gospel of St. Luke and the Acts of the Apostles, by the venerable Bede, which was made about the year 1480, for Ferdinand, King of Castile. Of the MSS. of the Latin Fathers, those of St. Austin, St. Athanasius, and St. Ambrose, are the most numerous. There is a MS. of the celebrated work of Servetus, "Christianismi Restitutio," and a very interesting memoir of the unfortunate author.

The department of *Missals*, *Breviaries*, *Books of Offices*, &c. is very rich; and considerable service is rendered by the Author pointing out the contents of these various services of the Roman Church, which are so frequently confounded by collectors of rare and curious books.

The *French Manuscripts* are especially distinguished by a Commentary on the Bible, intitled, "*La Bible Moralisée*," from the Townley collection. The illuminations in this volume are in chiaro oscuro. A fine folio MS. of "The Golden Legend" is remarkable, as showing the various stages of the illuminative art. In the *Italian Manuscripts*, there is a very curious History of the Old Testament, enriched with 519 paintings. It forms a kind of *Biblia Pauperum*, and belongs to the 15th century. This article is accompanied by four fac-similes of the costume of the period. The Spanish, German, and Dutch MSS. follow next.

In the *English Manuscripts* there is a paraphrase on the Book of Job, by George Sandys, who was Gentleman of the Chamber to Charles I., and pronounced by Dryden to have been the first versifier of the age. There is a curious *Irish Manuscript*, intitled "The Three Shafts of Death," by Dr. Geoffrey Keating, the author of a "History of Ireland."

The *Arabic Manuscripts* relate to the Koran, of which a very interesting account is given; and a splendid one, which formerly belonged to Tippoo Saib, is particularly described. There is a *Persian Manuscript* of the Gospels, and an Armenian MS. of the same, with singularly beautiful illuminations. This is of the 13th century, on vellum, and is, perhaps, the most valuable Armenian MS. in the country. They are of exceeding rarity. The MSS. in the Pali, Singhalese, and Burman languages, conclude the first part of the first volume. The MSS. in the square Pali character,

obtained from Rangoon, are, if not unique, the finest in this country. They are of the most splendid description, and one of them is on *plates of ivory*. The letters are in Japan, and richly ornamented with gold. Mr. Pettigrew gives an account of the Pali language, and fully describes the MSS.

## IN THE PRESS.

*Aristophanis Comædiae*: with a new Text and Scholia, revised by Professor BEKKER of BERLIN. The Fragments, Indices, Latin Version, and the Annotations of Beck, Bentley, Bergler, Brunck, Burney, Conz, Dobree, Elmsley, Kuster, Porson, Reisig, Schütz, and others, will likewise be added. *The edition will be beautifully printed in 5 vols. 8vo.—A few copies will be published on ROYAL PAPER.*

The *Plutus*, *Nubes*, *Aves*, and *Ranæ*, being the four Plays of Aristophanes which are usually read first, and the fittest to put into the schoolboy's hands, will each be published, with the Greek Scholia and Annotations, separately.

*Herodotus. Notes on Herodotus*, translated from the French of P. H. LARCHER. 2 vols. 8vo.

*The whole Works of the Right Rev. Jeremy Taylor*; with Life, and a Critical Examination of his Writings, by REG. HEBER, BISHOP OF CALCUTTA. A new edition, in 15 vols. 8vo. with two portraits.

*Museum Theologicum*.—In proportion as the Study of THEOLOGY advances, the want of a critical apparatus and Hermeneutical aids is experienced, and the necessity of a Work comprising translations from Foreign Treatises and detached Essays on Theological Subjects (which are soon lost from want of such a Repertorium) has been sensibly felt by every one, who has entered deeply into researches of this nature.

The Great THESAURUS of UGOLINI, that of IKENIUS, and other Collections have contributed to the preservation of many valuable Documents: but our literary knowledge has so extensively increased since their days, that a still more ample body of valuable labors either remains on the shelves of our National and Academical Libraries; or is concealed from the majority of readers by the envelopments of foreign Languages.

It is therefore proposed to publish a series of CRITICAL, DOGMATICAL, and EXEGETICAL TREATISES ON DIVINITY;—to translate the best Essays, and Papers which the Continent furnishes in these Departments;—to epitomize larger Works, which are too voluminous to be included in their original state;—to admit Original Compositions;—and to introduce none (excepting such as may be written in Latin) without a Translation. That the Work may not degenerate into a mere vehicle of POLEMICS, no Review will be admitted into it.

The State of the Text,—the interpretation of the Bible,—Foreign

**Critical Commentaries**,—Extracts from Oriental MSS. relating to Ecclesiastical History, or connected with Theology in general, which are numerous and perfectly unappropriated, and contain facts entirely omitted by the Greek Ecclesiastical Historians,—the Manners and Customs, to which allusion is found in the Scriptural page, or which are otherwise calculated to illustrate it,—Inquiries into the Sources and authority of the TARGUMIN,—Rabbinical Treatises on Biblical Institutions, or the existing State of the Jews,—Books on the Natural History, Chronology, and Geography of the Scriptures,—Descriptions of Places and Religious Ceremonies mentioned in either Testament,—Classical and other parallels to Hebrew Idiom or Enactments,—and Ancient Writings on DIVINITY, not included in the Collections of UGOLINT and others, will form the primary Objects of the Series; and the Articles on these Subjects will be so intermixed, that every Reader's particular Department of Theological Study may in some degree be included in it.

Among the Works to be epitomized, Jewish and Christian Archæologies,—Introductions to the Old and New Testaments,—the Critical Annotations of RASHI, DAVID KIMCHI, and other Rabbinical Commentators, &c. may be enumerated; but in those parts, where the value and importance of the matter will forbid an Epitome, they will be entirely translated.

The versions of both Testaments will likewise be accurately examined: in the NEW TESTAMENT, the PESHITO will be carefully collated with the various readings of the Greek CODICES, and the variorum readings of both will be explored, for the purpose of determining those, which at the time of the composition of this Version existed in the Greek Text.

The Latin Essays, which are intended to be introduced, will follow the Translations, and have a distinct order of pages, that they may be bound in a separate series, at the discretion of the Subscriber. A Latin, as well as an English Title Page, will therefore be prefixed to each Volume.

That this Collection may be rendered as complete as possible, and supply many of the present deficiencies in a Theological Library, recourse will be had to MSS. preserved in this Kingdom and on the Continent, and every valuable and unpublished Document connected with its Plan, which can be procured, will be brought to light.

An account of Grammars, Lexica, and New Theological Works, both at home and abroad, will be annexed; and a regularly classified List of Treatises on Divinity will be adjoined to the last Number of every Volume.

The whole will be handsomely printed in Octavo: the Numbers will appear Quarterly, at the Price of 7s. 6d. per Number; each containing about Sixteen or Seventeen Sheets.

When a Number of Subscribers sufficient to authorize the Publication shall be procured, the First Number will be sent to Press.

---

## FOREIGN LITERARY INTELLIGENCE.

---

*Contents of the Journal des Savans for October, 1826.*

1. Principes de la Chimie établis par les expériences, par M. Thomson. revue de 8 pages [2d article de M. Chevreul.]

2. *Manava-Derma-Sastra, or the Institutes of Menu*, edited by M. E. J. C. Haughton. 10 pages. [M. Abel Rémusat.]

3. *Eunapii Sardiani Vitas Sophistarum et fragmenta historiarum recensuit notisque illustravit J. F. Boissonade*. 9 pages. [M. Cousin.]

4. *Relation d'un voyage dans le Khorasan fait dans les années 1821 et 1822, &c.* par J. B. Fraser. 11 pages. [M. le Baron S. de Sacy.]

5. *M. Tullii Ciceronis de Republica Libri emendatius editi a Georg. Henr. Mosero, cum notis Frid. Creuzeri*. 8 pages. [M. Daunou.]

6. *Essai sur les Nielles, graveurs des orfèvres Florentins du 15 Siècle* par Duchesne l'ainé. 5 pages. [M. Chézy.]

*Nouvelles Littéraires.* 14 pages.

#### *November.*

1. *Voyage Pittoresque de la Grèce*, par feu M. le Comte de Choiseul Gouffier, tom. III. et dernier. 16 pages. [M. Raoul Rochette.]

2. *Relation d'un Voyage dans le Khorasan, fait dans les années 1821 et 1822, &c.* par M. Fraser. 12 pages. [2d article de M. Silvestre Sacy.]

3. *Chefs d'œuvre de Shakspeare, traduits en vers blancs, en vers rimés, et en prose*, par A. Bruguire, Baron de Sorsum. 14 pages. [M. Raynouard.]

4. *Di un' Epigrafe Latina scoperta in Egitto dal viaggiatore J. B. Belzoni*. 6 pages. [M. Letronne.]

5. *Recherches sur la Tapisserie représentant la conquête de l'Angleterre par les Normands*, par M. l'Abbé de la Rue. 9 pages. [M. Daunou.]

*Nouvelles Littéraires.* 16 pages.

#### *December.*

1. *Précis Elémentaire de Physiologie*, par F. Majendie. 9 pages. [M. Abel Rémusat.]

2. *Les Sept Océans, dictionnaire et grammaire de la langue Persane*, par S. M. Abou 'Idhasfar Moëzz-eddin Hüsder. 12 pages. [M. le Baron Silvestre de Sacy.]

3. *Olympie, ou Topographie servant à éclaircir l'état actuel de la plaine d'Olympie et des ruines de la ville d' Elis*, par John Spencer Stanhope. 5 pages. [M. Letronne.]

4. *De Imitatione Christi libri quatuor, ad pervetustum exemplar Internarum Consolationum, &c.* studio J. B. M. Gence. 7 pages. [M. Daunou.]

*Nouvelles Littéraires.* 7 pages.

*Table des Articles contenus dans les 12 Cahiers de 1826.* 7 pages.

## SELECTION OF NEW PUBLICATIONS.

1. *Atlas Ethnographique du Globe*, or a classification of peoples, ancient and modern, according to their languages ; preceded by a dissertation on the utility and importance of the study of languages, applied to several departments of human knowledge, &c. with about seven hundred vocabularies of the principal idioms known : to which is added, a physical, moral, and political representation of the five divisions of the globe, by A. Balbi, Paris. 1826. 1st vol. in 8vo. price 30 francs.

2. *Biographie Universelle Ancienne et Moderne*, or a history, in alphabetical order, of the public and private life of men, who have distinguished themselves by their writings, their actions, their talents, their virtues, or their crimes ; a work entirely new, by a society of learned men. Paris. 1826. volume 45th and 46th in 8vo. price 8 fr. each volume. These two volumes contain the letter T. Four vols. remain to be published ; to which will be added a supplement.

3. *Bible Hébraïque en Lettres Latines*, with a grammar and a dictionary in conformity with this new text, by M. Dusson, member of the Société Asiatique de France. 3 vols. in 8vo. Subscriptions for the three parts are received at Dondey Dupré's Oriental Library, Rue de Richelieu, Paris.

4. *De Imitatione Christi libri quatuor*, ad pervetustum exemplar *Internarum Consolationum* dictum, necnon ad codices complures ex diversa regione, ac editiones ævo et nota iusquiores, variis nunc primum lectionibus subjunctis, recensiti, et indicibus locupletati; studio J. B. M. Gence Parisiis, typis L. S. Herhan, sumptibus Sociorum Treuttel et Würtz. 1826, in 8vo. lxxvi. et 410 pages, cum sex tabulis lithogr. price 7 fr. 50 c.

5. *Chrestomathie Arabe*, or extracts from various Arabian writers in prose and in verse, with a French translation, accompanied with notes, by the Baron Silvestre de Sacy. The second edition corrected and enlarged, Paris, 1826. in 8vo. 728 pages. pr. 21 fr. The first vol. of this elementary work was published in March last, and the third is in the press.

6. *Initia Philosophiae ac Theologie ex Platonis fontibus ducta*, sive Procli Diadochi et Olympiodori in Platonis Alcibiadem commentarii : ex Codd. MSS. nunc primum edidit, itemque ejusdem Procli institutionem theologicam integriorem emendatioremque adjecit Fridericus Creuzer. Francf. 1820—1825. 4 vols. 8vo. pr. 20 flor.

7. *Analecta Arabica Pars prima* : Institutiones Juris Mohammedani circa bellum contra eos qui ab Islamismo sunt alieni. Edidit, vertit, &c. Ern. Frid. Car. Rosenmüller. Lipsiæ, 1825.

**Pars secunda: Zohaira carmen al Moallaka appellatum, cum scholiis Zuzenii integris, et Nachasi selectis e codd. manuscrit. Arabice editum, Latine vertit, glossarium adjecit.**

\* This collection, of the first two parts of which we have here given the title, is connected by no lien or resemblance but that of language : they are isolated, and may be considered as publications quite independent one of the other. There are several errors of the press, and it is otherwise calculated in a certain extent to arrest the progress of the novice in Arabic. The inaccuracies in Arabian literature printed in Europe are notorious : this work contains, perhaps, less than some others. Those who wish to have light on this subject are referred to a notice of Baron Silvestre de Sacy, inserted in the *Journal des Savans* for Sept. 1826, page 545.

8. هفت قلزون. *The Seven Seas*; a Dictionary and Grammar of the Persian language, by his Majesty the King of Oude.

ابو الظفر معز الدين شاه زمن غازى الدين حيدر پادشاه  
غارى

Abu Aldaffer Moaz eddeen, shâh zemen grazy, eddin haider, Padshâh grazy, in seven parts, printed at the royal press at Lucknow in fol. 1822.

The sovereign author of this new work on the Persian language, desirous of testifying his gratitude to the English for having spread in India the seeds of a new civilization, has presented to the administration of the East India Company several copies of this work, to be distributed among the learned men of India and Europe.

This work is divided into seven parts : the first six contain the Dictionary, the seventh the Grammar.

We have authority for stating that the edition of the Septuagint begun by the late Dr. Holmes at Oxford, and carried on since his death by the Rev. J. Parsons, B.D. will speedily be completed. Of the fifth and last volume, containing the Apocryphal Books, nearly the whole is printed off; and considerable progress made in the concluding fasciculus of the Fourth Volume ; so that there is little doubt that the whole will be finished within the course of the present year.

This day is published in Two Volumes, 8vo. price 1*l.* 2*s.* 6*d.* bds.

**HIRSCH'S COLLECTION OF EXAMPLES,  
FORMULÆ, AND CALCULATIONS ON THE LITERAL  
CALCULUS AND ALGEBRA.**

Translated from the German by the Rev. I. A. Ross, A. M. Translator of Hirsch's Integral Tables.

The Volumes are sold separate, Volume I. 10*s.* 6*d.*, and  
• Volume II. 12*s.*

Printed for Black, Young, and Young, Foreign and English Booksellers, 2, Tavistock Street, London.

WRIGHT'S SOLUTIONS OF THE CAMBRIDGE PROBLEMS.

Just published in Two Volumes, 8vo. boards, with plates, carefully revised and corrected. Price 3*l.* 3*s.*

**SOLUTIONS OF THE CAMBRIDGE PROBLEMS,**  
• From 1800 to 1820.

By J. M. F. WRIGHT, B. A.

Late Scholar of Trinity College, Cambridge.

This Work gives the solutions of 1789 questions connected with every branch of Mathematical Science, which have progressively exercised the Aspirants after Senate-House Honors during a period of 20 years.

"For the younger Mathematician he has opened out a very large field of instruction; to the more proficient he has exhibited many useful processes, and many curious devices of calculation."—*Westminster Review*.

N. B. The corrections may be purchased separately, price 2*s.*

Printed for Black, Young, and Young, Foreign and English Booksellers, 2, Tavistock Street, London.

In one large Volume, 8vo., Third Edition (Nine Hundred Pages), price 24*s.* boards,

**A GREEK AND ENGLISH LEXICON;**

ORIGINALLY A SCRIPTURE LEXICON;

And now adapted to the Greek Classics, with a Greek Grammar prefixed.

By GREVILLE EWING, Minister of the Gospel, Glasgow.

The first two Editions of this work were adapted to the study of the Greek Scriptures alone. It is now greatly enlarged. The Grammar includes all that is necessary for the general study of the Greek Language, and the Lexicon is sufficiently copious for the reading of the Classical Authors as well as the Greek Scriptures.

Printed for James Duncan, 37, Paternoster Row.

The GRAMMAR may be had separate, price 7*s.* boards.

---

This day was published, very neatly printed in two large Octavo Vols. price 1*l.* 10*s.* in boards,

**A NEW DICTIONARY OF THE SPANISH AND ENGLISH LANGUAGES,**

By HENRY NEUMAN and JOSEPH BARETTI,

Very greatly extended and improved.

\* \* \* Although modestly given as a new edition, this might with more propriety be announced as a new work, it being the first time the labours of NEUMAN and BARETTI are united. Every article in the original has undergone the most careful revision and correction, and the new words added, amounting to no less a number than 15,000, including all the terms used in the Arts, Sciences, Manufactures, Merchandise, Navigation, and Trade of both Nations. From the very great labour and attention that have been bestowed, the Proprietors presume to offer these volumes to public notice, not merely as the most perfect Spanish Dictionary, but also as more copious and correct than any other Dictionary of Two Languages extant.

London : Printed for Harding and Lepard ; T. Cadell ; Longman, Rees, and Co. ; Bookey and Sons ; J. Nunn ; J. Cuthell ; John Richardson ; J. M. Richardson ; Baldwin, Cradock, and Joy ; J. Mawman ; J. Booker ; G. B. Whittaker ; Baynes and Son ; T. Hamilton ; Sherwood and Co. ; Simpkin and Marshall ; R. Saunders ; J. Collingwood ; Dulau and Co. ; Cowie and Co. ; Parbury, Allen, and Co. ; Duncan ; R. Scholey ; E. Edwards ; and Hurst, Robinson, and Co.

Of whom may be had, price 9*s.* neatly bound, a NEW POCKET DICTIONARY of the SPANISH and ENGLISH LANGUAGES, abridged from NEUMAN and BARETTI.

## STANDARD WORKS,

Printed by A. J. Valpy, Red Lion Court, Fleet-street; of whom they may be had, or of any London or Country Bookseller.

## GREEK.

1. VALPY'S GREEK TESTAMENT, with English Notes. Second Edition, 3 vols. 8vo. 2l. 5s.
2. GREEK SEPTUAGINT, and Apocrypha, in 1 vol. 8vo. 1l. 8s.
3. SCHREVELIUS' GREEK LEXICON, translated into English. 8vo. 16s. 6d.
4. MAJOR'S HECUBA OF EURIPIDES, with a translation of Porson's Notes, &c. 12mo. 5s.
5. VALPY'S GREEK GRAMMAR. Tenth Edition, 6s. 6d.
6. HOMER'S ILIAD, Heyne's text. 8vo. 7s. Third Edition.
7. DITTO, with English Notes to the first Six Books. 8vo. 12s. 6d.
8. STEPHENS' GREEK THESAURUS, new and enlarged Edition, in 39 Numbers, at 1l. 5s. each. Large Paper, 2l. 12s. 6d.

## LATIN.

9. ROBERTSON'S LATIN PHRASE BOOK. New Edition, 15s.
10. NIBLOCK'S Edition of ENTICK'S LATIN DICTIONARY. 6s.
11. ANALECTA LATINA MAJORA. 8vo. 10s. 6d.
12. LATIN GRADUS. Third Edition, 7s. 6d.
13. VIRGILII OPERA; Heyne's Text, and the Delphin Notes. No Interpretatio. 8vo. 10s. 6d.
14. GROTIUS DE VERITATE CHRIST. REL.; with English Notes. 12mo. 6s.
15. JUVENAL; with English Notes, 5s. 6d.—Ditto, the Text only, 3s. 6d.
16. VIRGIL, with English Notes. 18mo. 7s. 6d.
17. HORACE, with English Notes. 18mo. 6s.
18. CICERO DE OFFICIS, with English Notes. 12mo. 6s.
19. CICERO DE AMICITIA ET DE SENECTUTE, with Notes, &c. By E. H. BARKER, Trin. Coll. Camb. 4s. 6d.
20. The GERMANY and AGRICOLA of TACITUS, with English Notes. By the same. 5s. 6d.
21. BROTIER'S SUPPLEMENTS TO PACIUS, 8vo. 18s.
22. DELPHIN CLASSICS, with Variorum Notes. 1l. 1s. each Part. Large Paper, 2l. 2s. 100 Parts published—20 to 30 more to complete.
23. WAKEFIELD'S NOCTES CARCERARIAE. 8vo. 3s. 6d.

## ENGLISH.

24. ROBINSON'S ANTIQUITIES OF GREECE. 2nd Edition, 8vo. 17s.
25. SELF-ADVANCEMENT; or, Extraordinary Transitions from Obscurity to Royalty. 12mo. 4s. 6d.
26. VALPY'S SERMONS on Public Occasions. 2 vols. 8vo. 18s.
27. VALPY'S ADDRESS to his Parishioners. 4s. 6d.
28. LAVINGTON'S ENTHUSIASM of the METHODISTS and PAPISTS. New Edition by POLWHELE. 8vo. 10s.
29. PAMPILLONTEER. No. 54. 8vo. 6s. 6d.
30. EDUCATION IN PUBLIC SCHOOLS; 5s. duod.

## TRANSLATIONS.

31. VIRGIL, translated into Prose. By J. DAVIDSON, 8vo. 6s. 6d.
32. CÆSAR'S COMMENTARIES. By DUNCAN, with many Plates, and an Index. 8vo. 9s. 6d.
33. The CRATYLUS, PHÆDO, PARMENIDES, and TIMÆUS of PLATO. By T. TAYLOR. 8vo. 7s. 6d.

\* In ordering any of the above, please to add, 'PRINTED BY VALPY.'

This day is published, in One Volume, 8vo. 18s. boards,  
**ILLUSTRATIONS OF ANGLO-SAXON POETRY.**

*B<sup>y</sup> J. J. CONYBEARE,  
Late Prebendary of York, and Professor of Anglo-Saxon and  
Poetry in the University of Oxford.*

This Volume contains analyses of the principal Romantic, Historical, Sacred, and Miscellaneous Poems extant in the Saxon language, illustrated by metrical versions of their most interesting passages; the originals of which are subjoined, accompanied by literal translations into Latin. An Introductory Essay on the Laws of the Saxon Metrical System, and its affinity with that of the earliest Scandinavian and Teutonic poetical remains, is prefixed, together with a Catalogue raisonnée of all the Saxon poetical MSS. preserved in the various libraries of this country.

\*\* A few copies have been printed in 4to., price 2*l.*, in order to range with the Quarto edition of Warton's History of English Poetry, to which it may be considered as forming an introductory volume. The 8vo. will range with the new edition of the same work.

Harding, Lepard, and Co., Pall Mall, East.

**LOCKE'S POPULAR SYSTEM OF CLASSICAL INSTRUCTION,**  
Combined with the Methods of Ascham, Milton, and others. In 12mo.

**INTERLINEAR TRANSLATIONS,**

On Mr. Locke's Plan, of **VIRGIL'S ENEID**, Book I., price 2*s. 6d.* bds.  
And **HOMER'S ILIAD**, Book I., price 2*s. 6d.* boards.

To each is added the original text, in which the quantity of the doubtful vowels is denoted.

**PARSING LESSONS and GRAMMARS**, adapted to each Book, with an Explanation of the System, will be published in a few days.

In the Press, on the same Plan,

**CÆSAR'S INVASION of GREAT BRITAIN, OVID'S METAMORPHOSES, Book I., TACITUS' LIFE of AGRICOLA, &c. &c.**

**ANACREON, ÆSOP'S FABLES, DEMOSTHENES, the NEW TESTAMENT, &c. &c.**

Printed for John Taylor, Waterloo Place; by James Duncan, 37, Paternoster Row; and sold by John Hatchard and Son, Piccadilly; and J. A. Hossey, 93, Fleet Street.

In One Volume, 8vo. Second Edition, price 9s. boards,  
**THE CLASSICAL STUDENT'S MANUAL;**  
Containing an Index to every Page, Section, and Note, in  
Matthiae's Greek Grammar—Hermann's Annotations to Vigerus  
on Idioms—Bos on Ellipses—Hoogeveen on the Greek Par-  
ticles—and Kuster on the Middle Verb: in which Thucydides,  
Herodotus, Pindar, Æschylus, Sophocles, and the Four Plays  
of Euripides edited by Professor Porson, are illustrated and  
explained. Second Edition, to which are now added the First  
Twelve Books of the Iliad of Homer. By the Rev. W.  
COLLIER SMITHERS.

Intended for Students in the Universities, and the Higher Classes  
in Schools.

London: Printed for James Duncan, 37, Paternoster Row; J. Parker,  
Oxford; and Deighton and Sons, Cambridge.

---

### DIBDIN'S CLASSICS.

Fourth Edition, in Two very large Volumes, 8vo. intirely re-  
written, price 2*l.* 2*s.* in boards,

**AN INTRODUCTION to the KNOWLEDGE  
Of RARE and valuable EDITIONS of the GREEK and LATIN  
CLASSICS.**

By THOMAS FROGNALL DIBDIN, D. D., F. R. S., F. A. S.

\* \* This new edition contains a great accession of valuable mate-  
rials during the Author's residence upon the Continent, and communi-  
cated by his Correspondents abroad and at home since the work was  
last printed.

A few copies upon Imperial Paper, to range with the BIB-  
LIOTHECA SPENCERIANA. Orders for which should be  
addressed, without delay, to the respective booksellers. Price  
6*l.* 6*s.*

Printed for Harding, Lepard, and Co., Pall Mall East; and G. B.  
Whittaker, Ave Maria Lane, London.

Where may be had, by the same Author, in One very large  
Volume, 8vo. Second Edition, price 27*s.* boards,

### THE LIBRARY COMPANION.

"It is with pleasure we announce a new work of Mr Dibdin, which  
bids fair to exceed in utility and popularity all his former labours."—  
*Gent. Mag.*

## TO SCHOOLMASTERS.

This day<sup>t</sup> was published, price 2s. 6d.

## THE ETON LATIN GRAMMAR,

With Explanatory Notes,

Collected from various Grammarians, for the use of Schools.

By W. MAVOR, LL. D.

\*.\* The sale of ten very large impressions of this Grammar confirms the value attached to Dr. Mavor's Notes, and fully indicates the character his Edition continues to sustain in Schools, for utility, accuracy, and neatness.

London: Printed for Harding and Lepard; Longman and Co.; Baldwin and Co.; G. B. Whittaker; Boosey and Sons; J. Richardson; Simpkin and Marshall; J. Duncan; Hamilton and Co.; E. Williams; Cowie and Co.; Baker and Co.; Poole and Edwards.

Of whom may be had,

## PERRIN'S FRENCH SPELLING BOOK,

Revised and improved by GROS. Price 2s. bound.

---



---

**E N D O F N O . L X I X .**

---



---

THE  
CLASSICAL JOURNAL;  
N<sup>o</sup>. LXX.  
J U N E, 1827.

---

---

RABBINICAL FICTIONS AND  
. SEA-MONSTERS.

FOR many years, during a very miscellaneous course of reading, I was inclined to regard as fabulous or unworthy of much inquiry, whatever could not be easily reconciled with my own confined notions of probability. The Rabbinical writings, especially, furnished abundant subjects for scepticism and censure in the marvellous anecdotes which they contain, and which I condemned at once as fictions contrived, in many instances, by the authors, to exalt the glory of their own particular tribe or nation. But I have lately begun to judge less uncharitably of those Jewish as of other writers who may seem to have indulged their imaginations beyond a reasonable extent. Modern discoveries have lessened, in a considerable degree, the doubts long entertained concerning many passages in the *Natural History* of Pliny. The ignorance or malevolence of reviewers and other critics for some years threw a shade of ridicule on the accomplished and intrepid Bruce, whose veracity and accuracy are now triumphantly proved by the testimonies of native Abyssinians, whom Sir William Jones and others examined. Even Marco Polo, so universally regarded as one who trusted more to imagination than to memory, now appears from the researches of learned commentators to have had good foundation for most of those accounts which seem the least probable. Thévenot, whose accuracy is allowed by many subsequent travellers, has been described by Mr. Dallaway and Dr. Clarke as one who had never visited Greece or Asia; but they were deceived by Sir James Porter, and he by the name of Thevenot; for the traveller (*Jean*), who died at Mianeh in Persia, was nephew, I believe, of Melchisedec Thevenot, who compiled an account of several interesting journeys performed by various persons in different countries, but never pretended to have visited those

countries himself. Sir James Porter also condemns Gemelli Carreri, as the author of fictitious travels. Respecting Carreri's work, the "*Giro del Mondo*," I cannot speak with so much confidence as on the subject of Thevenot; but some eminent writers have quoted it as genuine: thus Warburton in his Divine Legation of Moses, Beckmann in his History of Inventions, J. R. Forster (Notes to Bartolomeo's Travels in India), and the celebrated Humboldt (in himself a host) considers it as extraordinary scepticism to doubt the authenticity of Gemelli Carreri, at least with respect to Mexico. The Abbate Clavigero, too, undertakes to defend the Italian traveller. (See the *Storia Antica di Messico*.) A learned Jew of the twelfth century, Rabbi Benjamin of Tudela, published a volume of Travels in the Hebrew language, from which different translations have been made in Latin, French, English, &c. Respecting the authenticity of Benjamin's narrative there have been various opinions; his English translator (the Rev. Mr. Gerrans) declares that it is replete with errors, fables, and ridiculous absurdities. "Who shall persuade me," (adds Mr. G.) "that he ever travelled into Persia, after reading the account which he gives us of so many provinces, cities, &c. which are never mentioned by any other traveller? To say nothing of Daniel's coffin, the number of sanhedrims, colleges, professors, &c. which never existed but in his own intoxicated imagination," &c. (Travels of Rabbi Benjamin; Dissert. p. 10. London, 1784.) Now, from the perusal of some Eastern manuscript, (which I have reason to believe Mr. Gerrans never saw,) it seems that Rabbi Benjamin is perfectly defensible on the topographical points to which his English translator objects; and that Daniel's coffin does not owe its origin to the Rabbi's imagination, is evident from the mention made of it, two hundred years before his time, in the geographical work generally ascribed to Ebn-Haukal, an Arabian traveller of the tenth century, though supposed by some Dutch orientalists to be the composition of an author still more ancient. Indeed Daniel's coffin is particularly described in the Chronicle of *Ebn Aasim al Kusi*, which may be referred to the eighth century: an account of that extraordinary monument, and the tradition attached to it, may be seen in the extract from Ebn Aasim's Ms. work, communicated by Sir William Onseley to Mr. Walpole, who has inserted it in his valuable Collection of Travels, (Vol. ii. p. 428.) after the "Notice of some remarkable antiquities found among the ruins of Susa in Persia;" where a small square edifice of simple construction is still shown as Daniel's tomb. Thus it appears, that long

before Rabbi Benjamin existed, the story of Daniel's coffin, whether founded on reality or fiction, was current among the Asiatics.<sup>1</sup>

I do not undertake, for it would be a hopeless task, to vindicate Rabbinical authors in general, from the charge of having indulged their imaginations most extravagantly on a thousand occasions. Yet it may be presumed, that some among them have, like Benjamin of Tudela, adopted certain old traditions, or sought in records, which they have neglected to quote, the groundwork of many stories that appear wholly fabulous and improbable. We may also believe that in their astonishing accounts of various animals, they have only exaggerated the natural circumstances which render some creatures (actually existing, though of rare occurrence) sufficiently wonderful without any such Rabbinical exaggeration. From Arabian and Persian authors but little known, they have, I suspect, derived several of those marvellous accounts; a reference might here be made to the work of *Zakaria Cazrini*, composed in the thirteenth century, and entitled *Ajaieb al Makhlukat*, or "Wonders of Creation," describing, besides dragons, mermaids, unicorns, salamanders, and other most extraordinary creatures not endued with reason, many strange varieties of the human race, such as Sir John Mandeville and Shakspeare have celebrated:

— “the Cannibals, that each other eat,  
The Anthropophagi, and men whose heads  
Did grow beneath their shoulders.”—

These, and other beings of most wonderful appearance, are delineated in some very curious paintings that illustrate a beautiful copy of Zakaria's work, a Persian manuscript extremely valuable, which I have lately examined. In it are described certain savages, who live almost constantly among the branches of trees, and a picture represents them accordingly; this suggested to a well-informed and intelligent lady, who had resided many years in Bengal, an opinion that the author might have alluded to a race of Indians called *Kookis*, who construct their dwellings in the trees of extensive forests, thereby securing themselves from the effects of inundations, and from the attacks of wild beasts.

---

<sup>1</sup> Another Jewish writer, quoted by Hottinger in his work intitled "Cippi Hebraici," (Heidolb. 1659. p. 70.) relates, that the coffin was of metal, and suspended by iron chains in the middle of a bridge over the Euphrates in Babel, &c. **אבל דניאל הוא בארון של מתכת**.

In a very amusing and instructive work, (now become scarce,) "Remarks on the Arabian Nights' Entertainments," Mr. Hole has most ingeniously stated the authorities by which many astonishing narratives in that delightful collection of tales might be supported; and, among others, the story of Sindbad's mistaking the back of an enormous whale for an island. It is natural to suppose, that the Eastern writers would furnish extraordinary anecdotes concerning sea-monsters of immense bulk. A Persian manuscript, which describes in verse such a variety of rare and stupendous objects that it might be entitled, like the Treatise of Palæphatus, Περὶ Ἀπίστων, contains a section or chapter on the subject of immense fishes:—" respecting their magnitude," says the author, "my information is not derived from the verbal or written accounts given by others, but from what I have myself beheld on many occasions :—

نہ رویی روایت و اخبار  
بلک خود نیز دیده ام بسیار

and with regard to enormous sea-monsters, the Jewish writers who frequently indulge in falsehoods, are, says the learned Bochart, particularly mendacious:—"Hebræi sæpe menda-ces in hoc arguento potissimum mentiuntur liberalissime," (Hierozoicon, i. 7.) and he proceeds to notice that some of the most moderate amongst them describe certain whales exceeding sixty miles in length. "In illis modestissimi," &c. (ib.) But for many similar wonders of the deep, I refer my reader to the great "*Bibliotheca Rubbinica*" of Bartolocci and Imbonati, (five volumes, folio) where he will find, especially in the first part, p. 508 et seqq. many curious passages relative to the חנינִים or "great whales," mentioned in Genesis (i. 21.), which, say the Jewish doctors, should be understood of the לוֹתָן Leviathan. (See Job, Psalms, and Isaiah.) We may, however, in the classical and most entertaining work of Athenæus, (lib. viii.) discover a sea-monster nearly equal to any described by the Rabbinical authors—a fish rarely seen, and exceeding in size the island of Crete,

Οὐχ ἡμέριον, τῆς πεμπλύστου δ' ἀλίας Κερτης μείζω  
Μεγέθει, &c.

While we are tempted to smile at such fictions, and I could cite others fully as extravagant, may we not suppose that the depths of ocean contain living creatures still larger than any whale of which the dimensions have hitherto been ascertained? Here the *Kraken* immediately presents itself to our imagina-

tion as described by Bishop Pontoppidan; the great *hasgufc* also, which resembled an island rather than a living animal, according to Olaus. These monsters, however, have so generally been regarded as fabulous, that I hesitated a long time before the testimonies respecting even the sea-serpent appeared to me worthy of examination. But the perusal of a work lately published has dispelled all my doubts on this subject, and must, I think, convince the most incredulous reader. It is scarcely possible that an archbishop, two bishops, a dean, a governor, different missionaries, and other clergymen, captains and crews of ships, besides various persons who declared that they had seen the sea-serpent, can have conspired to deceive, or have been altogether deceived themselves. The existence of that creature, long supposed peculiar to the northern seas of Europe, has within a few years been proved by its appearance on the American shores; for, however exaggerated several accounts may have been, we cannot reasonably doubt such well-authenticated facts as are detailed among the papers of Sir Joseph Banks, from communications made to him by the Linnaean Society at Boston, and describing the appearance of a sea-serpent (in 1817) about one hundred feet long, as nearly as could be ascertained. Here the work to which I have above alluded (Captain Brooke's Travels in Sweden, Norway, &c.) will afford, as on every subject discussed by the accomplished author, considerable information, entertainment, and instruction. Having noticed the existence of creatures so incredibly minute that thousands put together would not equal a grain of sand in bulk, yet each perhaps containing a countless number of others visible only to the microscopic powers of their eyes, he passes to the gloom of African forests, where on a sublimely-enlarged scale, the Creator's works appear stupendous in the elephant, or in the mighty boa-serpent, extended to the length of fifty feet, "and vying in size with the stately trees between which it glides, the terror of all and the sovereign of the forest." (Brooke's Travels, p. 418.) I shall here close this article by giving, in the author's own nervous and elegant language, a passage which immediately follows the words above-quoted:—

"The secrets of the great deep alone are veiled from his (the philosopher's) inquiring eyes; and he regrets that his structure prevents him from cleaving, like the finny tribe, the watery fluid, and gazing on the wonders below. Phenomena the most extraordinary, nay, even a new world, would there be opened to his inspection, did not the grosser materials of his composition obstruct his pursuit. From the marine animal productions, not-

witstanding, that come under his observation, he finds, on comparing them with those of the land, that they are larger proportionably to the vast space allotted them; and he reasonably concludes, that in the extensive and unknown regions of the ocean, compared with which the land we inhabit may be deemed but as a spot, and the depth of which is not merely that of some miles, but extends, for anything that is known to the contrary, even from pole to pole—there may be a variety of animals greatly exceeding in size even those which on this account alone have been deemed fabulous, yet that their bulk may, nevertheless, be fairly proportioned to the space they inhabit, and that living midway in this world of waters, without ever rising even to the surface, or seeing the light of heaven, they may be made by the hand that fashioned them, and in ways unknown to us, subservient to the use and benefit of man. Here let me pause; for though the subject appears the more interesting and inexhaustible the more it is pursued, yet I feel sensible that I have wandered very far, and that the thoughts to which the sea-serpent gave rise, have already comprised the whole globe."

D. P.

## AN ANALYSIS *Of the Roots and Derivatives of the Hebrew Language.*

No. II. [Continued from No. LXVIII.]

SIR,

I HAVE already troubled you with an outline of the scheme of the analysis of the Hebrew language to which the "Nugæ Hebraicæ" form an introduction. In the present communication it is my intention to offer a brief view of the proofs of the characters of the significant letters being such as are assigned to them in that introductory essay.

First, then, with regard to the palatine significant, כ, פ, מ, ז.

The characters assigned to כ are

$\left\{ \begin{array}{l} \text{Representative character: } \\ \text{a bent bow.} \end{array} \right.$	I. Incurvation.
	II. Restriction.
	III. Smiting.

That the form of the letter represented a bent bow there cannot be a doubt. Its present form exhibits this representation;

when inverted, it forms the Roman C. Its name נַחַת denotes something bowed, incurvated, bent round.

The ideal characters assigned to this significant are such as are connected with a bent bow.

I. *Incurvation.*

II. *Restriction.*

The idea of *incurvation* is necessarily connected with a *bent bow*, as is also that of *restriction*. Accordingly we find, that these ideas are expressed by words, which, directly or by substitution, owe their import to the significant נַחַת. The biliteral נַחַת, which gives title to this significant, being compounded of this leader of the palatines and a labial, gives its import to every biliteral whose first letter is a palatine and whose second letter is a labial. Thus, as the ideas of *incurvation* and *restriction* are connected with the significant נַחַת, which is denoted נַחַת (a biliteral formed from נַחַת), so these ideas are conveyed by the biliteral נַחַת, (whence the Greek Καμπήτω, Κυλλώ, Κυφός,) and they are, by this biliteral, communicated to its derivatives the biliterals, נַחַת, נַחַת, נַחַת, נַחַת, and to the triliterals formed from all these biliterals. Thus, bending round, binding, Cooping, Hooping, a CaPe, CoPe, CoVe, CaVe, embracing. (CaPio, HaBeo.) Covering, an Arched or Gibbous form, all these are expressed by נַחַת, or by its derivative biliterals, or by words formed from these, whether trilateral or pluriliteral.

These ideas of *incurvation* and *restriction* are communicated by נַחַת to the biliteral נַחַת, and to its derivative biliterals נַחַת, נַחַת, נַחַת, נַחַת, and from these to the several triliteral and other derivatives formed from these. Thus, embracing, in-CaSing, inclosing, including, covering, (hiding, sheltering,) collecting together, encompassing, binding, restricting, constringing, contracting, are expressed by words which are derivatives of נַחַת, or of its derivative biliterals.

נַחַת communicates its ideal characters I. and II. to the biliteral נַחַת, [which is expressive of in-C Luding, in-C Losing, restraining, (I. 1. a. b. II. 1.) whence קָלֵא, קְוָלֵא (as also קָדֵא), CLaudio, CeLo, CeLla, CauLa, &c.] by which these characters are communicated to the triliteral and other derivatives formed from this biliteral.

נַחַת communicates the ideal characters I. and II. to the biliteral נַחַת, which conveys the ideas of Circularity, Curvature, Crookedness, (Γυρός, Γύρος, Κιρκός, Κίρκος,) in-Circling, gathering together into a band, &c. to its several derivatives.

נַחַת when used as a prefix is a particle of *restriction*; with the formative נַחַת, יַחַת, מַחַת, or נַחַת, affixed, it forms the *restrictive* particles of נַחַת, יַחַת, מַחַת, נַחַת. The biliteral נַחַת is also a particle of *restriction*.

Enough has been said to prove that the ideas of *incursion* and *restriction* are associated with the significant **ד**. The various modifications of these ideas are exhibited in the table which was sent in a former communication.

### III. Smiting.

The *bow* having been the instrument with which enemies in war and beasts of prey were *smitten*, that letter which represented the *bow* was employed also to indicate the idea of smiting. [**נִגְזָר**, 2 Kings xiii. 18. “*smite, and he smote;*” **הַכָּנָה**, Ezek. ix. 17. “*they smote;*” **הַכָּה**, Hos. ix. 16. “*he was smitten;*” **נִכְנָה**, Exod. ix. 32. “*they were smitten;*” **מִכָּה**, as a part. Hiph., “*he that smiteth;*” as a part. Huph., “*he that is smitten;*” as a noun, a *stroke, wound.*”] This import is conveyed also by this significant when it is followed by the formative **נ** (**נָ** signifying *smiting*), and by the formatives **י** or **ו**, (**יָנָה** and **וָנָה** being figuratively applied to denote the *pungent* effect of HeAT, the latter biliiteral giving origin to **מַנֵּה**, HeAT and HiT having the same primary import, as have **אֲקַנָּה** and **Kauw**,) and by the formative **ת** as in **נִתְבָּה**, which conveys the general idea of smiting, HiTTing, CuTTing. **נִכְנָה** conveys its ideas to the biliterals **נִתְחַטֵּה**, **נִתְחַטֵּה**, **נִתְחַטֵּה**, **נִתְחַטֵּה**, (whence **נִתְחַטֵּה** **אֲקַנָּה**, **אֲקַנָּה**, **אֲקַנָּה**, **אֲקַנָּה**, and **נִתְבָּה**, (the primary import of all which is Smiting, HiTTing, or CuTTing,) and to the various triliteral and other words formed from these several biliterals.

The idea of *Smiting*, III. [of which Cutting, 1. and Hitting, 2. (CæDo, CuDo) are modifications] is shown, then, to be also associated with the letter whose representative character is a *bent bow*.

With the formative prefix **וּ**, the significant **ד** exerts its ideal characters II. and III. Thus the biliteral **נִוְתָה** conveys the idea of restricting or *CneCking* and that of *sticking in a sharp instrument*, III. 1. c. (whence SeCo).

The characters of the significant **פ** are thus stated :

*Representative character: a cup.*

• *Ideal character: emptying out or pouring forth.*

First with regard to the *ideal character*.

The formative **נ** prefixed to the significant **פ** forms the biliteral **נִפְךָ**, and affixed to it, it forms the biliteral **נִפְךָ**. **נִפְךָ** is applied figuratively to the *pouring out* the voice; (whence **נִפְךָ** to *vociferate*; **נִפְךָ** a kind of wild goat, so called from its cry; **נִפְךָ** to *vociferate*. So the act of *pouring out* the voice is expressed by other derivatives of **פ**; thus **נִפְרָא** a Whining, **נִפְרָא** to cry out, CaNo; **נִפְרָא** or **לִפְרָא** the voice, whence **Kauw**, **Kauw**, to CaLl;) **נִפְךָ** denotes *vomiting forth, a vomit*; **נִפְךָ** (formed by means of the

formative affix פ) conveys the idea of *emptying or pouring out or forth*; it is expressive of *pouring forth the voice*, as has already been stated; it is expressive also of a *hollow pipe*, (*KaNyn*, CaNna, CaNe,) and of a *hollowed out receptacle* (*Ke-Noṣ*, *vacuus*). The biliteral פ (formed by means of the formative prefix פ) implies, *pouring or emptying out*, it being used to express, *emptying out, clearing away, cleansing*; (the part. n. f. pl. פַּיְקָנִים, *cups or bowls*, whence *libations were poured forth at the sacrifices*; see the representative character assigned to פ: ) פִּים a *hollow, empty, place*; פִּי to *pour forth milk from the breast* (to SuCx, SuGere, SuCcus juice, from פַּו, a biliteral formed by adding the formative prefix ו to פ). פ with the prefix מ (which is formative of the Hiphil and Huphal conjugations, conjugations expressive of *causation*, מ being expressive of *causation*,) forms the biliteral פְּמָה, whose general import is expressed by the verb *diffluere, pouring forth, melting*, an import communicated to the biliterals פְּזָה and פְּזָה which have a similar import (MuCus, MuCx, MaCies, MuG, MuGgy, are derivatives). פַּו (a biliteral already mentioned) is expressive of *emptying or pouring forth or out*; it denotes *pouring out a liquid, irrigating, effusing*, which imports it communicates to the biliteral פְּזָה as used to denote *pouring out*. פְּרָה (formed by annexing the significant ר, whose ideal character is *flowing forth, to פ*) denotes *effusion* (the part. n. מְקוֹר signifying a *spring or fountain of water*), *emanation*. With the prefix ב, the significant פ exerts a similar import; thus the biliteral פְּבָה denotes *emptying or pouring forth or out*; (whence VaCuus,) *evacuating*, פְּבָה to *make utterly empty*, בְּקָבָה a *cruse or bottle*; from פְּבָה is formed פְּבָה, which denotes *pouring forth or shedding tears, weeping*, (FLere having the same primary import as FLure,) the n. בְּכָה denoting the *pouring forth tears* (Ps. cii. 10.), and the *overflowing of water* (Job xxviii. 11.); the part. n. m. pl. in reg. נְבָבִים (Job xxxviii. 16.) denoting, *water-springs*: from פְּבָה is also formed the Chaldee פְּבָה, which denotes *issuing forth, effusing, pouring forth* (whence the n. פְּנִימָה a *stream, effusion, efflux, of water*), the biliteral פְּבָה being endowed with a similar import.

We are warranted, then, in connecting the idea of *emptying or pouring out or forth* with the significant פ. Having ascertained the *ideal character* of the letter, the determination of its *representative character* is a matter of inferior importance. Whatever its *representative character* may originally have been, it must have been something with which the idea of *emptying or pouring forth or out* might be associated. The Samaritan character פ certainly offers some resemblance to a *cup*; the name of the letter is פְּנִים or פְּנִים, but פְּנִים is a derivative of בְּכָה,

whence CuP is also derived. Taking into account, then, the ideal character of פ, the Samaritan form of it, the name of it, the general import of the derivatives of פ, the application of פ as well as of פְּ to denote a CuP, and of פִּתְרָמָה to denote libation-vessels, פַּפָּה to signify a *bottle*, we may feel warranted in supposing that the representative character of פ (פ) was a CuP.

The characters of פ are thus stated :

*Representative character : a Hook or Staple.*

*Ideal character : Fixing.*

The reduplication of פ forms פְּפָה which signifies a Hook, (Link, Clasp,) whence we derive פְּפָה and פְּמָה. The form of the letter represents a *hook* or *staple*; its Samaritan form represents a *clasp* or *buckle*.

With the formative נ prefixed, פ forms the biliteral פְּנָה, which conveys the idea of *connecting*, *attaching*, *fastening*. With the formative ו affixed, פ forms the biliteral פְּוָה, which conveys the idea of *fixing*. With the formative ה affixed, פ forms the biliteral פְּהָה, which conveys the idea of *fixing*, *being fixed*, *infixing*. With the formative prefix י, פ becomes פְּיָה, which imports *being still*, *settled*. As פְּפָה (the derivative of פְּפָה) also denotes a *Hook* (it being used as a noun fem. in this sense פְּפָחָה), so as a verb it signifies *to abide permanently*, *tarry*, *wait in a fixed state*. פְּמָה (the derivative of פְּפָה or פְּמָה) denotes something bent round in the manner of a *Hook* or *Clasp*, (*αΙ' Κυλός, uncus, curvus, αΓΚιστρόν, hamus*; *αΓΚαί, ulna, αΓΚονίξω, ulnis complector, to Hug*,) forming a curve or circuit. פְּוָה (which is formed by means of the formative prefix ו) implies being *bent round* in an *unci-form* manner.

From the foregoing applications of the simple combinations of פ, when exerting its import as a significant, we appear to be fully warranted in assigning to it the representative and ideal characters which have been allotted to it.

Lastly, we come to the palatine significant ג.

The characters of this significant are thus stated :

*Representative character : a Camel.*

*Ideal character : Going or Bringing forth (aGo, Duco).*

With regard to the representative character, it is to be observed, that the name of the letter is לֵבֶן CaMeL, and there is, therefore, reason to suppose that the letter represented a camel. The Samaritan form of the letter favors this supposition, ג.

The ideal character is stated to be, *going forth*, *bringing forth*, *aΓω*, *aGo*, *ηΓεομας*.

With the formative prefix **ל**, this significant forms **ל**, which has these several imports. With the formative **ל** affixed, it forms the biliteral **ל**, which denotes *issuing or going forth, (rising, growing,) whence *L*A<sub>ו</sub>*. With the formative **י** affixed, it forms the biliteral **ל**, which is expressive of *G*Oing (from the fashion of considering **י** as a consonant having a sound like that of NG, this biliteral gives rise also to the verb to GaN<sub>ג</sub>,) *forth*, it is figuratively applied to the *going forth* of the breath or voice, whence *L*O<sub>ו</sub>. **ל** and **ל** denote the *go-ing forth* of the rays of light. *Action*, as implied by the Latin verb aGo, is indicated by **ל**, **ל**, **ל**, **ל** or **ל**; **ל** also signifies *exire, educere*. With the formative prefix **ו**, this significant forms the biliteral **לו**, which is expressive of *go-ing forth, or to and fro (exire, vagari)*. The biliteral **לו** (which is formed by annexing the formative affix **ל** to this significant) imports the act of *go-ing or carrying from one place to another, or go-ing or bringing forth (aGere, Ducere), going onward, progressively, or continually (whence its application to rolling or rotatory motion, hence *Ku*L<sub>ו</sub>, VoL<sub>ו</sub>, whence *Wheel.*; and its application also to denote the go-ing forth *exulting and rejoicing*, as **לו** also is applied in its derivative *L*A<sub>ו</sub>, giving rise to *L*eA<sub>ו</sub>, whence *GLee*). **לו** is a particle denoting *abundance*, answering to *more-over* (whence GuM); it is a biliteral expressive of *go-ing forth abundantly*, giving rise to GeMo (in which word the idea is the same as that in *L*O<sub>ו</sub>), and to KeMu<sub>ת</sub>, GuM<sub>ת</sub>mi. This significant, with the significant **ל** affixed, (whose ideal character is *emitting or sending forth*) forms the biliteral **לו**, which denotes *issuing or going forth* (whence to GaD and to GuiDe): with the significant **ל** affixed, (whose ideal character is *flowing forth,*) this significant forms the biliteral **לו**, which is expressive of *go-ing from one place to another, (whence to JouItney, Pere-GRinari,) bringing or sending forth (hence eI'siP<sub>ו</sub>, whence GueRre, WaR).**

It appears, then, that good grounds exist for considering the characters of **ל** to be such as have been assigned to it.

The labial significant next present themselves. These are, **ב**, **ב**, **ב**.

The characters of **ב** are thus stated :

*Representative character : a Mouth open (Os, Latinè).*

*Ideal character : { I. Separation.  
II. Expansion.  
III. Action of Puffing, Breathing, Blowing.*

**ב** is named **ב**, which denotes *a mouth (os, i. e. mouth and also*

*face*) ; **בָּ** also denotes *a mouth*, which, in Chaldee, is named **בְּ** ; **בָּ** also denotes *face* (or *aspect*). Each of these biliterals consists of **בָּ** with a formative affix.

The action of *puffing, blowing, breathing, panting*, is always expressed by some derivative of **בָּ** (these actions would be associated with the representation of an *open or expanded mouth*). Thus **רַבֵּבָה**, **רַבְבָּה**, **רַבְבָּשׁ**, (formed by combining formatives with **בָּ**) denote these actions. **רַבָּה** denotes *puffing*, and the *face or nose* (the organ of *breathing*). **רַבָּשׁ** denotes *panting (palpitating)*.

With the formative affix **לָ**, the significant forms the biliteral **רַבָּלָה**, which denotes *separation*, which is also indicated by the derivative biliterals **רַבָּדָה** and **רַבָּדָה**. With the formative affix **לִ**, the significant forms the biliteral **רַבְלִה**, which is also expressive of *separation*.

**רַבָּה** and **רַבָּלָה** convey the idea of *expansion or spreading widely* (as also the act of *breathing*). **רַבָּה** (formed by affixing to **בָּ** the significant **לָ**, whose ideal character is *issuing or spreading forth*,) indicates *separating and spreading abroad*. **רַבָּלָה** denotes *separation or expansion, combined with flowing forth*.

It is not without reason, therefore, that the *characters* which we have assigned to **בָּ** have been allotted to it.

The *characters* of **בָּ** have been thus stated :

*Representative character : a House.*

*Ideal character : { Hollowness, Cavity.  
Evacuating.*

The letter is called **בָּתָה**, which is a word denoting *a hollow receptacle or cavity* of any kind (**בָּתָה**, a *house*). **בָּתָה** forms a verb signifying *to build a house*, q. d. *to house*; hence as a noun it denotes the person **בָּתָה אֲתָה בַּיִת**, (see Deut. xxv. 9.) in a figurative sense, “*who builds up the house*,” the perpetuation of the *family or house* being dependent on the **בָּ** or *son*, (pl. **בָּנִים**) and upon the **בָּ** or *daughter* (pl. **בָּנִות**). So it was the duty of a kinsman to take to wife the childless widow of a brother (or next kinsman), to *build up the house* of that relative, and he **בָּנָה אֲשֶׁר בַּיִת אֲחִיו** was called **בָּנָה** (a word also formed from **בָּ**), which as a v. was applied to denote the *act of taking a kinsman's widow for the purpose of building up his house*. The *head of the house* was called **בָּחָר**, or *father*.

**בָּזָה** and **נְבָזָה** signify, *hollow, void*. **בָּזָה** denotes *evacuating*. The ideal import of **בָּזָה** is *void*. **בָּזָה** conveys the idea of *evacuating by an outlet*, it being used to express *going or proceeding forth* (whence **Baω** and **BAiω**). **בָּזָה** denotes *bringing out or forth, producing*; **בָּזָה** has a similar import. **בְּלִ** is used as a particle of *negation* (*affirmative of non-existence*, q. d. *sent out*

or *emptied or evacuated*), הַבְּיָנִים denoting an *empty unsubstantial thing of nought*; בְּנֵי conveys also the idea of *evacuating or proceeding forth or emptying forth*.

There seem, therefore, to be grounds for allotting to בְּ the characters which have been assigned to it.

The characters of בְּ are thus stated:

*Representative character: Water.*

*Ideal character:* { *From, Causation.*  
                          { *Distribution.*

As a prefix particle בְּ signifies *from* (or *out of*) ; it is, in this application, used also in a reduplicate form, as בְּמַמְשָׁךְ (Gen. xvii. 6. 1 Sam. xv. 28.) “*out of or from thee*.” בְּםַםְשָׁךְ is the name of this letter. בְּמַמְשָׁךְ denotes a *defect* or *blemish* (q. d. *something gone from*), whence *Məməshəs*. בְּמַםְשָׁךְ signifies *from* ; as a verb it denotes the act of *distributing* (whence it is used to denote the act of *distributing* into *allotments* or בְּנִים; hence *Mη-Nuw*, *MeNw*, *MoNoṣ*, *MeNoṣ*, *MηNη*, &c. *Grace*, et *MaNo*, *MaNeo*, *MoNeo*, *MuNio*, *MaNus*, *MuNus*, *MeNs*, &c. *Latinè*). בְּמַמְשָׁךְ denotes a *mother*, she *from whom* progeny proceeds, q. d. *out of*, (as *MηTηP*, from בְּמַמְשָׁךְ,) and who *distributes* nourishment to her offspring. בְּ with the plural termination בָּ, as בְּמַיִם (in regim. בְּ) denotes *waters*, or, collectively, *water*. Water is the grand agent of *distribution* employed by nature. בְּ conveys the idea of *plurality* or of *MaNy* ; so בְּ, with the mutable formative affix בְּ, as בְּמַבְּ or בְּתַבְּ denotes a *hundred*, the idea being that of *MaNy* [בְּמַבְּ or בְּתַבְּ] in Arabic signifying, *to extend, dilate* (Parkhurst), q. d. *to from, to distribute* ; so ἐκατόν “sumitur indefinita etiam pro multis et magnis,” it being derived from ἐκας *procul*, eMiNus]; so MA in Saxon, and the obsolete English word MO, signify *more* : בְּ also indicates *plurality*, affixed to nouns it forms the masc. plural, the final בְּ alone having a similar import ; בְּ is a plur. pronoun (so 'EM in English) ; בְּ imports *plurality* or *multitude* (it denotes a *people*, whence as a particle it implies, *with*, q. d. *consociated*, or one of the *popular mass*, whence AMa OMou ; so בְּמַיִם *one of the same society*, this being the idea in OMos, OMαλος, OMοιος, OMως, OMοιω, OMιλεω ; hence also the Saxon hAM, whence English hOME). With the idea of a *multitude* is connected the idea of *tumult* (so *turba* and *turbare*) : thus בְּ denotes also a state of *turbulence* or *tumult*. בְּ denotes also the *sea* from the *multitude* of its *waters* (compare בְּמַמְשָׁךְ) which are *distributed* over the globe, and which are in constant *turbulence*. [The ocean is also called בְּנֵי, from its *turbulence*, as ωγην, *oceanus*, “qu. ab αγεσθαι,

quod sit in perpetuo motu." Hesych. and Saxon *jæ*, German *see*, Dutch *see* or *zee*, from *Zew*, *ferveo*, *bullio*, *scuteo.*]

נָסַת denotes *removitg utterly away* (q. d. to *from*); נָסַת imports *severing* (q. d. to *from*); נָסַת is applied to denote *death*, the act of dying, the idea being that of *from* and *distribution*; death being a *separation* or *detachment* from the world, and a *dissolution* of the material frame. [So ΘαΝάτος, ΘΝησκω from Νῦν to *yield up* or *assign*; απαλλαγτεσθαι ex του βιου from απαλλαγτω, ΜυΤο; ΠοΤμος a ΠεΤω, quod a נָסַת (i. e. separation) unde et FaTum: so MoIPa and MoRs have the same ideal import as MeIPω, *divido.*] נָסַת denotes a state of abstraction and of *deprivation*, NeMω, *distribuo*. נָסַת indicates disposition, or distribution, or appointment, whence ΣηΜα and ΣηΜαινω (hence it denotes a name, NaMe and oNoMa from NeMω): it also denotes desolating and making waste [the idea being that of *deprivation*, or that of *distributing widely*, WaSTe, VaSTo, as well as VaSTus, VaST, being derived from נָסַת, whose origin is נָסַת, which denotes spreading widely apart or abroad, and IlpΘω and HoPΘεω being, as their derivative PeRDo, formed from נָסַת, the derivative of נָסַת, whose import is similar].

Such being the imports attached to the several simple forms of combination of נָסַת which we have enumerated, we have some grounds for stating the characters of this letter to be such as have been already assigned to it by us. The original form of the letter has usually been supposed to have offered a representation of the waters of the sea: "נָסַת signifies water, in Egyptian Mω, whence the Greek Mu, in Tyrian נָסַת, as well as Greek Μαια, is mother," as saith Eustathius, "water being the mother of all productions."

We next come to the dental or sibilant significants:

ל, נ, ס, ו, צ, נ, צ.

The characters of ל have been thus stated:

*Representative character: a Cutting Instrument.*  
*Ideal character: Motion.*

In a reduplicate form, as נְנִי, the letter forms a verb, used in the Rabbinical writings to signify, to move oneself away, and the נְנִי denotes a moving animal, motion. Zew, Zaw, Zaww, are derivatives of this significant. In Arabic نَّجَّ to leap forth, نَّجَّ to go forth towards a point, نَّجَّable, نَّجَّ to move. The significant alone is a verb denoting moving forth, נְנִי (2 Kings ix. 33.) was sprinkled, נְנִית (Hiph.) to sprinkle. נְנִי signifies to move, נְנִי denotes moving away, removing; (the part. Huph. נְנִית forms a noun applied to denote girdle, q. d. a removable

*garb*, it giving rise to ZoNe whence פָּלֶת, castam ZoNam recingere, λυειν παρθενικην ZaNην, פְּלַת also denoting a ZoNe or girdle ; פָּלֶת signifies, scattering forth, going forth, pouring forth (פָּלֵת to go away, go forth) ; פָּלֶת signifies to run out, go forth, issue forth : the primary import of פָּלֶת is, removing away, hastening away. (See Exod. ix. 19. Is. x. 13. Jer. iv. 6. vi. 1.) With the significant פָּ affixed (whose ideal character is emptying or pouring forth), it forms the biliteral פְּלִ, which imports removing by pouring forth. With the significant פָּ affixed (whose ideal character is flowing forth), it forms the biliteral פְּלִ, which denotes removing forth and diffusing, scattering, dispersing. The significant פָּ (whose ideal character is emitting) being affixed to פָּ, forms the biliteral פְּלִ, which denotes moving forth ; emitting applied to denote the act of ebullition (Zew from פָּ) figuratively, applied to pride. (פָּלַח in Chaldee, to go forth from, Dan. ii. 5. 8.)

The *ideal* character, then, which we have assigned to פָּ, seems to be the correct one. With regard to its *representative* character no precise opinion can be formed : the reasons for fancying that it may have been the representation of a *cutting instrument* have been mentioned in the “*Nugae Hebraicæ* ;” the shape of this letter in the old Phœnician alphabet seems taken from a *shaving-knife* or *plane*, to which instrument it there bears some resemblance.—“*Ἐστίς* is a *shaving-knife* or *plane* in the Greek still, and *Σανίς* a *plank* or *board*.” (Barker’s *Lexicon*.) But it is not of any importance to determine what the original *representative* character of this letter was.

The characters of פָּ are thus stated :

*Representative character:* a *Hunter’s noose*.

• • • *Ideal character:* { I. *Issuing, Spreading forth.*  
                          II. *Constringing, Confining, Squeezing,* { *Arctor, Latin.*

פָּ imports issuing and spreading forth ; פָּ has the same general import (*blossoms* are denoted by צְבִים, צְבִי, פְּלִ, general import (blossoms are denoted by צְבִים, צְבִי, פְּלִ, wings by פְּלִ, and פְּלִ ; so FLee, FFlow, Fly, FlOs, FLow, have one common import ; פְּלַתָּוֹר from פְּלַתָּוֹ, whence PeTal, and PeToPai, VoLo) : פָּ denotes issuing forth ; פָּקָד, proceeds, issue : פָּ imports issuing or spreading forth : פָּ imports issuing or spreading forth ; thus it implies (as נָשַׁל, or in Hiph. נָשַׁלְתִּי,) to take away, rescue, get away from confinement, escape ; it implies also spreading forth, in its application to denote shade, shelter, overshadowing ; פָּ also denoting over-spreading : בְּפָּ imports issuing and spreading forth (it being

applied to denote *swelling out, becoming turgid or prominent; נָשַׁע issuing and spreading forth as a martial host, going forth in troops*: יָסַר to *press, straiten, confine, urge, hasten* (יָסַר to *cast off*): יְסַר to *squeeze out*: יָסַר to *straiten, bind up closely, constringe*.

The letter י is called יָסַר, or instrument of the hunter.

So that the ideal characters which we have assigned to י have not been allotted to it without just grounds; and it is not important to determine what particular instrument of the hunter it may originally have represented.

The characters of ס are thus stated:

*Representative character: Hoof of a Horse.*

*Ideal character: Rapid motion, moving away.*

The reduplication of this significant סס denotes *alacrity of motion*. סס a horse, a *swift*; סס ( $\Sigma\eta\Sigma$ ) a moth. ס denotes *quick motion*; יס denotes *removing forwards from place to place*; יס indicates *removing away*, יס imports *moving*, ס implies *removing or detaching*, יס signifies *moving about*, יס denotes *removing away*.

Such being the ideal character exerted by ס, we may remark that a *hoof* would be a natural emblem of *rapid motion*. סס, says Parkhurst, “occurs not as a verb, but as a noun; a kind of precious stone, an *onyx*, thus called in Greek, Latin, and English, from the Greek οὐνξ, a *nail* or *hoof*, which it resembles in color, &c. : as the Greeks call this γένη οὐνξ, a *nail* or *hoof*, so it is not improbable that the Heb. סס might have the same meaning, though used in the Bible only as the name of a *precious stone*; for in Arabic the verb signifies *to be nimble, active, strong, as a horse*: ‘Celer, agilis, validus fuit equus.’ Castell. And every one knows that it is by the *hoof’s* that horses and such kind of animals exert their strength and their *activity*—. (סס would be thus used as formed, by adding the formative prefix י to the biliteral ס denoting *tumult*): “hence perhaps Icelandic *skumpa* to run violently, and Eng. to *scamper*; also Italian *Zampa*, the fore-foot of a quadruped, and *Zampare*, *to stamp or beat the ground with the feet as horses do*.” Now יס signifies *stamping or trampling with the feet*, and ס has the same import. The letter ס is called יסס, i. e. *prop or support*; the *hoof* is the *prop or support* of the foot and leg, and consequently of the animal altogether. The present form of ס is no bad representation of the impression made on the ground by a horse’s hoof: the old Samaritan פ is not unlike the representation of the *paw* of a quadruped.

The characters which we have allotted to **ו** have not then been assigned to it without just grounds.

The characters of **ו** are thus stated : \*

*Representative character:* teeth set in the lower jaw.

*Ideal character:* motion.

**ו** signifies a tooth, and it is the name of this letter, the original form of which represented teeth in the lower jaw (see *Nugae Hebraicæ*). **ו** is frequently exchanged with its cognate **ו**, from which it borrows its ideal character, motion. **ו** denotes various kinds of removing away ; **וֹ** imports removing away, moving to and fro ; **וּ** implies motion, or action, or removing away ; **וָ** indicates moving away or about ; **וַ** denotes moving, forth, about, or away ; **וְ** indicates alacrity of motion.

We are justified then in assigning to **ו** the characters allotted to it above.

The characters of **ו** are thus stated :

*Representative character:* a scroll.

*Ideal character:* rolling up, or extending forth (*involution* or *evolution*).

**וּ** signifies to extend forth ; **וֹ** has the same import ; **וּ** has the same primary import ; **וְ** conveys the same general import as does **וּ**, and also **וָ** and **וַ** and **וִ**. **וְ** denotes *involution* and *extending forth* ; **וָ** implies *involution* ; **וַ** denotes *involution* : **וְ** imports *extending forth*. A scroll conveys the idea both of *involution* and of *evolution*. It has been shown that this letter represented the profile of a scroll (see *Nugae Hebraicæ*).

We cannot then avoid assigning to **ו** the characters which we have allotted to it.

The characters of **וּ** are thus stated :

*Representative character:* a terminus or limit.

*Ideal character:* to mark or assign.

**וּ** occurs alone, or as an infinitive, **וּנּוּ**, or, with an ommissible formative affix and prefix, as **וּנּוּ**, signifying *assigning*, *fixing*, *granting*, *giving*. **וּ** implies *marking*, *limiting*, *defining* ; **וּ** denotes *marking* or *setting a limit* (**וּ** is the name of **וּ**) ; **וּ** is a *mark* or *sign* ; **וּ** denotes a *marked*, *set*, *limited* point of time ; **וּ** imports *Siting*, *placing*, *appointing*, *STημι*, *STο*. (For remarks on the representative character of **וּ**, see *Nugae Hebraicæ*.)

We seem to be justified, then, in assigning to **וּ** the characters already allotted to it.

The characters of נ are thus stated :

*Representative character* : a door or an outlet of an inclosed place.  
*Ideal character* : emitting, sending forth.

ת and נ denote emitting or sending forth ; ת has the same import, as have מ, and ל, נ, ב, ד, ש, and נ, and נ, and נ. נ conveys the idea of sending, or proceeding, forwards. The name of ת is דלת, i. e. a door.

The characters of נ, then, have not been assigned to it without just grounds.

We come next to the Idio-Phonics נ and נ.

The characters of נ are thus stated :

*Representative character* : a hawk's head.

*Ideal character* : flowing, darting, projecting, forth.

ר denotes flowing forth ; נ and נ indicate flowing, as fluid (נ is a liquid letter, and its several derivatives in Greek and Latin indicate fluency or fluidity) ; נ imports flowing forth ; נ flowing or projecting forth (נ and נ a river) ; נ a drop ; נ denotes the flowing movements of Air ; נ indicates projecting forth ; נ denotes the flowing forth of the voice ; נ denotes a state of fluency : נ conveys the ideas of flowing forth and emptying out ; נ of darting forth and issuing forth ; &c. &c.

(For illustration of the representative character, see *Nugae Hebraicæ*.)

The characters of נ are thus stated :

*Representative character* : some kind of hook.

*Ideal character* : attachment (to).

This letter (which is so commonly a mere formative), when it acts the part of a significant, conveys the idea of to. נ to (at) ; נ to (at, upon) ; נ adding, joining ; נ abiding or staying ; נ implying putting to or upon.

(For illustration of the representative character, see *Nugae Hebraicæ*.)

We have thus taken a survey of the representative and ideal characters of the significants, נ, נ ; and we have seen that these characters have not been determined on without due deliberation, but that good grounds exist for our assigning to these significants the characters which we have assigned to them severally.

We have spoken of נ as a vowel which, although it is commonly a mere formative, is, in a very few instances, (as when

combined with the most simple formatives,) invested with the power of a significant.

Considered, then, as a significant, its characters have been thus stated:

**Representative character:** *an eye.*

#### **Ideal character : wandering.**

The name of  $\gamma$  is  $\gamma\gamma$ , i. e. *an eye* (the Samaritan  $\square$  and the Greek and Roman  $O$  appear to represent *an eye*).  $\gamma$  denotes *wandering to and fro*;  $\gamma\gamma$  imports *wandering*;  $\gamma$  implies *moving aside*;  $\gamma\gamma$  denotes *turning the eyes* (see  $\gamma\gamma$ ).

is a mere formative, except when it is a prefix particle, when it is a particle denoting *connexion*, a *connecting* particle. The name of is **N**, which is a noun signifying *a connecting mean, a thing for connecting or fastening* (see the representative character of in the Nugaæ Hebraicæ). **P** denotes *fixing, abiding, staying*.

**N, Η, Ι, Τ**, being mere formatives, need no discussion as to their representative or ideal characters. They are employed, however, with a reference to their *Phonic* characters.

or father, whereby he expresses his disapprobation of a contract or vow entered into by a daughter or wife, rendered *disallow*. So from the interjection אָנֹה we have the verbs אָנֹה and מְנַה to *sigh*, *moan*, (the latter verb not occurring as a verb in Kal excepting in Rabbinical writings, but being used in Hith. in Numb. xi. 1. Lam. iii. 39.) whence are formed as nouns תְּאַנִּיהָ (Isa. xxix. 2.) *sighing* and *moaning*, מְתְּאַנִּים (Ezek. xxiv. 7.) *moanings*, אֲנָנִים (Hos. ix. 4.) *mourners*, מְנֻן (part. form) *mourning*, *sorrow* [*panting* and *laboring*, (Hos. xii. 3 or 4; see also Job xviii. 7. Isa. xl. 29.) whence it also denotes *exertion*, Gen. xlxi. 3. Deut. xxi. 17. πόνος, Ps. lxxviii. cv. 36.<sup>1</sup>]. So from the interjection מְנֻן we have the n. דְּרוֹתָה (Isa. xlvi. 11. Ezek. vii. 26.) *affliction* in reg. הַתְּהִתָּה. So אָתָה to *sigh for*, (*desire* in Hiph. נְאָתָה to be an object of desire, Isa. li. 7. Cant. i. 5. 10. or a desirable thing, pl. נְאָתָות objects of desire, usually applied to green spots of pasture in the desert which were objects of powerful desire) n. f. in reg. אֲתָות sighing after, desire, תְּהִתָּה in reg. תְּהִתָּות an object of desire, desire : מְאֹרֶי (part. n. m. pl. in reg.) desires (Ps. cxli. 9.). As *St!* and *Sh!* are interjections expressive of the natural sounds whereby *silence* is enjoined, so the union of an aspirate with a sibilant letter is, in Hebrew, similarly used. Thus חָסֵל is an interjection enjoining silence (*HuSH!* Judg. iii. 19. Hab. ii. 20, &c.); יְחָסֵל (3 pers. sing.) he hushed (Numb. xiii. 50.); חָסֵל hush ye (Nehem. viii. 11.); חָסֵל is used also adverbially, denoting silently (Amos viii. 3.). So שְׁמַר, as a verb, signifies to *HuSH* or be silent, or to *hush others* וְחַלְיִם מְחַשִּׁים לְכָל הָעָם לְאָמֵר דְּסִין (Nehem. viii. 11.) “And the Levites *huSHed* all the people, saying, *HuSHye*,”]: hence with the formative prefix ל it forms לְחַשֵּׁל, which is used as a verb in Hith. signifying to *SH*, or *HSEL*, each other, it being applied to persons *whispering together*, (2 Sam. xii. 19. Ps. xli. 18.), and as a noun it denotes, a *whisper* (spoken of a *hushed* or secret prayer, Isa. x.xvi. 16.): the trilateral is also used to denote the *hissing noise* with which serpents were charmed ; the Hiph. part. m. pl. מְלַחְשִׁים being rendered *charmers* (Ps. lviii. 6.). So with the formative prefix נ, שְׁמַר is used to denote a *serpent*, which is named נְשָׁמָר from its *hissing*. There are many other words formed by onomatopœia, but the foregoing instances are sufficient for the purpose of illustrating the subject.

The preceding detail, tedious and prolix as it may appear,

<sup>1</sup> It is, by translators, confounded sometimes with מְנֻן riches, and with נְעַמְנָה iniquity.

offers a condensed and hasty sketch of the proofs on which the determination of the characters of the Hebrew letters rests. Coupled with the paper previously submitted to your notice, it may enable you to form an idea of the correctness or incorrectness of the elementary principles which are developed in the *Nugæ Hebraicæ*.

ח. ז. מ.

August 18, 1826.

---

## THE CHORIZONTES.

---

THE Chorizontes (*οἱ χωρίζοντες*) were a sect of Homeric grammarians, who maintained that the *Odyssey* was not written by the author of the *Ilias*. It was only known from a passage of Seneca, *de brev. Vit.* c. 13. ‘*cjusdemne auctoris essent Ilias et Odyssea*,’ that among the ancients such a question was agitated, until the Scholia of Villoison produced a number of passages with severe animadversions on these grammarians. Wolf, p. clviii. has put these passages together. These Chorizontes are, however, never mentioned by name, nor can it be inferred from those passages how many there were. But there can be no doubt that they were men of great erudition, and perfectly conversant with ancient history and mythology. It would not be fair to judge of their grammatical knowledge only from the passages which their adversaries have thought proper to bring forwards, in order to refute them: those would, to show off against the Chorizontes, probably pass over many important critical remarks of the latter, and pick out those which seemed the weakest in point of argument. Thus, Il. x. 476. is made to disprove the assertion of the Chorizontes, that *προπάροιθε* is used in the *Odyssey* only as definition of time, in the *Iliad* only as definition of place. To show that they were wrong in saying, that the *Odyssey* alone had *εὐτελῆ λεξίδια* as *χοίνικ* or *λύχνος*, ad Il. λ. 147. *ὅλμος* is quoted against them. The Chorizontes had also remarked that, Il. φ. 416. Aphrodite is called the spouse of Ares, in the *Odyssey* of Hephaestos. Neleus, Il. λ. 692. has twelve sons, and Odyss. λ. 295. only three. Creta, Il. β: 649. is called *ἐκατόμπολις*, and Odyss. τ. 174. contains only ninety towns. It appears that they even pointed out contradictions in the *Iliad*. Il. ν. 365. Cassandra is *εῖδος ἀγίστη* among the daughters of Priamus, and Il. ζ. 252. Laodike.

A passage in the *Vita Homeri* of Proclus, published with additions from a Codex in the Escurial, says of Homer: Πέγραφε ποιήσεις δύο, Ἰλιάδα ταῦθ' Οδύσσειάν. Εἶνων καὶ Ἑλλάνικος ἀφαιρεοῦσιν αὐτοῦ· οἱ μέντοι ἀρχαῖοι καὶ τὸν κύκλον ἀναφέρουσιν εἰς αὐτόν. These words give us a clue for the time when those Chorizontes lived. As they stand here, something must be wrong in the text; Wolf said the passage was mutilated; Heyne maintained that the Venetian Codex had ἡνξενω; and he read ἦν Ζήνων, meaning the philosopher Zeno, of whom Diogenes, Laert. vii. 4. quotes Προβλημάτων Ὀμηρικῶν πέγτε. Imm. Bekker found ἦν in the Codex; there is no doubt, therefore, that this passage gives us the names of two Chorizontes: besides, Bekker found ἀφαιρεοῦται instead of ἀφαιροῦσιν. We know Xenon as an ambassador of the Achaeans, Pol. xxx. 7. 14. But what is better still, we know for certain that there was an Homeric grammarian of the name of Xenon: for the Venet. Schol. have II. μ. 435. the words ἐν δὲ τῷ πρός τὸ Ξένωνος παράδοξον προφέρεται ἀμεμφέα μισθόν.

But who is Hellanicus? Can it be the logographer Hellanicus from Lesbos? But would Hellanicus the logographer have ventured to take the *Odyssey* from Homer, at a time when Homer appeared yet as the Atlas, who carried every epic poem on his shoulders; at a time when it was yet believed that the *Kύπρια* and the *Ἐπίγονοι* were written by Homer, and Herodot. ii. 117. hardly dared to doubt it? How can Hellanicus have taken the *Odyssey* away from Homer, when Aristotle left him yet the Margites? How should Hellanicus have shown so much critical boldness, who is accused by Thucyd. i. 97. Ephorus (Phot. p. 64.), Strabo, x. p. 451. B., ix. p. 426. C., of having believed the silliest fables? Cf. Diodor. i. 37. Can we think him a man of nice discrimination in point of language, who wrote yet in an annalistic style? Cic. de Or. ii. 12. II. o. 651. οἱ δὲ οὐκ ἐδύναντο, καὶ ἀχιμόνον περ ἑταίρου χραισμεῖν. Hellanicus takes περ as the Aeolic form instead of περί; Od. β. 185. he derived ἀνιέντης from ἀνιάν and not from ἀνιέναι; and II. ε. 269. he wrote θηλάσις instead of θῆλεας in the sense of ταχέας, ὡς Δωρικῶς ἐκτιθεμένου τοῦ ποιητοῦ. Eustathius seems to have believed that this Hellanicus the grammarian and the logographer were the same person, as he says, speaking of him κατὰ τὴν παλαιὰν ιστορίαν, and οἱ παλαιοὶ φασιν. But he could be mistaken too. Every doubt is removed by Suidas, s. v. Πτολεμαῖος Ἐπιθέτης, where it is said that this Ptolemaeus was not only a pupil of Aristarch, but also of the grammarian Hellanicus; and Hellanicus a pupil of Agathocles, and Agathocles a pupil of Zeno-

dotus, of whom also Aristarch was a pupil through Aristophanes Byzant.

Thence we know that Hellanicus was a contemporary of Aristarch, and that he lived about Olymp. clvi. He was one of the grammarians who found all the dialects in Homer. Thus we have ascertained who those two Chorizontes were, and when they lived; and no doubt they were at the head of their school, as the careful Proclus mentions them particularly. The Παράδοξον of Xenon is probably the opinion of the Chorizontes, that Homer was not the author of the Odyssey.

In the above passage of Proclus, the word ἀρχαῖοι means the same, whoni Aristot. calls, Metaph. xiv. extr. p. 306. 4th ed. Brand. *οἱ ἀρχαῖοι Ὀμηρικοί*; as Theagenes of Rhegium, Stesimbrotus of Thasus, Metrodorus of Lampsacus, &c. Eustath. p. 785. calls them *οἱ παλαιοὶ*, and Schol. Villoison ad Il. 83. *οἱ ἀρχαῖοι κριτικοί*. These believed yet that Homer had written the cyclic poems—for the κύκλος of Proclus cannot mean any thing else.

---

## ADVERSARIA LITERARIA.

NO. XLII.

---

### ANCIENT REMEDY for Canine Madness.

IN the Geponica, which is a collection of Greek agricultural writers, there is the following receipt for the cure of mad dogs, and also for those who have been bit by them :

"Let dogs that are mad be confined, and kept without food for one day. Afterwards, let some hellebore be mingled with their drink, and when they have been purged by it, let them be fed with barley bread. In a similar manner you may cure those that have been bit by mad dogs." The name of the author of this receipt is Theonnestus.—Basileæ, p. 4 46.

The justly celebrated Dr. Barrow recommends hellebore to be given to those who are insane from *obviously erroneous conceptions*. And if it can purify from this insanity, it may perhaps also contribute to remove that which is *canine*. The passage which I allude to is in his *Lectiones Mathematicæ*, p. 77. and is in answer to those who deny that mathematical demonstration is established on a firm basis.

T. TAYLOR.

*Correction of a passage in Demosthenes.*

The opening of the THIRD PHILIPPIC appears to me to be very much injured by the manner of pointing, thus *εἰς τοῦθ' ὑπηγμένα πάντα τὰ πράγματα καὶ προειμένα ὄρῳ, ὥστε δέδοικα μὴ βλάσφημον μὲν εἰπεῖν, ἀληθὲς δ' οὐ.* This is certainly a most lame and impotent conclusion to a sentence in which the orator has been raising the expectation of something more pithy. It appears to me that *ώστε* is not to be construed with *δέδοικα*, but with *οὐκ ἀν δύνασθαι χεῖρον* some lines below. Let me set down the whole sentence as I think it ought to be read, and let the reader judge.

*Πολλῶν, ὡς ἄνδρες Ἀθηναῖοι, λόγων γιγνομένων ὀλίγου δεῖν καθ' ἐκάστην ἐκκλησίαν περὶ ὃν Φίλιππος, ἀφ' οὗ τὴν εἰρήνην ἐποιήσατο, οὐ μόνον ὑμᾶς, ἀλλὰ καὶ τοὺς ἄλλους Ἑλληνας ἀδικεῖ, καὶ πάντων εὐ οἰδ' ὅτι φησάντων γ' ἀν, εἰ καὶ μὴ ποιοῦσι τοῦτο, καὶ λέγειν δεῖν; καὶ πράττειν ἀπασι προσήκειν, ὅπως ἔκεινος παύσεται τῆς ὑβρεως καὶ δίκην δώσει, εἰς τοῦθ' ὑπηγμένα πάντα τὰ πράγματα καὶ προειμένα ὄρῳ, ὥστε—δέδοικα μὴ βλάσφημον μὲν εἰπεῖν, ἀληθὲς δ' οὐ—εἰ καὶ λέγειν ἀπαντεις ἐθούλοντο οἱ παριόντες, καὶ χειροτονεῖν ὑμεῖς, ἐξ ὃν ὡς φαύλοτατ' ἔμελλε τὰ πράγματα ἔξειν, οὐκ ἀν (ἥγοῦμαι) δύνασθαι χεῖρον η νῦν αὐτὰ διατεθῆναι.*

The interruption—*δέδοικα—ἀληθὲς δ' οὐ*—is intended both to deprecate the anger of the Athenians at what could not but sound harshly in their ears, and to arouse the attention. Many similar interruptions occur in Demosthenes, cf. Reisk. p. 97. l. 23. seqq. p. 312. l. 14—21. καὶ μου πρὸς Διός—χρήσομαι—ἔμοι μὲν κ. τ. λ. p. 479. 7. &c. &c.

H. L.

*Manse of Ecclesmachan, June 1827.*

GODFREDI HERMANNI  
DE PARTICULA à LIBER SECUNDUS.

[PART III.—Continued from No. LXIX.]

IV.—*De conjunctivi usu deliberativo apud recentiores.*

**R**ECENTIOREM usum quum dico, cum intelligi volo; qui quum per prosae orationis scriptores lingua Graeca ad certiorum dicendi rationem revocata esset, obtinere corpit. Is quum fere etiam poësim omnem, prater epicam, invasisset, complectitur scriptores omnes, qui incorrupta lingua Graeca scripserunt, exceptis epicis. Nam quum eo tempore, quo Homerus atque Hesiodus et quos illi auctores habuerunt, carmina sua confidere, ex conjunctivo paullatim futurum enascetur, fieri non potuit, quin epica oratio liberius adhuc conjunctivo uteretur, etsi jam Homeri Hesioidique aeo satis accurate hos verbi modos distinguens. De ea distinctione supra dictum. Recentiores vero conjunctivi usum magis etiam coangustarunt, ita ut ei extra sententias finales et conditionales solam deliberandi et adhortandi vim relinquerent, in sententiis conditionalibus autem solam admittenter futuri exacti, sive mavis rei experientia comprobantæ significationem.

Et deliberativus quidem conjunctivi usus in interrogacionibus maxime cernitur: Od. E. 299.

ὢ μοι ἐγὼ δειλὸς, τί νῦν μοι μῆκιστα γένηται;  
et 465.

ὦ μοι ἐγὼ τί πάθω; τί νῦν μοι μῆκιστα γένηται.  
Apud Atticos haec frequentissima sunt, ut, τί φῶ,

πᾶ βῶ; πᾶ στῶ; πᾶ κέλω;

Aristoph. Ran. 1.

εἴπω τι τών εἰωθότων;

Patet hujusmodi orationem ellipticam esse, ut intelligatur *ne* nescio an, vel simile quid. Quare si hoc genus in obliqua interrogacione usurpatum, nihil differt ab recta interrogatione ut quam re vera ipsam quoque obliquum putare oporteat. Deliberare autem quid faciendum sit, ut in nostris rebus et in alienis possumus. Unde hic conjunctivus omnium personarum est. Ut quod apud Euripiudem est in Oreste v. 779.\*

ἀλλὰ δῆτ' ἔλθω;

si de alio qui mittendus esset loqueretur Orestes, recte diceret, ἀλλὰ δῆτ' ἔλθω. Non minus recte, si Pylades, quicum loquitur, esset mittendus, hinc diceret ἀλλὰ δῆτ' ἔλθης; Demosthenes de cor. p. 268, 27. δῆτ' δ' ἐπὶ ταῦτα πορεύομεν, τοσούτον οὐσδυ ἐρωτήσας πότερόν σέ τις, Αἰσχύνη, τὴς πόλεως ἔχθρον ή ἐμὸν εἴναι φῆ; Idem in Androt. p. 613, 3. εἴτα ταῦθ' οὐτοι πεισθῶσιν ὑπὲρ αὐτῶν σε ποιεῖν, καὶ τὰ τῆς σῆς ἀνασθοτὰς καὶ πονηρίας ἔργα ἐφ' ἀντιτούς ἀναδέξωται; Sed quod apud Euripiudem legitur, Herc. F. 1417. πώς οὖν ἐτέλπη οὗτοι συνέταλμα κακός; vereor ut potuerit pro μηκέτ' οὖν εἴτης dici, ut potius scribendum videatur πώς οὖν ἐντείσεις. Non ita in conjunctivo adhortativo, quamquam is proprius nihil aliud quam deliberativus est. Cur vero? Nempe ob id ipsum, quia proprius est deliberativus. Nam nosmet ipsos quid facere oportet quum deliberamus, in eo sumus, ut id faciamus: quo fit ut hic deliberativus conjunctivus adhortacioni adhibeatur quum vero deliberamus quid alios facere conveniat, nihil illud ad illorum voluntatem pertinet. Non enim illi deliberant, sed nos. Omnis enim deliberatio eo tendit, ut in ipso, qui deliberat, capiat consilium. Qui si alios hoc verbo, quo sese deliberare significat, alloquitur, tantum absit ut eos ad faciendum exhortetur, ut nondum an eos exhortari debet sibi constare indicet. Fac enim, aliquem, qui alios ire velit, dicere θωσ: quid dicit aliud quam ego *delibero an illos mittam*, i. e. πέμψω; At num ita hos jussiterit ire? Minime. Sed de se ipso si dicit θω, aut de iis, quorum ipse unus est, θωμεν, recte dicit illud, quia in ipsius vo-

luntate positum est, exsequi id de quo deliberat. Eaque re factum est, ut conjunctivus ille deliberativus, ubi primae persona est, ita usurpari possit, ut vim habeat videatur exhortandi, quam *γενέρα* non inesse in eo, sed proprie nihil nisi deliberationem contineri, illud ostendit, quod saepe exhortandi verbum adjicitur, ut *φέρε* θῶ et alia huiusmodi plurima apud Aristophanum aliosque. Homerus :

ἀλλ' ἄγε δὴ τὰ χρῆματ' ἀριθμήσω καὶ θῶματι.  
ἀλλ' ἄγε δὴ στέμματα καὶ ἀλεξάμενα μένοντες.

Id ergo omnissum potius censendum est, ubi solus positus est conjunctivus, quam hic putandus revera exhortandi potestatem habere. Rarus hic in singularis numeri prima persona conjunctivus est non addito *φέρε* aut *ἄγε*. Euripides Heracl. 558.

τοφῶς κελεύεις· μὴ τρέσης μάσματος  
τοῦμοῦ μετασχεῖν, ἀλλ' ἐλευθέρος θάνατον;

ut non esse videatur, quare παρέλθω δόμους in Medea v. 1275. cum Elmslio, cui is est v. 1242. interrogative dictum putetur. Rarius etiam, addito quidem *φέρε*, alia persona in primis locum substituitur, ut in Philoceta v. 300.

φέρε, οὐ τέκνον, νῦν καὶ τὰ τῆς νήσου μάθης.

Correctoris est μάθε in cod. Ven. Sensus enim est, *φέρε εἴτω νῦν τὰ τῆς νήσου*. Ceterum patet luc usus conjunctivi deliberativi aliquanto latius, ut cuivis imperativo subjiciatur. Illud. Z. 340.

ἀλλ' ἄγε νῦν ἐπίμεινον, ἀρήσια τεύχεα δύω.

**Ψ. 71.**

Θάπτε με ὅπῃ τάχιστα, πύλας Ἀΐδαο περήσω.

Attigi hanc rem in diss. de ellipsis et pleonasmo p. 182. Exempla bene multa concessit Elmslio ad Heracl. 559. et ad Medeam v. 1212.

Deliberativo conjunctivo in obliquis interrogationibus et dubitationibus vix ullus scriptor sarpium usus est quam Herodotus. i. 75. ἐς τε τὰ χρηστήρια ἐπειπτε, εἰ στρατεύηται ἐπὶ Πέρσας. Vide ii. 52. iv. 9. vi. 25. ubi πονέη τερονενδον; et cum δοτις iv. 156. v. 42. ubi vera scriptura est η̄; π. ix. 98. et cum ὁκώτερος i. 159. et 206. ubi ποιέη λεγονδον; vi. 52. viii. 101. Conjugxit utrumque modinum, conjunctivum et optativum i. 52. τοῖσι δὲ ἄγειν μέλλουσι τῷν Λυδῶν ταῦτα τὰ δάρα ἐς τὰ ἱρὰ ἐνερέλλετο δὲ Κροῖσος ἐπειρωτᾶν τὰ χρηστήρια, εἰ στρατεύηται ἐπὶ Πέρσας Κροῖσος, καὶ εἰ τινὰ στρατὸν ἀνδρῶν προσθέσιτο φίλον. Et mox legati haec repetunt: καὶ νῦν ὥμεας ἐπειρωτᾶ, εἰ στρατεύηται ἐπὶ Πέρσας, καὶ εἰ τινὰ στρατὸν ἀνδρῶν προσθέσιτο σύμμαχον. Cavi utriusque modi eamdem putes vim esse. Neque vero optativus, ut cui non sit δι additum, significare poterit an possit sibi socios adjungere. Sed hoc dicit. *an* debet *expeditionem adversus Persas facere, et an censemini oracula socios adjungi*. Nam diversa haec sunt: primo interrogat an debet proficisci, quia ipsius est deliberatio; deinde, si debeat, an oracula id se velint cum sociis facere: quod nihil est aliud quam an sinant, idque est ex oraculorum mente dictum. Id apparent ex v. 67. τοῦτον ἐκθύμησε δὲ Κλεισθένης ἔντρα Ἀργεῶν ἐκβαλεῖν ἐν τῆς χώρῃ. Ἐλθὼν δὲ ἐς Δελφούς, ἐχρηστηρίδεσσον εἰ ἐκβάλλοι τὸν Ἀδραστον. Aperte hic non interrogat an debet ejicere Adrastum, sed an velit eum Apollo ejici, i. e. an non refragetur. Eodem modo illud intelligendum est viii. 67. ὃς δὲ κύστη ἐπαγῆς Κύοντο, τέμψας Σέργης Μαρδόνιον, εἰρώτα ἀποτείρμενος ἐκάστον εἰ ναυμαχήν τοιστο. Hinc quam minius accurate discernet Werferus in Actis Monac. vol. i. p. 230. seqq. fieri non potuit quin corrigi vellet quam minime indigent correctione. Demosthenes in Mid. p. 525, 19. εἰ τις οὖν κακένοις τοῖς προνηρχοντι νόμοις καὶ τούτῳ τῷ μετέκεινος τεθέντι καὶ πᾶσι τοῖς λοιποῖς ἵστοις, δὲ τοιούτῳ πότερα μὴ δῆ διὰ τούτῳ δίκην δὲ μέίω δολή δικαῖος; ἔγδι μὲν οἶμαι μεῖστος. Accurate distinxit modos, ut non debuerit Bekkerns Spaldingio assentiri, τὸν optativo adjicendum censenti. Nam quam id agat orator, ut ostendat recta dignum esse Midiam, refutat eos, qui illum forte absoluturi sint. Itaque πότερα μὴ δῆ δίκην dicit: *utrumne ille non debet pœnas dare?* Debet vero. Deinde autem assert aliquid, quod non vult fieri, sed quod eo tantum fine adjicit, ut illam priorem sententiam exaggerando corroboret: *an censebitis majore potius pœna dignum esse?* Hoc vero per optatum debuit dicere, quia nou est illud, quod nunc oportere ait, sed quod oportaret,

et in ipsius potestate esset illum punire. Itaque censendum quidem ita putat, majore illum poena dignum esse, sed non contendit debere etiam affici pena majore. Placet exemplum secunda personae adjicere, quod haec rarius invenitur. Oraculum apud Schol. Aristoph. Eq. 1089. et Suidam in v. *Ἀρχίας*:

Ἄλλετ' ἐρησθένεοι Φοῖβον, τίνα γὰν τὸν Ιησοῦθεν.

Operæ pretium est hic observare, et si inter conjunctivum atque indicativum futuri multum interest, tamen pro affinitate, qua est inter hos modos, saepè futurum usurpari, ubi putes conjunctivo potius utendum fuisse. Et ubi quidem non quid debeat fieri, sed quid futurum sit queritur, nemo non videt necessario futurum requiri, ut apud Herodotum i. 86. *Βουλδηνός εἰδόντας εἰ τίς μιν δαμάσκων ρύπεται τοῦ μὴ ζῶτα κατακαθῆναι*. Aliter apud eundem viii. 36. ἐν δείπατι δὲ μεγάλῳ καθεστώτῳ, ἐματεντόντῳ τῶν ἵρων χρημάτων, εἴτε σφέα κατὰ γῆς κατηρύκουσι, εἴτε ἐκκομίσουσι ἐς ἄλλην χάρην. Sed apud Demosth. p. 1160, 9. ἀκούπαντες δὲ μου οἱ ἔργηνται ταῦτα, προντό με πότερον ἐκηγήσωνται μοι μόνον ή καὶ συμβουλεύσωσιν. Ita quidem Reiskeus cum cod. Bav. et Bekkerus, apud quem duo codd. ut vulgo ἐκηγήσονται, sicut in Herodoti loco aliquot codd. conjunctivos probant. Mihi quidem et apud Herodotum uterque indicativus, et apud Demosthenem ἐκηγήσονται probatur. Etenim, si quid video, alia est futuri in hujusmodi locis significatio, quam aut conjunctivi aut optativi. Nam si conjunctivus de eo quod oporteat, optativus autem de eo quod quis censeat faciendum esse usurpatur, futurum ad ea ridenti referri, in quibus neque an debent fieri, neque an censeat quis futura esse, sed simpliciter an sint futura queritur, i. e. an, si quis ea faciat, effectum datum sit, id quod fore idem est atque an licet facere. Itaque et apud Herodotum recte se habebunt indicativi, et in Demosthenis loco apte legetur ἐκηγήσονται: *interrogabunt, utrum interpretari tantum ēiceret, an deberent etiū consilium dare*. Apparet vero, id etiam Latine recte dici per futurum: *utrum tantummodo interpretari ēssent*. Confirmat hanc explicationem quum illud apud Herodotum vi. 86, 3. ἐπειρωτῶντα δὲ αὐτὸν εἰ δρκῷ τὰ χρῆματα ληστεῖται, η Πυθίῃ μετέρχεται τοῖσι τοῖσι ἑτεῖται: quo in loco manifestum est, non de eo, quid oporteat, sed quid licet, sermonem esse, ut non de huerit Werferus in Actis Monac. i. p. 231. de conjunctivo reponendo cogitare; tum plura apud Thucydidem exempla, que habes apud Popponem vol. i. p. 137. Confirmat etiam similis indicativi praesentis usus. Nam illud quidem per se intelligitur, ut an sit aliiquid queritur, necessario cum verbi modum requiri, ut apud Herodotum ix. 16. ὃς δὲ ἀπὸ δείπνου ἤσα, διαπινόντων, τὸν Πέρσην τὸν δύβικλινον, Ἐλλάδα γλῶσσαν λέντα, εἰρεθεὶς αὐτὸν ὅποδαπός ἐστι; sed aliquantum ab hoc differt illud ejusdem v. 43. ὃ δὲ, ἀκούσας ταῦτα, ἐς Δελφοὺς οἴχετο χρησόμενος τῷ χρηστηρῷ, εἰ αἱρέει ἐπ' ἡ στέλλεται χάρην η δὲ Πυθίῃ οἱ χρᾶ αἱρήσειν. Hinc licet etiam de his verbis ejusdem scriptoris v. 82. judicare. περὶ ταῦτης δὲ τῆς συμφορῆς οἱ Ἐπιδάριοι ἔχρεντο ἐν Δελφοῖσι η δὲ Πυθίῃ σφέας ἐκέλευε Δαμίης τε καὶ Αἴξοτις ἀγάλματα ἴδρυσαιθαι, καί σφι ἴδρυσαι μενοὶ ἄμεινον συνοίσσεισι. ἐπειρώτεον δὲ οἱ Ἐπιδάριοι κώτερα χαλκοῦ ποιέονται τὰ ἀγάλματα η λίθον. Valckenarius hic ποιέωνται scribendum putabat, cui adstipulatus est Werferus p. 231. seqq. et quis non facile adjudicatur ut in eandem sententiam concedat? Et tamen, nisi fallor, recte tenuit libri indicativum, non quod non licuerit uti conjunctivo: nam debuit ille etiam ponи, si quereretur, ex qua materia oportaret statuas illas fieri: sed quod eo non opus erat. Nam quum jam cortum esset, debere ponи statuas, satis erat ita queri: *quas ponimus statuas, facimusne creas an lapides?* Vide alia similia apud Werferum l. l. p. 232. seqq.

#### V.--De ἀν cum conjunctivo deliberativo.

JAM sive deliberationi sive adhortationi inserviat conjunctivus, carere cum particula ἀν viri docti observarunt. Vide quos commemoravit Matthiae in Gr. gr. §. 515. 2. ut. 1. in primis Schæfferum in Melet. Crit. p. 97. seqq. Sed causam, cur ita sit, nemo explicuit. Dictum est supra, particulas ἀν et κεὶ conditionem significare. Jam quemadmodum in indicativo ἀλεγεν ἀν violitus idem esse quod ἔλεγεν εἰ ἔλεγεν, ita cadem in ceteris mobis ratio obtinet. Quod si vel deliberandi vel adhortandi caussa diceres λέγωμεν ἀν, nihil id aliud foret, quam

λέγωμεν εἰ λέγωμεν. Vide vero quid hoc sit. Nihil profecto aliud, quam *debedimus dicere, si debeamus, vel brevius, debeamus forte dicere.* At ita rem fortuitam habes, quo fieri debeat, si forte ita ferat, ut in Homericō illo,

εἰ δέ κε μηδέσσωσι, ἔγώ δέ κεν αὐτὸς ἔλωμαι.

At ubi deliberas, non quid forte debeas, i. e. quid debeas, si debeas, sed an debeas queris. Itaque particula conditionalis ἀντί abesse debet. Eadem in adhortando ratio est.

Quod siue hujusmodi conjunctivis additum inventitur ἀντί, aut ad aliam vocem pertinet, ut ad participium apud Pseudodemostenem in Erotico p. 1401, 14. ώ τίνι ἀντί ἀρρύπτουσιν εἰκόνα ἐνέγκω σκοτῶν, οὐδὲ δρῶ vel ad infinitum, ut apud Platonicem de Legg. ii. p. 655. C. τί ποτ' ἀντί οὖν λέγωμεν τὸ πεπλανηθὲν ἥπτον εἶναι; aut mendum subest, ut in Critone Platonis p. 50. C. quem locum Matthiae §. 516. assert: τί οὖν ἀντί εἰπωσιν οἱ νόμοι; pridem enim recte editum erat, τι οὖν, ἀντί εἰπωσιν οἱ νόμοι; quid rero, si leges dicant? vel in Phaedro p. 231. D. et in Philebo p. 15. C. qui loci nunc ex codd. correcti sunt; vel apud Strabonem p. 679. ed. Casaub. (997. C. Almel. T. V. p. 726. Tschuck.) τίνι ἀντί λάθωσι τάξιν; ubi ex Schaeferi sententia ad Soph. Ed. Col. 1418. cum codd. quibusdam ἀντί delendum. Idem Schaeferi in Melet. Crit. p. 98. s. jure improbat Stephani lectionem apud Sophoclem Trach. 949.

πότερα πρότερον ἢν ἐπιστένω;

Gravius vitium latet apud Platonicem in Protagora p. 319. B. ubi convenienter libri omnes in hac scriptura: τοῦ δὲ λέγοντι οὐκέ τις ὅπερα ἀντιστῆται. Neque enim quidquam proficias, si cum Heindorfio aut deleri ἀντί jubeas, aut servato reponas optativum, quia quae procedunt quaeque sequuntur contrariam requirunt sententiam; ut corrugendum videatur, τοῦ δὲ λέγοντι οὐκέ τις ὅπερα ἀντιστεῖται.

#### VI.—*De sententiis conditionalibus et finalibus.*

PRIUSQUAM de usu particulae ἀντί in sententiis conditionalibus et finalibus dicatur, paucis de natura harum sententiarum ac diversitate explicandum est. Et conditionales quidem sententias eas vocamus, quibus caussa indicatur, qua progressa aliud quid consequatur; finales autem illas, quibus eventus significatur, ob quem efficiendum quid fiat. Ex quo intelligitur, commune utriusque generis hoc esse, quod conditionem aliquam continent; distare autem inter se eo, quod conditionales sententiae conditionem a facto quod progressum sit, finales autem ab eventu qui sit consequatur repetunt. Ita sententia conditionalis est Λέγω ὡς εἴδω, διαμ ὃτι σκιέρω: prægressa enim scientia sit processus est, ut caussa dicendi; finalis autem, Λέγω ὡς εἴδης, διαμ ὃτι σοις: quo effecti cogitatio pro causa dicendi esse significatur.

Jam quod ad particulam ἀντί attinet, ejus in conditionalibus sententiis plannissima ratio est. Abest enim, ubi simpliciter conditio indicatur qua quid fiat; additor autem, ubi eam conditionem incertam esse atque e rebus fortuitis pendere innuimus. Similis usus est particulae hujus in sententiis finalibus. Quum enim certum indicamus finem, omittitur; quum autem eventum rebus fortuitis obnoxium, adjicitur. Sed in hoc quidem genere singularis ratio est particulae ἵνα, quam adspicari ἀντί in sententia finali videbimus.

Omnino autem bene tenendum est, si epicorum veterum sermonem exceperis, ἀντί nusquam ita adiungi conjunctivo, ut vera constructum cum ei existimari possit, sed unice pertinere ad conjunctiones illas, ex quibus pendet conjunctivus: de qua re dictum est lib. i. cap. 4.

#### VII.—*De usu particulae ἀντί cum conjunctivo in sententiis conditionalibus, et pri- mum quidem de ei et ἡντί cum conjunctivo.*

DIXIMUS conjunctivum sine particula ἀντί ponи in sententiis conditionalibus, ubi nihil nisi conditio ipsa indicetur; addi autem ἀντί, ubi conditio pendeat ex rebus fortuitis. Ac perimulta sunt vocabula, quæ conditioni significandæ inseruntur: primo particula proprie conditionalis *εἰ*, deinde illæ, quibus temporis locice significatio adjuncta est, ut *ἐπει*, *γε*, *διπτε*, *εἴτε*, *πρίν*, *ἔως*, *ἕνθα*, *ἵνα*, *οὐ*, *οὐτο*, *οὐτι*, *ἢ*, *ἢπη*, *ἢθεν*, *ἢθεν*, *ἢπθεν*, tum pronomina *ὅτι*, *οἷος*, *ὅποις*,

**οὗτος, ὁπόσος, διπλεῖτος.** Horum quædam, in primis particulam *et*, ab Atticis non jungi conjunctivo, nisi si ἀν accederet, diu fuit virorum doctorum opinio. Ac Bassius quidem quod in epistola critica ad Boissonadum p. 129. s. ed. Lips. ex Thomas M. præcepto p. 267. existimabat, verba αὐθικότα τα etiam apud Atticos εἰ cum conjunctivo sine ἀν admittere, id inane commentum esse satis mihi videor demonstrasse, in dissertatione de præceptis quibusdam Atticistarum. Unde ortum sit illud Atticistarum præceptum, docuit Lobeckius ad Phryn. p. 724. Accidit in hac quoque re, quod sapissime, ut quæ iara essent corrupta putarentur, nec quereretur, quam rationem haberent. Tantum abest enim, ut aut per se prava aut ab Atticorum usu abhorrens sit constructio particula: εἰ cum conjunctivo, ut, quom non periude sit, utrum εἰ an ἀν ponatur, non magis ἀν pro εἰ, quam εἰ pro ἀν adliberi possit. Monneram ea de re ad Soph. Aj. 491. assensusque est vir eximius, majorisque animi quam ut suas opiniones veritati præferret, P. Elmsleius, quem præmatura morte litteris cœptum esse summo cum dolore nuper accepimus. Vide eum ad Bacch. 204. 558. et in prefat. tertie ed. OEd. Regis ad v. 191. 874. Grammaticus in Bekkeri Aneid. p. 141, 20. μετὰ δὲ ὑποτακτικῶν (Hind. M. 239.)

εἴ τι δεῖται πρὸς ἡῶ τὴν ἡέλιον τε.

καὶ Σοφοκλῆς ἐν Οἰδίποδι τυράννῳ. (v. 873.)

ὑθρις εἰ πολλῶν ὑπερπλησθῆ.

δ αὐτός.

(Ed. Col. 1412.)

δυστάλανα τάρ' ἔγω.

εἴ σου στερηθῶ.

Κρατῖνος Γείτοις·

εἰ σοφὸς ἐστι.

Ξενοφῶν Παιδεῖας (iii. 3, 50.) εἰ μὴ πρόσθεν ἡστηκότες. Πλάτων Νίκην οὐδὲ κάτω (p. 958. D.) εἴτε τις θήλυς γέ. Χειροφόντις νεύλη συντ. ὁ Χρυσάρτας, μηδέν σε λυπιώντων αἱ τοῦ Ἀστυροῦ παρανέστεις οὐδεμέλια γάρ ἐστιν οὔτω καλῇ παρανέστις, ήτις τοὺς μὴ ὄντας ἀγαθούς αὐθίμερον ἀκούσαστας ἀγαθούς ποιήσειν οὐκ ἀν οὖν τοξότας γέ, εἰ μὴ ἔμπροσθεν τοῦτο μεμελετηκότες εἰεν, οὐδὲ μὴν ἀκούστας, οὐδὲ μηδὲπέτας, ἀλλ' οὐδὲ μὴν τὰ γέ σώματα ἵκανοις ποιεῖν, εἰ μὴ πρόσθεν ἡστηκότες δωσι. Plato autem sic scribit. περὶ τελευτήσοντας δῆ, εἴτε τις ἀρρήν εἴτε τις θῆλυς τὰ μὲν περὶ τὰ θεῖα νύμφα τῶν τε ιπδό γῆς θεῖν καὶ τῶν τῆρες, οὗτα προσήκει τελεῖσθαι, τοὺς ἔχεγνητάς, γίγνεσθαι κιρίους φράζοντας. *Id* quo loco insia. Cum Cratini verbis compara Soph. Antig. 710.

ἀλλ' θύνδρα, κεῖται γέ σοφός, τὸ μανθάνειν

πόλλα, αἰσχρὸν οὐδὲν.

Ut declarem, quae ratio sit hujus constructionis, utar exemplo quod est in Edipo Rege v. 198.

τέλει γάρ εἰ τι νῦν ἀφῆ,

τοῦτ' ἐπ' ἡμαρ ἔρχεται.

Apparet hoc quattuor modis dici potuisse, aut sic ut scripsit Sophocles, aut εἰ τι ἀφίησω, aut εἰ τι ἀφείη, aut γέ τι ἀφῆ. Horum illud, εἰ τι ἀφίησω, si quid re linquit, simpliciter ad veritatem facti refertur. Alterum, εἰ τι ὄφειν, si quid relinquat, rem profert ut in sola cogitatione positam, quo excluditur veritas, et hoc dumtaxat dicitur, si relinquat, quod jam animo cogitabimus, licet forsitan non fiat. Tertium, εἰ τι ἀφῆ, si quid reliquerit, respectum comprehendit experientię, expectandūque esse indicat, ut relinquat aut non relinquat. Hunc simile, sed minime tamē idem est quartum, γέ τι ἀφῆ, si quid forte reliquerit. Nam hoc etsi eodem cum respectu experientię dicitur, tamē, quia per particulam ἀν immixta est et debilior facta vis particula conditionalis, illud accedit, ut forsitan nox aliiquid relictura vel non relictura significetur. Id non est in illo, εἰ τι νῦν ἀφῆ, in quo quia non accedit illud forsitan, certior est et fortior conditio: referunt enim ad certam spem atque opinionem futurum quid esse, vel etiam, pro rei natura, nou esse futurum. Quia quam diversa sint, facilissime intelligi potest ex iis, quas in utroque genere adjuncta cogitari. in illo, γέ τι νῦν ἀφῆ, si quid forte nox reliquerit: forsitan relinquat aliiquid.

*forsitan non relinquet; in hoc, εἴ τι νῦν ἀφῆ, si quid nox reliquerit: rix autem relinquet.* Atqui hoc ipsum dicere voluit isto loco Sophocles: ex quo apparet, errasse viros doctos, qui vel ex conjectura vel ex paucis codd. ήν, qua Atticista alicujus correctio est, reposuerunt. Exposui hæc emulcatius, ut rationem redderem. Quod si quis mavult ipso statim sensu quid inter utramque locutionem intersit percipere, is meminerit εἴ τι νῦν ἀφῆ sic esse pronunciandum, ut εἰ voce erigatur: quod contra ήν non distinguuntur a cæteris vocibus. Itaque etiam Latine si utrumque iisdem verbis vertas, si quid nox reliquerit, illud si, id est εἰ, fortius est pronunciandum; remissius autem, si est ήν. Interdum quidem non multum interest εἰ an ήν dicatur, ut in illo Sophoclis, θύραι, εἰ πολλῶν ὑπερηγοθῆ, vel in Xenophontis loco, quem affert grammaticus cuius verba apposuimus. Sed plerumque tamen ibi potissimum εἰ usurpat, ubi ήν non aptum est; ut in Platonis loco apud eundem grammaticum, εἴτε τις ἄρρην εἴτε τις θῆλυς φί. Nam qui moriuntur, necessario aut mares aut feminæ sunt, nec quidquam in ea re fortuiti inest. Contra Xenophon Cyrop. iii. 3, 17. νῦν δὲ Ισοι μὲν ἐκεῖνοι ζονται, ήν τε ἐνθάδε, ἐπιμένομεν, ήν τε ἐς τὴν ἐκείνων λόντες ὑπαντῶμεν αὐτοῖς Ισοι δὲ ἡμεῖς λόντες μαχούμεθα, ήν τε ἐνθάδε ἐκείνοτας αὐτοὺς δεχόμεθα, ήν τε ἐπ' ἐκείνοντος λόντες τὴν μάχην συνάπτωμεν. Nam intervenire potest aliquid, ut non pugnetur omnino. Adjiciam alia exempla. Homerus Iliad. A. 340.

εἰ ποτε δ' αὐτε  
χρεὶν ἔμετο γένηται ἀεικέα λογύδην ἀμῦναι  
τοῖς ἄλλοις.

*Si quando me opus fuerit.* Nempe erit aliquando opus. Quod si ήν dixisset, multo hoc foret debilius, si forte aliquando me opus fuerit: quo potius aliquam fortuitam opportunitatem, quam certum illud, si detur opportunitas, indicaret. Iliad. E. 257.

τούτῳ δ' οὐ πάλιν αὖθις ἀποστοτον ὥκεες ίπποι  
κεμφα ἀφ' ἡμειών, εἴ γ' οὖν ἔτερός γε φύγησιν.

*Si quidem alter effingerit:* nam spes erat utrumque occubitorum, Ph. 462.  
‘Εννοστήσαι’, οὐκ ἐν με σαφρόνα μυθήσαι  
ἔμμεναι, εἰ δὴ τοι γε βροτῶν ἔνεκα πτολεμίσω.

*si tecum pugnem:* at non sum pugnaturus.  
Et versus 576.

εἴπερ γάρ φθάμενός μιν ή οὐτίσσοι ηὲ βδλησσιν, κ.  
ἀλλὰ τε καὶ πορὶ θύντι πεπαμένη οὐκ ἀπολήγει  
ἀλκῆς, πρίν γ' ηὲ ξυμβλήματα ηὲ δαμῆναι.

*Si vulneraverit pardum:* nam haud facile vulnereret. Et X. 86.

σχέτλιος εἴπερ γάρ τε κατακάνη, οὐ σ' ἔτ' ἔγωγε  
κλαυθοραι ἐν λεχέσσοι, φίλου θάλος, δη τέκον αὐτῆς.

*Si quidem te occiderit.* Dicit hoc Hesuba, ne detrahente aliquid laudi Hecton videatur, quasi non sperans occisum iri. Odysse. E. 221.

εἰ δ' αὐτὸς καὶ πάρις θεῶν ἐν σύνοπτι πόντῳ,  
τλήσσομαι ἐν στήθεσσιν ξχων ταλαπενθέα ουμόν.

*Si contuderit:* at non spero futurum. Et H. 204.

εἰ δὲ ἄρα τις καὶ μοῦνος λέων ξύμβληγται δδίτης,  
οὐτε κατακρύπτουσιν.

*Si vel unus obvius sit.* Nempe raro sit. sed si fit, non sese occultant illi. Et M. 348.

εἰ δὲ χολωσάμενός τις βοῶν δρυοκραράνων  
νῆν ἔθλην ὀλέσαι, ἔπι δὲ σπῶνται θεοὶ ἄλλοι,  
βούλομεν ἄπαξ πρὸς κύμα χωῶν ἀπὸ θυμὸν ὀλέσσαι,  
ἡ δῆθα στρεψύεσθαι, ἐνν ἐν νῆσῳ ἔρημῃ.

*Si perdere narem voluerit:* quod non opinor, quantum non impietate quadam, sed necessitate compulsi boves mactemus. Scripti in hoc loco δὲ σπῶνται pro δ' ἐσπῶνται, quam formam vix puto defendi posse. Suspecta est etiam Buttmanno ad scholia in Odysseam. Pindarus Nem. vii. 16.

εἰ δὲ τύχῃ τις ἔρδων, μελίφρον' αἰτίαι  
ἥναιτι Μοισάν ἐνέβαλε.

*Ni cui successerit: non enim facile est.* Eadem similiter expressa sententia exstat ix. 110. et alia similis sententia Isthm. v. 16. Sophocles QEd. Reg. 1062. ex mea emendatione :

Θάρσει· σὺ μὲν γὰρ οὐδὲ ἀν εἰ τρίτης Φγὼ  
μητρὸς φανῶ τρίδουλος ἐκφανεῖ κακή.

*Ne si quidem ter seruus esse reperiur: opinatur enim ita esse Θείπος.* Improbavit hanc emendationem in postrema editione Elmsleius, non propter εἰ cum conjunctivo, sed propter ἀν̄ cūn̄ futuro conjunctum. Non fecisset, si reputasset, ἀν̄ referri ad optativum, qui suppressus est. Plene enim ita dicas, οὐκ ἐκφανεῖ κακή, οὐδὲ ἀν̄ (ἐκφανεῖς) εἰ φανῶ τρίδουλος. Compara locum Xenophontis Cyrop. iii. 3, 50. quem supra attulimus. Recte legitur apud Euripidem Iph. Aul. 1238.

βλέψων πρὸς ἡμᾶς, ὑμμα δός, φλῆμα τε,

ἴν̄ ἀλλὰ τοῦτο κατθανοῦσ' ἔχω σέθεν  
μυημένον, εἰ μὴ τοῖς ἁμαῖς πειθῆς λόγοις.

*Ni nihil precibus meis moveris: quod non videris facturus.* Et in Cyclope 577. οὐκέτι φιλήσαιμι, εἰ Χάριτες πειρώσι με.

*Ni vel Gratiae me tentarerint: ne πομπεὶ sunt factura.* Aristophanes Eq. 698.

ΚΛ. οὐτοὶ μὰ τὴν Δήμητρά γ', εἰ μὴ σ' ἐκφάγω  
ἐκ τῆσδε τῆς γῆς, οὐδέποτε βιώσομαι.

ΑΔ. εἰ μὴ ἵκφάγης;

Et v. 805. de populo :

εἰ δέ ποτ' εἰς ἀγρὸν οὗτος ἀπελθῶν εἰρηναῖος διατρίψῃ,  
καὶ χίδρα φαγῶν ἀναβαρθῆσαι, καὶ στεμφύλων εἰς λόγον ἔλθῃ,  
γνῶσται οὖλων ἀγαθῶν αὐτὸν τῇ μισθοφορᾷ παρεκάπτων.

Sic libri præster Brunckii membranas, in quibus est ἔλθει, quod ille receperat, scripsitque διατρίψῃ et ἀναβαρθῆσαι. At recte se habebat vulgata. Nam hoc dicit : si, quod optari magis quam sperari potest, pacis *timoribus frui populo contigerit*, *sentient quantis boni a Cleone fuerit priuatus.* In Pace v. 450.

κεὶ τις στρατηγεῖν βουλλέμενος μὴ ἔντλαθῃ,  
ἢ δυῦλος αὐτομολεῖν παρεσκευασμένος,  
ἢ τοῦ τροχοῦ γ' ἔλκοιτο μαστηγούμενος.

Sic libri omnes et Suidas v. *τροχός*, nisi quod hic εἰ pro *rei*. Malo corrigi κἄν, arguant quae praecedunt : que sunt ejusmodi, ut hic quoque κεὶ τις positum a poëta esse vix dubitari possit. Πλατ. v. 437.

χροτοῖς προθύμως ἔντλαθρ τῶν σχοινίων,  
τοῦτον τὸν ἄνδρα μὴ λαβεῖν τεῖτο ἀσκίδα.

Ubi quamvis in bonis libris ἔντλαθοι sit, tamen deterius videtur. Herodotus ii. 13. quoniam dixisset Nilum olim, si minimum octo cubitos accrevisset, loca infra Memphim inundasse, ita pergit: νῦν δὲ εἰ ἐπ' ἐκκαλέσκα η πεντεκαΐδεκα πήχεας ἀναβῇ τοῦλάχιστον δ ποταμός, οὐχ ὑπερβάνει ἐπ τὴν χώρην. Unus tantum codex ήν, quod dedit Schæferus, et repouendum censuit Werferus in Actis Monac. T. i. p. 100, non recte, ut nihili videtur. Est enim hoc *nisi forte*, quod etsi potuit hic dici, tamen *multo* aptior est fortius expressa conditio, *nisi*, qua indicatur esse hoc extra ordinem. Eodem modo erravit Werferus etiam in aliis locis, ut in hoc Herodoti viii. 118. ubi interrogantī regi an aliqua salutis via reliqua sit, gubernatoris navis respondisse dicitur: δέσποτα, οὐκ ἔστι οὐδεμίλη, εἰ μὴ τοντέων ἀπαλλαγὴ τις γένηται τῶν πολλῶν ἐπιβατῶν. Omnes hic libri tuentur εἰ. Nam hic quoque major quādam via requiritur quam quæ est in particula ήν: *nisi*, quod vereor dicere, *hac vectorum multitudine liberemur*. Accurate distinxit Lucianus Dial. meretr. vii. 1. T. iii. p. 296, 73. ἀλλὰ τροφοδοτεῖς δεῖ καὶ ὑποσχέσεις καὶ μαρταὶ ἐπίθεσις καὶ πολὺ τὸ ἐάν δ πατήρ, καὶ εἰ κύριος γένωμα τῶν πατρῶν, καὶ πάντα σά. Fortuitum est enim, quando sit pater moriturus; illud autem ut certum ostendit adolescens, aliquando se patris bona possessurum. Eadem ratio videtur hujus loci esse in Piscatore 22. T. i. p. 592, 16. κλν σοι δοκῆ, κάκενδ που παρέβουν, ὡς δέ μέγας Ζεὺς πτηνὸς ἅρπα λαίηνον ἀγανακτήσειν ἀν, εἰ μὴ οὗτος ὑπέσχη τὴν δίκην. Ubi etsi optativus ponit potuit, tamen aptior conjunctivus usus est Alciphron iii. 21. ubi mulier capellam negligentia caprari a lupo raptam scribens, addit: πέπυσται δε οὐδὲν τούτων δ ἀνήρ εἰ δε μάθῃ, κρεμήσεται μὲν ἐκ τῆς

πλησιον πίνυος δι μισθωτός, αὐτὸς δὲ οὐ προτέρον ἀνήσκει πάντα μηχανώμενος πρὸ τὰς παρὰ τοῦ λίκου δίκας εἰσπράξασθαι. Εἴ ερ. 31, ubi mulier urbis quam nondum viderat visenda cupida scribit: εἰ οὖν σοι πρόφασις ὅδοῦ διτυδε γένηται, ἡκεὶ ἀπάξιον νῦν κἀμε. Minus cupido loqueretur, si ἣν ποιούσσετ, si forte. Nunc, quoniam el dicit, fortius rogat, si praetextus repertus fuerit: metuit enim ne praetermittat ille aliquam opportunitatem. Sæpe sic, maxime apud Aristotelem, εἰ prägresso ἦν, ut de Somno et Vigil. p. 685. A. καν εἰ τοῦτο γένηται. De rep. ii. 1. p. 312. C. καν εἰ τινες ἔτεραι τυγχάνωσιν εἰρηκέναι. ii. 2. p. 313. C. διστηρ ἐν εἰ σταθμὸς πλεῖον ἐλκύσθη.

### VIII.—De ἑτερί, εὐτε, εἰ πρὶν cum conjunctivo.

Quia particula εἰ, eadem ceteris ceteratim ratio est. Ex quibus primo videamus ἑτερί. Herodotus viii. 22. Θεμιστοκλέης δὲ ταῦτα ἔγραψε, δοκέειν ἐμοί. ἐπ' ἀμφοτερὰ νοέων, ἔνα ή λαβόντα τὰ γράμματα Βασιλῆα, "Ιωνας ποιῆσον μεταβαλέειν καὶ γενέσθαι πρὸς ἑαυτῶν, ή ἑπει τε ἀνενειχθῆ καὶ διαβληθῆ πρὸς Εέρεα, ἀπίστους τυχόντος τοὺς Ιωνας καὶ τῶν ταυμαχιέων αὐτοὺς ἀπόσχη. Si ἑπεὰν dixisset, nihil nisi incertum esse indicasset, futurumne illud esset an non: nunc, quoniam ἑτερί dixit, certius urget conditionem, ut ex opposito patet: si, quod tamen, si fieri posset, evitare cupiebat, cognorisset Xerxes. Sophocles Antig. 1023.

ταῦτ' οὖν, τέκνον, φρόνησον ἀνθρώποισι γάρ  
τοῖς πᾶσι κοινόν ἔστι τοῦξαμαρτάνειν  
ἐπει δ' ἀμαρτῆ, κενός οὐκ ἐτ' ἔστι ἀνήρ  
ἴβουλος οὐδὲ ἵνολβος, οὔτις ἐσ κακὸν  
πεσῶν ἀκέσται, μηδὲ ἀκίνητος πέλει.

Et εὐτε. Aeschylus Sept. ad Theb. 341.

πολλὰ γάρ, / ὅτε πόλις δαμασθῇ,  
ἢ ἔ, ἔ, δυστυχῆ τε πρᾶσσει.

Brunckius εὗτ' ἄν, quod aliud est, minus graviter expressa conditione.

Sic etiam πρὶν. Sophocles Aj. 741.

τὸν ἄνδρ' ἀπήνεδα Τεῦκρος ἔνδοθεν στέγης  
μη ὡς παρήκειν, πρὶν παρὼν αὐτὸς τύχῃ.

Significat enim Teucrē se certo venturum esse. Similimus Iesus est in Trachinīis v. 604.

διδοὺς δὲ τόνδε, φρέδος ὥπως μηδεὶς βροτῶν  
κείνους πάροιθεν ἀμφιένεσται χρόνος,  
μηδὲ ὄψεται νῦν μῆτρε φέγγος ἥλιον,  
μηδὲ ἔρκος ἱερὸν, μηδὲ ἐφέστιον σέλας,  
πρὶν κείνους αὐτὸν φανερὸς ἐμφανῶς σταθεῖς  
δεῖξη θεοῖσιν ἡμέρᾳ ταιροσφάγῳ.

Et in Philocteta v. 917.

μη στέναξε πρὶν μάθης.

Dicturus est enim Neoptolemus. Iterum in Ajace v. 961.  
οἱ γάρ κακοὶ γνώμασι, τάγεθν χεροῖν  
ἔχοντες οὐδὲν θασι πρὶν τις ἐκβάλῃ.

Noluit dicere πρὶν ἄν, quod esset priusquam forte amiserit, sed omisit ἄν, ut diceret tum demum quoniam amiserit. Compr̄ari potest cum his illud Antiphontis p. 619. (11. §. 29.) οἱ δὲ ἐπιβδυλευμένοι οὐδὲν θασι πρὶν ἐν αὐτῷ θσι τῷ κακῷ γέρδη, καὶ γιγνώσκωσι τὸν ὄλεθρον. Quod eamdem habet rationem. Sic etiam in Trach. 945.

οὐ γάρ ἐσθ' ἢ γέ αὔριον,  
πρὶν εὖ πάθη τις τὴν παρούσαν ἡμέραν.

Similiter apud Euripidem in Oreste v. 1218.

φύλασσε δὲ ήν τις, πρὶν τελευτῆθεν φόνος,  
ἢ ἐνύμαρχος τις ή καστρυκτος πατρὸς  
ἔλθων ἐσ οἰκους φθῆ.

Facturus est ceterum ceterum Orestes. Et v. 1354.

ὅπως δι πραχθεῖς φόνος  
μη δεινὸν Ἀργείουσιν ἐμβάλῃ φόβον  
βοηθοριμῆσαι πρὸς δόμους τυραννικούς,

πρὶν ἔτεμως ἴδω τὸν Ἐλένα φόνον  
καθαίμακτον ἐν δόμοις κείμενον.

Et in Alcest. 851.

οὐκ ἔστιν ὅστις αὐτὸν ἔξαιρησεται \*  
μογοῦντα πλευρά, πρὶν γυναῖκ' ἐμοὶ μεθῆ.

Cogetur enim reddere. Et in Iph. Aul. 538.

ἐν μοι φύλακον, Μεγέλεως, ἀνὰ στρατὸν  
ἔλθων, ὅπως ἂν μὴ Κλυταιμήστρα τάδε  
μάδῃ πρὶν "Αἰδη ταῦθ' ἔμην προσθῶ λαβών.

Aristoph. Ran. 1281. quum Bacchus, noiens amplius audire Euripidem, abiturum  
se dicit, ille his eum verbis manere jubet:

μή, πρὶν γ' ἄκοντος χάτεραν στάσιν μελῶν.

Jam enim cantaturus est. Eccles. 750.

οὐ γάρ τὸν ἔμδιν ἰδρώτα καὶ φειδωλίαν  
οὐδὲν πρὸς ἔπος οὔτως ἀνοήτως ἀποβαλῶ,  
πρὶν ἐκπίθωμαι πᾶν τὸ πρᾶγμ' ὅπως ἔχει.

Ibidem v. 850.

οὐ δῆτ', ἡν γ' ἐκείνας νοῦς ἐνῆ,  
πρὶν κάπενέγκρη.

Ita scribendum. Vulgo πρὶν γ' ἀπενέγκης. Brunckius ex uno cod. πρὶν γ' ἀν  
ἀπενέγκης. Porsonius πρὶν ἄν γ' ἀπενέγκης. In eadem fabula v. 628.

κούκ ἔρεσται παρὰ τοῖς καλοῖς καταδαρθεῖν

ταῖς γυναιξὶν, πρὶν τοῖς αἰσχροῖς καὶ τοῖς μικροῖς χαρίσωνται.

Xarlosathei hic scribi voluerunt Tyrwhittus, (quem sequitur Porsonius, qui antea  
ταῖς γυναιξὶ, πρὶν ἀν — χαρίσωνται conjecterat, ut refert Dohraeus p. 201.) et  
Reisigius in Conject. i. p. 65. cui assentitur Elmsleius ad Med. 215. qui et illo  
loco et ad Heracl. v. 939. in eadem sententia est, in qua Porsonus et Reisigius,  
comicis non licuisse πρὶν -ine ἀν cum conjunctivo conjungere. Et Reisigius  
quidem etsi hoc valde speciosum assert, qui tenuiore stylo utantur, non omittere ἀν,  
quod iis tantum concessum esse, quorum elatior sit oratio, tamen ego ut aliter  
sentiam quam analogia moveat aliorum vocabulorum ἀν ea qua divi conditione  
responentium, tum exempliorum quae omissionem particulari tuerunt natura. Verbis  
simillima sunt quae modo attulimus μὴ πρὶν γ' ἄκοντος et πρὶν ἐκπίθωμαι, atque  
illa quae assert Reisigius,

μηδ' ὅτικην δικάσης πρὶν ἀν ἀμφοῖν μῦθον ἄκοντος,

et in Vespis v. 919.

πρὸς τῶν θεῶν μὴ προκαταγγινωσκ<sup>3</sup>, ἀ πάτερ,

πρὶν ἄν γ' ἄκοντος ἀμφοτέρων,

et in Eq. 960.

μὴ δῆτά πώ γ', ὁ δέσποτ<sup>2</sup>, ἀντιβολῶ σ' ἔγω,

πρὶν ἄν γε τῶν χρησμῶν ἄκοντος τῶν ἐμῶν.

Sed pernigratum tamen discriminem est. Nam qui vetat judicare priusquam alteram  
partem quis audierit, cohiberi vult judicium usque dum contrariae sententiae argu-  
menta sint exposita: quo tantum abest ut significet cognitum ea quam esse,  
ut nihil aliud velit quam non esse judicandum, si non cognoverit. Et in hanc sen-  
tentiam dictum est illud quod ex Vespis est allatum. Eodemque modo in Equi-  
tibus negat Cleo se munus suscepturum, nisi oracula sua populus audiverit. Sed an  
ea sit ille auditurus, in incertis relinquitur. Postea demum effert illa a domo sua,  
et recitat. Contra in illis exemplis, quae supra dedimus, certum instat factum,  
quod eo ipso non debuit per ἀν incertum reddi. Hinc spero de illo judicari poterit  
in Acharn. 294.

ΔΙ. ἀντὶ δ' ὃν ἐσπεισάμην οὐκ ἤστ' ἔτι· ἀλλ' ἄκοντατε.

ΧΟ. σοῦ γ' ἄκοντομεν; ἀπολεῖ κατά σε χώσομεν τοῖς λέθοις.

ΔΙ. μηδαμῶς πρὶν ἄν γ' ἄκοντογ<sup>1</sup>; ἀλλ' ἄνδονχεσθ<sup>2</sup>, ὁ γαβοῦ.

Sic Bentleius, Elmslieus, Reisigius. Libri fluctuant: alii πρὶν ἄν ἄκοντητε, alii  
πρὶν ἄν ἄκοντογ<sup>1</sup> γε, alii πρὶν γ' ἄν ἄκοντογ<sup>1</sup>. Ravennas vero et Scholiastes, πρὶν  
γ' ἄκοντητε sive ἄν, recte, quia jam dicturus est Dicæopolis, ut nihil hic incerti  
sit. Sed metri indicio scribe:

μηδαμῶς γε, πρὶν γ' ἄκοντογ<sup>1</sup>.

Ceteræ lectiones debentur correctoribus. Quod si comparare quis volet exempla in quibus πρὸν solum et πρὸν ἄν apud tragicos et Aristophanem leguntur, qua scđulo notata dedit Elmsleius ad Med. p. 119. facile animadverteret, ubi ἄν additum est, semper aliquid incerti subesse : v. c. in Sophoclis Αχαιῶν συλλόγῳ ap. Athen. xv. p. 686. A.

φορέτε, μαστίται τις, ἐγχειτα βαθὺν  
κρητῆρ' οὐδὲ ἀνὴρ οὐ πρὸν ἀν φύγη καλῶς,  
δωκια καὶ βοῦς ἐργάτης, εργάτεται.

Recto Reisigius negat opus esse particula δι in his Platonis de Legg. ix. p. 872. E. τοῦ γὰρ κουνοῦ μιανθέντος αἴματος οὐκ εἶναι κάθαρσις ἀλλαγὴ οὐδὲ ἐκπλυτον ὁλέται γίγνεσθαι τὸ μανθέν, πρὸν φύσης, δυοῖς δύοντος, ἡ δράσαστος ψυχὴ τοῦ καὶ πάσης τῆς ἔντυγενελας τὸν θυμὸν ἀφίλασαμένη κομιστρ. Άτα causa non in gravitate et dignitate orationis queatrendi, sed in iiii verbis unde haec pendet: δι γὰρ μύδος ἡ λόγος ἡ δι τι χρή προσαγόρεύεις αἰτόν, ἐκ παλαιῶν λέπεων ἀργάται σαφέσι, ὡς ἡ τῶν ἔντυγενελας αἰμάτον τιμωρεῖς δύστη ἐποκοτος νῦν χρήται τῷ νῦν δι λεχθέτη, καὶ ἔταξεν ἡραὶ δράσαστι τι τοιούτον παθεῖν ταῦτα ἀναγκαῖος ἀπερ οὐρασεν. Nam quia necessario perpetienda esse endem dicit quae quis fecerit, propterea πρὸν, ut in re certo consequentura, sine ἄν posuit. Quanquam quis neget ei hoc in loco et multi in aliis etiam πρὸν ἀν dici potuisse? Nam prout rem consideres, sapere etiam quod certum est, alia ratione ut incertum proferri potest: ut hic, si non tam illud, sequitur esse paucam, quam eam aliquando, sed ut incertum sit quo tempore, sequuntur dicere volueris. Dubia est scriptura in Politico p. 281. D. aliis libris πρὸν ἀν, aliis πρὸν ab præbentibus, quod non dixerim falsum esse. Non assentior Reisigio, in Λεύκηνis verbis c. Κτεῖνη. p. 22, 6. p. 447. (480. §. 60.) ἀν requirenti: οὐτε οὐτοῦ διάκεται, μήτε ἀπογνώστω μηδὲν μήτε καταγράψω πρὸν ἀκούσων. Verissima est enim librorum scriptura, quum statim dicturus sis orator illa, quae audiri vult: id quod apertissime declarant quae sequuntur. Herodotus iv. 157. οὐδὲ δὴ σφεας ἀπει δι θεος τῆς ἀποκτῆσης, πρὸν δὴ ἀπέκοται ἐσ αἰτην Λιβύην. Nam Therai quos oraculum Libyam petere jussisset, quum Plateam insulam per aliquod tempus coluisserint, Libyam esse rati, iterum consulto oraculo responsum tulerant, mirum esse, si, qui non adiüssent Libyam, melius eam Apolline nossent. Itaque eos coegerit Apollo ipsam querere Libyam, quod indicare volens Herodotus omisit ἄν, quam particularum si addidisset, significasset non ante eos colonia deducenda necessitate liberatum iri, quam quium forte Libyam venissent. Non minus accurate idem vi. 82. πρὸν ἀν ταῦτα οὐ δικαιουν τεράν τῆς πόλεως, πρὸν γε δὴ ιροῖσι χρήσοται καὶ μάδη εἴτε οἱ δεὸς παραδίδοι, εἴτε οἱ ἐμποδὼν ἐπτηκε. Pergit enim: καλλιεργεύμέν δε τὸν τῷ Ἡραὶ ἐκ τοῦ ἀγράλαμπος τῶν στηθέων φλόγα πυρὸς ἐκλάμψις μασεῖν δὲ αὐτὸς οὐτον τὴν ἀπρεκτῆν δι τούκ αἴρει τὸ Ἀργος. I. 32. ἐκεῖνο δὲ τὸ εἰρεό με, οὐκον σε ἐγώ λέγω πρὸν τελευτήσατα καλῶς τὸν αἰώνα πέθωμαι. Nescio an rectius ita codd. quidam et Stobæus Serm. cv. 63. quum vulgari πρὸν ἔν. Omissa enim particular sensus est, tum demum te beatum prædicabo. At eodem capite paulo post: εἰ δὲ πρὸν τούτοισι ἔτι τελευτῆσι τὸν βίον εἴδε, οὐτος ἐκίνον τὸν δι Στρέτης βαθειος κεκλήσθατο ξένος ἐστι: πρὸν δὲ τελευτήσι, ἐπιστρέψιν, μηδὲ καλέσειν καὶ διβλιον, ἀλλ' ἐντυχέα. Additum hic est ἄν, quia sensus est, nisi quum oīherit. Nam etsi, ut in priore hujus capituli loco, re ipsa perinde est utrum πρὸν πέθωμαι an πρὸν ἀν πέθωμαι dicnas, tamen cogitandi modo haec valde diversa sunt: alterum enim certum est, quādūt non cognovero; alterum incertum, nisi quum cognovero. Quare, ut supra dicebam, non est mirum, ubi ad reū nūlīl inter̄s, idem utrovis modo dici. Ita haec ipsa sententia, quae est apud Herodotum, quum a multis scriptoribus posita sit, alii nudum πρὸν usurparunt, ut Dionysius tyrannus, Sophocles in Tyndaro, idem in Tereo, Euripides in Cressis, apud Stobæum cv. 2. ἢ. 21. 26. quorum illud ex Tereo Plutarchus in Dictis regum p. 184. B. ab Eumene ita mutatum afferit,

μὴ σπεῦδε γῆμαι πρὸν τελευτήσατ' γέρης,

alii autem ibidem fr. 14. 38. πρὸν ἀν dixerunt, nominatum Euripides in Andromacha v. 101. et Sophocles in principio Trachiniarum. Hinc judicari poterit de his apud Herodotum i. 107. στρέτη δὲ παρεξελθεῖν τὸν κάρυνθον οὐ σφι ἔσεστι πρὸν ἀν ἐπειρηγηται ήτινα νοῦτον ἔχει et cap. 198. έγγεος γὰρ οὐδενὸς ἀπτονται πρὸν ἀν λούσωνται. In primis autem scripta aplo additi δυν exempla sunt in his, i. 82. ἐπική-

παρτο νύμων τε καὶ κατάρην μὴ πρότερον δρίψειν κόμην Ἀργείων μηδίνα, μηδὲ τὰς γυναικάς σφι χρυσοφορήσειν, τρίν ἀν Θυρέας ἀναστάντας. Et cap. 110. ὡς οὐ πρότερον θάπτεται ἀνδρὸς Πέρσου δέ νέκυς, πρὶν ἀν ὑπ' ὄρνιθος ἡ κυνὸς ἐλκυσθῆναι. Nihil enim refert, conjunctivus an infinitivus adjungatur. Et c. 159. ἡμεῖς δὲ δειμαίνοντες τὴν Περσέων δύναμιν, τὸν ἱκέτην ἐς τόδε οὐ τετολμήκαμεν ἐκδιδόναι, πρὶν ἀν τὸ ἀπὸ σεῦ ἥριν δηλωθῆ ἀτρεκέως ὀκτέρηα ποιείμεν. Aschiūis contra Ctesiph. 86. 4. p. 028. (560. §. 236.) οὐ μέμνησθ' ὅτι οὐδεὶς πάντοτε ἐπέθετο πρότερον τῇ τοῦ δήμου καταδύσει, πρὶν ἀν μεῖζω τῶν δικαστηρίων ισχύσῃ.

IX.—*De ἦως aliisque idem significantibus particulis cum conjunctivo.*

Eadem plane ratio est particula ἦως et similium. His quoque, quoniam exiguum discriminem est et plerumque non magni refert utro modo quis loquatur, adiici fere solet ἔν, presertim a prosa orationis scriptoribus. Sed facile tamen sentias, esse ubi aptius omittatur. Ita jam moribundus quis recte dicere adstantibus amicis μίμετε ἦως θάνατον, noui item ἦως ἀν θάνατον, quod potius ei conveniet, qui non ita propinquam sibi putaret mortem esse. Quare vereor ne, quod legitur in Rheso v. 613.

ὅδε ἐγγὺς ἥσται κοῦ συνήθοισται στρατῷ,  
ἀλλ' ἔκτος αὐτὸν τάξεων κατεύνασσεν  
Ἐκταρ, ἦως ἀν νῦξ ἀμείψηται φάσι,

scriendum sit ἦως αὐτὸν ἀνεισηγηται φάσι. Sed afferamus exempla. Sophocles Ajace v. 554.

ἐν τῷ φρονεῖν γάρ μηδὲν ἡδιστος βίος,  
ἦως τὸ χαίρειν καὶ τὸ λυπεῖσθαι μαθῆσ.

Omisit particulam, quia haec inevitabilis est hominum sors, ut discant quid gaudere sit et dolere. In eadem fabula v. 1182.

ἡμεῖς τε μὴ γυναικες ἀντ' ἀνδρῶν πέλαρθος  
προσώπωντας, ἀλλ' ἀργετος, ἐς τὸ ἐγώ μόλω  
τρόφου μελητης τρόπε, καν μηδεὶς ἐξ.  
Dicit enim hoc Teucer nescieverans se redditum esse. Sic etiam in Ild. Col. 77.

αὐτοῦ μέν, οὐπερ καφάνης, ἦως ἐγώ  
τοις ἐνθάδε αὐτοῖς, μὴ κατ' εἴστου δημόσταις  
λέξω ταῦτα ἐλθών.

Et in Philoct. 763.

ἀλλά μοι τὰ τόξον ἐλῶν  
ταῦτα, ὥσπερ ἤρον μ' ἀρτίως, ἔως ἀνῆ  
τὸ πῆμα τοῦτο τῆς γέσου τὸ γῦν παρόν,  
σῶσος αὐτὰ καλ φύλασσε.

Aristoph. Eq. 133.

ΝΙ. δύο τάδε πόλα, καὶ τί τοῦτον χρὴ πολεῖν,  
ΔΗΜ. κρατεῖν, ἔως τερος ἀνήρ βδελυρότερος  
αὐτοῦ γένηται μετὰ δὲ ταῦτα ἀπόλλυται.  
ἔπιγίγνεται γάρ βυρσοπόλης δ Παφλαγών.

Sic ibi cod. Ven. nisi quod, ut vulgo, γένοιτο, quod etsi defendi potest, tamen non pretulerim. Quod editum est ἔως ἔν, metro repugnat, nec prodest sententia; si quidem iam facto comprobatum est illud oraculum, morente populi studiis isto Paphlagone. Sophocles Trach. 147.

ἀλλ' ἡδοναῖς ἔμοιχον ἔξαρτει βίον  
ἐς τοῖς, ἔως τις ἀντὶ παρέβοντο γυνή  
κληθῆ, λάθη τ' ἐν νυκτὶ φροντίδων μέρος,  
ἥτοι πρὸς ἀνδρὸς ἡ τέκνων φοβουμένη.

Multo magis autem apta est haec ratio, ubi de re praesente, ideoque certa, sermo est. Homerus Iliad. Ψ. 46.

ἔπει οὖ μ' ἔτι δεύτερον ὕδε  
ἴζεται ἄχος κραδίην, θόρα ξωσίτι μετείω.

Sophocles El. 228.

ἀλλ' ἐν γάρ δεωσίς οὐ σχήσω  
ταύτας ἄτας,  
θόρα με βίος ἔχη

Eurip. Orest. 237. (231. Pors.)

ἴκουε δὴ νῦν, δὲ καστρητον κάρα,  
ἔως ἐνσὶ σ' εὖ φρονεῖν Ἐριγύντες.

Quamquam licet quidem etiam indicativus esse potest. Contra vide illud in CEd.  
Rege v. 834.

ἡμῶν μὲν, δικαῖος ταῦτ' ὀκνήρος· οὐδὲ δὲ οὐδὲ  
πρὸς τοῦ παρόντος δικαίοθες, οὐχὶ ἀλπίδα.

Incustum est enim, an sit auditurus ille. Sed nemo non videt, et si omittitur ἀν  
in re certa designanda, tamen multa esse ita comparata, ut non sint necessario pro  
certis vel incertis afferenda. Itaque non mirum est, si aliquando etiam incerta ut  
certa, sive autem certa ut incerta preferuntur. Prouti enim consideres, hanc vel  
aliam speciem habebunt. Ita quod ex Electra Sophocles attulimus, in eadem fabula  
v. 103. cum particula ἀν dictum est :

ἄλλος οὐ μὲν δὴ ληξία θρήνου  
στυγερῶν τε γάστρα,  
ἕστιν παμφεγγεῖς λαστρῶν  
βιτάς, λεβάσω δὲ τόδε ἡμαρ.

Et apud Euripedem in Alcest. 837.

οἶσα δὲ πένθος οὐκ ἔτησιον τόδε,  
ἄλλος ἔστι δὲ αἰών οὐδὲ ἀντέχη, γύναι.

Exempla aperte incerte rei per ἀν significatas cum particulis donec vel usquedum  
vel quādūdi significantibus vide apud Sophoclem Aj. 1117. CEd. Col. 114. apud  
Euripedem Hippol. 659. Alc. 1024. Cycl. 623. apud Aristophanem Nub. 1460.  
1489. Ach. 235.

Eodem modo μέχρις et ἄχρις non raro particula ἀν carent: ut apud Sophoclem  
Aj. 571. Ex Thucydide exempla dedit Poppe Obs. critt. p. 143. ex Hippocrate  
aliisque Lobeckius ad Phrynicum: sed hic que ex Hippocrate de Morb. citat,  
ne quis frustra queratur, sciat legi in ed. Mackii i. 12. vol. ii. p. 199. iv. 7. p. 274.  
iv. 14. p. 286. in qua pagina etiam aliud exemplum ex praecedente capite adnotari  
potuerat.

Pertinet ad hoc genus etiam ἄσ οὐ, donec significare creditum, de quo dixi ad  
Soph. Philoct. 1314. et ad Aj. 1096. quod est proprie vel utcumque, ut in Ajacis  
loco,

τοῦ δὲ σοῦ ψόφου  
οὐκ ἀν στραφεῖην, ὡς δὲ τὸ οὔδεστερ εἰ.

et in Philoct. 1329.

καὶ παῦλαν θέσθε μήποτε ἐντυχεῖν  
νόσου βαρεῖα, ὡς δὲ οὐτος ἡλιας  
ταῦτη μὲν αἴρῃ, τῆδε δὲ αὐτὸν πᾶλιν.  
vel tali quodam modo quo, ut in Euripidis Phoen. 90.  
ἐπιστήξει, ὡς δὲ προύξερνήσω στίβουν.

#### X.—De pronominibus et adverbis cum conjunctivo.

DICATUR nunc de pronominibus, ac primo de δε et οὐτισ, quod plerique videntur  
sino particula ἀν fere poëtarum cuidam licentiae tribuenda, a prosa autem oratione  
et comedìa arcenda existimare: in qua opinione hoc veri inest, quod poëtas eos,  
qui non communem-sermonem imitantur, etiam ibi interdum omittere ἀν videmus,  
ubi addi potuerat; illud autem falsum est, quod nihil interesse putant, nec vident,  
quocumque quis stylo utatur, etiam debere aliquando omittere particulam. Aperi-  
tissime id demonstrare possunt hec verba in Iphig. in Aul. 1102. si sic legantur, ut  
a Porsono tacite scripta sunt ad Phoen. 1873.

τις δὲ καὶ προσβλέψεται  
παῖδεν σ', οὐτον δὲ προθέμενος κτάνει τινά.

Alienum hic ἀν esse, recte videt Bremius, vir eruditissimus, in Symbolis philolo-  
gicis Helvetiæ vol. i. p. 240. Est enim ille, ut in censura illarum Symbolarum  
dixi, solcismus, quia non de quibuscumque, sed de certis liberis sermo est. Nam  
quum hoc dicere velit Clytaenæstra, quis te adspiciet liberorum suorum, quorum  
aliquem occideris, non magis Graece potuit οὐτον δι- dicere, quam Latine quorum-  
cumque aliquem occideris. Quin ne οὐτον quidem pro δε hic recte dictum. Utrum-

que vidit etiam Matthiae, quem tamen miror, quod in his, quae lingua legibus  
repugnare ipse fatetur, quid sollecismi insit videre se negat. Sophocles Electr.  
771.

οὐδὲ γὰρ κακῶς  
πάσχοντι μίσος ἦν τέκη προστύγηται.

et v. 1061.

τι τοὺς ἀνθεν φρονιμωτάτους οὐληνός  
ἐσφράγενοι τροφᾶς κη-  
δομένους ἀφ' ὅν τε βλάστω-  
σιν, ἀφ' ὅν τ' ἔνασιν εὔρω-  
σι, ταῦθ' οὐκ ἐπ' ἵστας τελοῦμεν;

Qui ut in priore loco dicere potuerit ἦν ἐν, quia incertum est quos quis et quam  
multos procreet liberos, tamen quia non illud, sed hos, qui sunt progeni, spectari  
voluit, recte omisit particulam. In altero autem loco plane inepta foret, quia hic  
definita dicuntur ii, a quibus quis genitus atque educatus sit, non quicumque,  
e quibus potuerit originem ducere. Sic etiam in Trach. 251.

τοῦ λόγου δ' οὐ χρή φθόνον,  
γυνὴ, προσέναι, Ζεὺς δὲ τὸν πράκτωρ φανῆ.

Est enim non de quavis, sed de certa re sermo, de servitio Herculis apud Omphal-  
en. Contra in Ed. R. 580.

ἄντιον δὲ θέλουσα, πάντας ἐμοὶ κομιζεται,

non potuit omitti particula: non enim dicit, omnia ea, que voluerit, a me impetrat,  
quia non de re quajam certa cogitat, quam rogatura sit Jocasta, sed de eo, si  
quid roget, quidquid sit. Ne tamen, quoniam hic et multis in similibus locis, δις δι-  
recte vertitur quicunque, id ubique ita esse existimatur, tenendum est, saepe vi-  
hus particula: alius exprimere debere: ut in Aj. 1085.

καὶ μὴ δοκάμεν, δρῶτες δὲν ἡδώμεθα,

οὐδὲ ἀντέτεσμεν αδεις δὲν λυπώμεθα.

*ne putemus facientes quae forte jucunda nobis sint, non esse nos perpessuros postea,  
quae forte non sint jucunda.* Similiter ejusdem poëta sententia est fragm. inc. I. 1.  
φιλεῖ δὲ πολλὰν γλώσσαν ἑκάστας μάτην  
ἴκων ἀκούειν οὐδὲν εἰτη λόγους.

Non enim hic quidquid dixerit, sed illa ipsa que dicerit intelligi volebat. Sic ex  
Plutarcho in hb. de utilitate ex amicis capienda p. 89. B. legendum. In Ed.  
Col. 1230.

τῶν δὲ πημονῶν  
μάλιστα λυποῦσ', αἱ φανῶσ' αἰθαίρητοι,

ex duobus codd. edidit Erfuditius, quibus nuper accesserunt alii libri. Vulgo αἱ \*,  
insolita quidem crasi, sed quae velim defensorem inveniat. Admisit eam δι-  
scribens G. Dindorfius. Recte positum αἱ, si dicere voluit ea mala, que ultro con-  
tracta fuerint, ut apud Euripidem Med. 516.

• • • δὲ Ζεῦ, τι δὴ χρυσοῦ μὲν, δὲ κιβηλδεῖς γί,  
• τεκμήρι ἀνθρώποισιν ἄποιας σαφῆ.

Sed non inepite tamen addidisset δι, quod esset, quidquid mali ultro quis sibi  
contrarerit. Plerisque in locis tragicorum, ubi omisso est δι, facile ex his  
quo diximus, causa omissionis cognosci poterit, etsi saepe, re paulo aliter cogita-  
ta, etiam locus est particula. Vide Soph. Ed. Col. 395. Eurip. Hippol. 527.  
1274. et cum δοτε Soph. Trach. 1008. Eurip. 427. Alc. 77. ubi v. Monk. 981.  
Androm. 179. ubi editur θέλει, quod habet etiam codex A. Stobæi Serm. lxxiv.  
19. nam vulgo apud Stobæum θήλη. Iph. Taur. 1004. Ion. 856. Belleroph. fr. 16.  
Sed in Dictyis fr. 13. reponendum videtur δι. Aeschylus in Teōt.

νέας γυναικος οὐ μη μὴ λάθη φλέγων  
δόβαλμός, θητις ἀνδρὸς γ γεγενένη.

Nam neque quae forte, neque quacumque dicere voluit. Eadem ratio est hujus  
dicti apud Plutarch. de aud. poët. p. 33. E.

τόδε ἐστι τὸ ἔγιλατὸν ἀνθρώποις, θεφ  
τόξον μερίμνης εἰς διθούλεται πέσοι.

Sophocles Tyrus fr. 15. ap. Elian. de N. Anim. xi. 18. cuius fragmenti, quod plures  
viri docti tentarunt, novissime Fr. Jacobsius, patris cognominis filius, ad Xenoph.

de re eq. p. 137. vellem scripturas codd. Vindob. omnes dedisset Heynius ad Iliad. xiv. 40.

κόδης δὲ πένθος λαγχάνω πώλου δίκην,  
ἥτις ἔντασθεῖσα βαυκόλων ὑπο  
μάνδραις ἐν ἐπείσιν ἀγρίσι χερὶ<sup>1</sup>  
θέρος θερισθῆ ἔνθιν αὐχενὸν ἄπο,  
πλαβεῖσα δὲν λειμῶνι ποταμίων ποτῶν  
ἴδη σκιᾶς εἰδῶλον αὐγασθῖον ὑπὸ<sup>2</sup>  
κούραις ἀτίμων διατειμένης φέβης.

Apertum est, non potuisse hic recte addi ἦν, quum hæc ut de certa equa referantur. Idem in Phædra fr. 5.

οὗτα γυναικὸς οὐδὲνθὲν μεῖζον κακὸν  
κακῆς ἀνὴρ κτήσατ' ἐν, οὐδὲ σώφρονος  
κρείσοντος μαθῶν δὲ ἔκαστος ὃν τύχη λέγει.

*Ea, quæ fuerit nactis.* Ibidem fr. 8.

αἵσχη μὲν, ὡς γυναικες, οὐδὲν εἰς φύγοι  
βροτῶν πόθον, φῦ καὶ Ζεὺς ἐφορμήσῃ κακά.

Et fragm. inc. 58.

ὡς τρισδύτιοι  
κεῖνοι βροτῶν, οἱ ταῦτα δερχθέντες τέλη  
μόλωσον ἐς "Αἰδουν.

Et fr. 59.

ὅτῳ δὲ ἔρωτος δῆγμα παιδικὸν προσῆ.

Hecdotus iv. 46. τοῖσι γὰρ μήτε διστρα μήτε τείχεα ἢ ἔκτισμένα, ἀλλὰ φερέοικοι ἔντοντες πάντες ἔνσι ιπποτοῖσι, ἔνωντες μὴ ἀπ' ὀρόπον, ἀλλ' ἀπὸ κτηρέων, οἰκήματά τέ σφι ἢ ἐπὶ ζευγέων, πῶς οὐκ ἀν ἐπηπονοῦ ἕμαχοι τε καὶ ἄποροι προσμίσγειν; Male Schäferus ad Gregor. p. 88. et Werferus in Act. Monac. i. p. 246. ἀν addendum putarunt. Apic distincteiusq; iv. 66. Διπάξ δὲ τοῦ ἐνιαυτοῦ ἐκάστου δ νομάρχης ἔκαστος ἐν τῷ ἔνωτον νομῷ κιρύκη κρητῆρα οἴνου, ἀν' οὐ πίνουσι τῶν Σκυθέων δοσοι δῆ  
ἄνδρες πολέμοις ἀραιημένοι ἔσοι: τοῖσι δὲν μὴ κατεργασμένον ἢ τούτο, οὐ γένονται τοῦ οἴνου τούτου, ἀλλ' ἀπταμένοι ἀποκέαται. Niunirum altercum est iis qui hostem ceperint; alterum, quæ forte non ceperint. Pauci tamen libri omitunt ἔν. Recte adiecit vi. 86. 1. σὸν δῆ μοι καὶ τὰ χρήματα δέξαι, καὶ τάδε τὰ σκύβολο σῶκε λαβάν  
δε δὲν ἔχων ταῦτα ἀπατέρ, τούτῳ ἀποδοῦναι. Neque enim hoc Germanice welcher dici potest, sed debet wer. Sic etiam vii. 8. 1. Cum his comparet quis locos, in quibus δὲν ἀν legitur: Soph. Aj. 1085. El. 913. (Ed. R. 281. 580. 721. 749. Antig. 35. 563. 583. 1057. Ed. Col. 13. 1992. Trach. 399. Phil. 86. 574. 844. 1276. 1431. Eurip. Or. 895. Phen. 963. 1626. Med. 788. 1163. ubi sine verbo. Hipp. 445. Alc. 50. Suppl. 180. 364. 445. 736. 916. Iph. A. 1025. 1129. Iph. T. 39. 58. 484. 1466. Rhes. 125. Troad. 62. 68. Bacch. 841. Cycl. 218. 536. Hel. 1257. 1273. Ion. 93. 378. 380. 475. 1334. El. 33. 522. Aristoph. Plut. 185. 481. Lys. 292. Et δεῖται δὲν Eurip. Alc. 357. Suppl. 245. Iph. T. 1472. Troad. 664. 1032. Cycl. 566. Heracl. 191. 966. Hel. 154. Ion. 410. Dan. 48. Ari-  
stoph. Plut. 473.

Ex iis que supra diximus intelligetur, cur etiam in prosa Atticorum oratione abesse δὲν debeat, ibi scilicet, ubi de re certa sermo est, ut in lege apud Demosth. ad Macrat. p. 1055, 2. ἔνδα δὲ μὴ ἔν δ ἐπιδικασμένος τοῦ κλήρου, προσκαλεσθω καὶ ταῦτα φῦ ἡ προθεσμία μήπως δέκηται. Plane ineptum hic foret δὲν. Compareta vero legum verba ibidem p. 1069. 13. 28. 1071. 3. 1074. 29. 1075. 1. 1076. 21. et videbis his in locis recte additum esse.

Eadem prorsus ratio est aliorum pronominum, ut δσος et ωλος. Soph. Phil. 1075.

ὅμως δὲ μείνατ', εἰ τούτῳ δοκεῖ,  
χρόνον τοσοῦτον, εἰς δσον τὰ ἐκ γεώς  
στείλωσι ναῦται καὶ θεοῖς εὐξέμεθα.

Recte sic est loquutus, ut definire diceret, tantum spati, quantum ad ista opus est. Sed licet etiam, si minus definire loqui voluisset, δὲν ponere: quādūn  
forte sacra non morabimur. Compareta cum his Epicurum epist. ad Pythoc. 31. p. 41. ed. Schneid. Θλως περὶ τὴν σελήνην γίνεται καὶ παρὰ πυρὸς πάντοθεν προσφερομένου πρὸς τὴν σελήνην, καὶ τὰ ἀπ' αὐτῆς ἀπυφερόμενα δμαλῶς

ἀναπτέλλοντος ἐπὶ τοσοῦτον, ἐφ' ὅσον κεκλφ περιστήσῃ τὸ νεφοειδὲς τοῦτο, καὶ μὴ ἐν παράπαν διακρίνη. Quo loco jam apparebit non dubuisse Schneiderum de inserendo ἀν cogitare. At in Electra dixit Sophocles v. 916.

Ἐννοίων πᾶν ὕστοντερ ἀν σθένω.

Sic etiam in Ed. R. 1122. Ed. Col. 7.1. 1634. 1773. Philoct. 64. 1072. Eurip. Or. 592. Bacch. 673. Cycl. 117. Ion. 1336. et oīos ἀν Soph. Ed. Col. 956. atque ὄποις Philoct. 659. Hinc dubitari potest an in Eurip. Suppl. 460. non recte legatur,

κλαῖστον δὲ ἀν ἥλθες, εἴ σε μὴ πεμψεν πόλις,  
περιστὰ φωνῶν τὸν γὰρ ἄγγελον χρέων  
λέξανθ', ὃς ἀν ταχὺ τις, ὡς τάχος πάλιν  
χωρεῖν.

Nam etsi defendi potest hanc scriptura, tamen multo aptius hic est dici *id quod quis iusserrit*, quam *quidquid quis iusserrit*. Id vero scribi potuerat ὕστον τέλη τις.

Quae pronominum, etiam adverbiorum ratio est. Euripides El. 972.

ὅπου δὲ Ἀπόλλων σκαύς ἦ, τίνες σοφοί;

Affert hoc exemplum<sup>o</sup> Porsonus ad Orest. 141. annare tragicos hanc constructionem suppressa particula ἀν dicens : adjicitque aliud exemplum, quod ut Sophoclis citat, Valkenarii opinor judicium sequutus, ex Plutarch. de aud. poēt. p. 31. A. et Amator. p. 767. A.

A. πρὸς θῆλυν νένει μᾶλλον, ἢ πλι τάρσενα;

B. ὅπου προσῆτ τὸ κάλλος, ἀμφιδέξιος.

Addo. *Æschylum* Suppl. 129.

Θεοῖς δὲ ἐναγέα τέλεα, πελομάνων καλῶς,  
ἐπίδροι', ὅποθι θάνατος ἀπῆ.

Eodem pertinet ίνα in his apud Plutarchum de garrulitate p. 514. A.

φίλαντος γάρ δὲ καὶ φιλόδοξος δ τοιοῦτος

νένει τὸ πλεῖστον ἡμέρας τούτῳ μέρος;

Ιν' αὐτὸς αὐτοῦ τυγχάνῃ κράτιστος ὄν.

#### XI.—De particula ἀν cum conjunctivo in sententiis finalibus.

Nimirum difficultatis habent sententiae, quas brevitatis causa finales dicimus, i. e. quibus finis et consilium indicatur. His efficiendis inserviant particula ὅφρα, ὅτος, ὡς, ἵνα. Significant autem ὅπως et ὡς proprio ut, i. e. *quo pacto*. Eae particulae indicativis junguntur cuiusvis temporis, quam esse quid vel futurum esse putamus; conjunctivis autem, quam vereri queri indicamus, ne quid sit aut non sit. Aristoph. Ach. 813.

ἄλλ' ὅπως μὴ ν τοῖς τρίβωσιν ἐγκάθηηται που λίθοι.

*Æschylus Prom. 68.*

ὅπως μὴ σαντρῷοικτεῖς ποτέ.

Sed Sophocles Aj. 1059.

καὶ τοι προφανῶ τὸνδε μὴ θάπτειν, ὅπως

μὴ τὸνδε θάπτων αὐτὸς εἰς ταφὰς πέσῃς.

Non potuit hic πεσεῖν dicere. Non enim hoc futurum esse putat, sed verendum esse dicit Teucro, si audeat sepelire Ajacem. Plato Phædon p. 77. B. ἀλλ' ἔτι ἐνέστηκεν δὲ νῦν δὴ Κέρθης ἔλεγε, τὸ τῶν πολλῶν, δότως μὴ ἔμα ἀποθνήκωντος τοῦ ἀνθρώπου διασκεδάννυται ἡ ψυχή, καὶ αὐτῇ τοῦ εἰνα τοῦτο τέλος ἔστι. At obstat, inquit, vulgare illud, rerentium περιορίτης homine disperserit etiam anima et esse desinat. Sed paullo post eadem pagina, D. etsi addito timendi verbo, aliter loquitur: δότως δὲ μοι δοκεῖσι σύ τε καὶ Σιμίλας ἡδέως ἀν καὶ τοῦτον διαπραγματεσσαπθει τὸν λόγον ἔτι μᾶλλον, καὶ δεδίεται τὸ τῶν παλῶν, μὴ ὡς ἀληθῶς δὲ οὐκέτος αὐτὴν ἐκβαλλονταν ἐκ τοῦ σώματος διαφυσά καὶ διασκεδάννυται. Ubi vel additum ὡς ἀληθῶς indicat non tam de metu, quam de opinione cogitari. Μὴ particula autem eamdem rationem habet, de qua dixi ad Ajacem v. 272. Ex quo appetit falli Heindorfum, qui p. 94. διασκεδάννυται καὶ διαφυσά conjunctivos esse putavit, ut conjunctivus est διασκεδάννυται, producta penultima.

Igitur consilii indicandi caussa quum particula ὡς et ὅπως conjunctivo consociantur, si deest ἀν, simpliciter enunciatur consilium; si adjicitur, aliquid fortuiti accedit, quasi dicas *ut sit*, *si sit*. In primis idoneus est ad hanc rem demonstrandam *Æschylus* locus in Choepk. 983. •

ἐκτείνατ' αὐτὸν καὶ κύκλῳ παρασταῦν  
στέγαιστρον ἀνδρῶν δεῖξαθ', ὡς ἦρ πατὴρ  
οὐχ οὐ μός, ἀλλ' ὁ πάντ' ἐποτεύων τάδε  
“Ηλιος ἄναγνα μητρὸς ἔργα τῆς ἐμῆς,  
ὅς των πατρῶν μοι μάρτυς ἐν δικῇ ποτέ,  
ὅς τονδ' ἄγω μετῆλθον ἐνδίκως μόρον  
τὸν μητρός.

*Ostendite velamen, ut videat Sol, is ut mihi, si forte, testis adsit in iudicio.* Nam exansum velamen Sol non potest non videre, judicium autem nondum ita certo imminent, ut tam confidenter de testimonio edendo loqui posat. Itaque ὡς ἦρ dicit, quia hoc ipsum certo consequaturum intelligit ut videat Sol; sed ὡς ἀν μάρτυς πατρός, quia id sic tantum vult, si opus aut necessarium sit. Ita ὡς sine ἀν dictum invenitur apud eundem poëtam S. ad Theb. 633. Pers. 694. Agam. 1302. Choeph. 738. 765. 769. Eum. 616. 632. 641. 774. Suppl. 328. 492. Cum particula ἀν autem Prom. 10. 655. 705. Choeph. 18. 554. Suppl. 502. 527. Omnibus his in locis, qui attendere voluerit, facile intelliget, cur vel addita vel omissa sit particula. In Choeph. 437.

ἔμασχαλίσθη δέ γ', ὡς τοδ' εἰδῆς.

Debuit hic omitti, quia sensus est *hoc te scire volo*. Sed in Suppl. 937.

ἀλλ' ὡς ἂν εἰδῆς, ἐννέαπο σαφίστερον,

patet hunc sensum esse, *scias licet*. Sic in Prometheus 823. cum δηνος :

δηνος δὲ ἀν εἰδῆς μὴ μάτην κλένοντα μου.

Aristoph. Plut. 112.

οὐδὲ δ' ὡς ἀν εἰδῆς δοτα, παρ' ἡμῖν δην μένης,

γενήσεται ἀγαθά, πρόσεχε τὸν νοῦν τὸν πόνον.

Et δηνος quidem sine ἀν posuit Aeschylus Pers. 667. Ag. 1656. Choeph. 873. Addita particula, autem Cliveph. 578. Eum. 576. 1033. Suppl. 241. Ita ὡς ἀν apud Herodotum i. 5. 11. 24. 86. iii. 85. viii. 7. ix. 7, 2. et δηνος ἀν i. 20. Vide Heindorfium ad Plat. Phædon. p. 15. et Protag. 497.

Sæpe non nullum interest addaturum ἀν, αποomitatur. Aristoph. Thesm. 284.

δὲ Θρήττα, τὴν κλητην κάθετε, καὶ τ' ἔξελε

πότερον, δηνος λαβοῦντα θύσω ταῖν θεαῖν.

Ran. 871.

Θεοὶ νῦν λιβανωτὸν δεῦρο τις καὶ πῦρ δότω,

δηνος ἀν εἴθεμαι πῦρ τῶν σοφισμάτων.

Alios Aristophanis locos ἀν additam habentes vide apud Heindorfium ad Plat. Phædon. p. 15. quibus additum est apud Heindorfium ad Plat. Phædon. p. 15. quibus additum est apud Heindorfium ad Plat. Phædon. p. 15. Non est tamen dissimilandum inveniri locos quosdam in quibus mirere additum esse ἀν. Quod etsi fortasse aliquando negligentia scriptorum factum est, tamen plerumque caussa, cur addiderint, potest inveniri. Aeschines in Ctesiph. p. 430. s. (471. §. 39.) lege Iuberi dicit prytanes τοὺς μὲν ἀναιρένταν νόμων, τοὺς δὲ καταλείπειν, δηνος ἀν εἰς γῆν μοσ καὶ μῆτελος περὶ ἐκδοτης πρᾶξεν. Nullus liber omittit particulam ἀν, et tamen fatendum erit valde eam inutilem esse, quam finis indicetur certissimus, ut una lex sit. Sed videtur Aeschines propter sequentia, καὶ μῆτελος, posuisse : et ita recte dicit, *ne sorte plures sint*. Paullo alter Demosthenes de Syminor. p. 184. Υἱοὶ εἰναι ἐπικλητῷων τὰς τριτταῖς, δηνος ἀν τῶν μὲν ὅλων νεωρίων ἐν ἑκάστῃ μέρος γῆ τῶν φυλῶν, τοῦ δὲ μέρους ἑκάστου τὸ τρίτον μέρος ἡ τριττὸς ἔχη, εἰδῆς τι δέρη, πρώτον μὲν τὴν φυλὴν, διποτα τέτακται, μετὰ ταῦτα δὲ τὴν τριττόν, εἰτα τριτραρχοὶ τίνεις καὶ τριτηροὶ πόσαι, καὶ τριδικοῦτα μὲν ἡ φυλὴ, δέκα δὲ ἡ τριττὸς ἑκάστη τριτηροὶ ἔχη. Qui sic loqui videtur, quod haec ipse proponit et suadet, ut dubium sit adhuc an facturi sint Athenienses. Apud Nicolaum Damascenum p. 245. in Corali Prodomo, ut ferri possit ἀν, aptius tamen abesset : καὶ μὲν τοῦτο μάνον θρησκευτον οἱ θεοί, δηνος ἀν δόδορωμαι τὰς ἀμετέρας τύχας. Atque omisit in eadem sententia Euripides Hec. 286.

οὐδὲ δηνοςέν με Ζεύς, τρέψει δὲ, δηνος δῶρο

κακῶν καὶ ἀλλα μεῖζον ἡ τάλαιν ἄγω.

Quo clarius haec intelligi possint, operæ pretium duxi etiam Sophoclia at quo Euripidis locos, in quibus ὡς et δηνος vel nude vel conjuncte cum ἀν inveniuntur, indicare, ut, qui rem exemplis corprobatam videre velint, habeant idoneam copiam. Atque ὡς

nudum cum conjunctivo exstat in Soph. Aj. 13. 67. 530. 570. 733. 741. 827. 1003. El. 889. 1166. 1440. Ed. R. 359. Antig. 643. Ed. Col. 11. 399. 783. 785. 889. 902. 1130. 1278. 1390. 1524. Trach. 333. 493. 678. 1067. 1149. 1153. Philoct. 24. 534. 559. 635. 653. 1206. Apud Euripidem Hec. 47. 89. 175. 508. 536. 550. 896. 959. 1021. 1130. 1177. 1245. Orest. 265. 416. 629. 732. 795. 797. 1350. 1596. Phoen. 788. 1650. 1675. 1687. Med. 461. 783. 1815. 1880. Hippol. 296. 420. 629. 809. 825. 1265. Alc. 75. 723. Androm. 411. 425. 1074. Suppl. 38. 121. 174. 206. 235. 360. 451. 578. 815. Iph. A. 1340. 1484. Iph. T. 171. 290. 469. 1030. 1177. 1361. 1428. Rhes. 50. ubi ἀν metri indicio delendum. Troad. 20. 58. 295. 508. 714. 912. 978. 1143. 1154. 1268. 1276. Bacch. 61. 1106. 1201. 1212. 1257. 1321. Cycl. 131. 143. 152. 341. 543. 619. 623. 648. Hel. 145. 340. 641. 873. ubi scribendum videtur θεξώμεθα. 891. 983. 1003. 1451. 1455. lone 85. 71. 79. 177. 388. 728. 1112. 1180. 1420. 1569. Herc. f. 40. 323. 731. 1279. 1244. 1255. 1406. Electr. 58. 72. 100. 250. 758. 792. 894. 960. 1132. Dan. 42. Multo rarius est θπως nudum cum conjunctivo. Sophocles Aj. 6. 698. 1089. El. 56. 390. 391. 457. 635. 688. 955. 1121. 1205. 1402. 1468. Ed. R. 921. Antig. 776. 1333. Ed. Col. 398. 399. Trach. 335. 602. Philoct. 238. Euripides Hec. 232. Or. 1354. 1585. Phoen. 1328. Suppl. 234. Iph. A. 128. 881. Iph. T. 1461. Cum his locis comparent, qui hoc agunt, hos, in quibus ὡς ut significat, Sophoclis Aj. 655. Ed. Col. 72. Philoct. 129. 826. Eurip. Hec. 350. Or. 533. 1099. 1562. Phoen. 92. 1001. Hipp. 1314. Alc. 743. Andr. 716. 1254. Iph. A. 618. 1426. Iph. T. 1067. Rhes. 72. 420. 473. Troad. 85. 1263. Bacch. 356. 510. Cycl. 155. 630. Hel. 1198. 1427. 1538. Ion. 77. Hec. f. 725. 838. et θπως ἀν Soph. El. 11. Ed. Col. 575. Trach. 618. Eurip. Phoen. 760. Med. 939. Hipp. 111. 286. Alc. 782. Iph. A. 539. Rhes. 878. Heracl. 337. Hel. 748. 899. Quod si recte supra indicavimus quid inter sit, addaturne an omittatur ἄν, facile dabitur nobis, recte nos emendasse in Bacchus v. 1236.

φέρω δὲ ἐν ἀλέναισιν, ὡς δρᾶς, τάδε  
λαβόντα τάριστεῖα, σοὶσι πρὸς δόμοις  
ὡς ἀγκρεμασθῆ.

ubi ὡς ἀν κρεμασθῇ legebatur.

XII.—*De θπως et θπως μὴ cum futuro vel conjunctivo, item de οὐκ ἔχω θπως et similibus.*

Quia Dawesius de constructione particularum θπως μὴ disseveruit, ad quem magnam vim exemplorum sed admixtis alienis concessit Kiddius, commemorando usum magis et confirmando, quam explicando atque a dubitationibus liberando sunt. Ut indicativus veritatem rei notat, ita conjunctivus pendere quid ex alia re indicat, coequi fieri, si illud fiat. Ita in interrogatione recta qui πῶς λήψομαι dicit, nescire se indicat quomodo quid accepturus sit. Quis ille modus sit, quo accipiet, facto cognoscet. Sed qui dicit πῶς λάβω, dubitare se significat quomodo capere quid debeat, i. e. quid sibi faciendum sit ut capiat. Eadem ratione differunt θπως λήψομαι et θπως λάβω. Nam qui facit quid θπως λήψεται, facit id eo modo, quo accipiet: ex quo patet esse accepturum; qui autem θπως λάβη, eo modo, quo debeat accipere: quod est cum dubitatione conjunctum an non sit accepturus. Præterea indicativus certam habet temporis notationem, qua in ipso cujusque indicativi tempore inest: nam etiam præteriti et presentis indicativus usurpatur; conjunctivus autem, quia non quid fiat, sed quid debeat fieri significat, per se caret notatione temporis, semperque refertur ad tempus verbi primarii, tamquam ad presens suum, quia quidquid debet fieri, ejus causa etiam adesse debent cum ea ipsa re, propter quam fieri debet, etiam si nondum sit factum. Itaque indicativi et conjunctivi cum θπως constructiones eo differunt, quod indicativus opinionem aut voluntatem, certa temporis notatione adjuncta, conjunctivus autem metum vel dubitationem, carentem notatione temporis, sed praesentem eo tempore, quod in principali verbo est, continet.

Sed quoniam varius est usus particulae θπως, qua etsi proprie ubique quomodo significat, tamen non ubique ita veri potest, ea afferam, quae potissima sunt in hoc genere. Ac maxime simplicia sunt talia, ut *Aeschylus* in Prom. 641.

οὐκ οἶδ' ὅπως ὑμῖν ἀπιστῆσαι με χρή.

Euripidis in Iphig. T. 684.

οὐκ ἔσθ' ὅπως οὐ χρή συνεκπενεῖσαι μέ σοι.

Sophoclis in Antig. 329.

οὐκ ἔσθ' ὅπως ὄψει σὸν δεῦρ' ἀλθόντα με.

Apparet in his certa opinonis declaratio: οὐ χρή με ὑμῖν ἀπιστῆσαι χρή με συνεκπενεῖσαι σοι: οὐκ ὄψει με δεῦρ' ἀλθόντα. Ita ἔσθ' ὅπως cum futuro in (Ed. Col. 1372. Philoct. 522. Phoeniss. 1664. Medea 171. Hippol. 604. Heraclid. 707. et ἔσται Med. 1060. Sepe vero etiam alia verba. Sophocles Ed. R. 1058.

οὐκ ἀν γένοντο τοῦδε, ὅπως ἐγώ λαβάν

σημεῖα τουαῦτ', οὐ φανῶ τούμδν γένος.

Alia vide in Aj. 556. 1040. Electr. 1296. Ed. R. 406. 1518. Ed. Col. 1742. Trach. 495. Phil. 55. 77. Med. 322. Iph. T. 1051. Heracl. 421. 1051. Ion. 573. Herc. f. 315. Jure conjunctivus expulsus est Ed. R. 1074.

δέδοιχ' ὅπως

μὴ 'κ τῆς σιωπῆς τῆσδε ἀναφῆσαι κακό.

Recte etiam Monkius in Hippol. 618. ductu cod. Flor. dedit:

δέδοιχ' ὅπως μοι μὴ λίαν φανεῖ σοφή,

et Elmsleius in Heracl. 249.

ὅμως δὲ καὶ εὖν μὴ τρέσης ὅπως σέ τις

σὺν πασὶ βωμοῦ τοῦδε ἀποσκάσει βίᾳ.

Eiusdem generis haec quoque sunt: in eadem fabula v. 1051.

μὴ γάρ ἀλπίσης ὅπως

αὐτὸς πατρόφας ξῶν ἔμ' ἐκβαλεῖς χθονός.

Soph. Electr. 968.

καὶ τῶνδε μέντοι μηκέτ' ἀλπίσης ὅπως.

τεύξει πότι.

Ajac. 567.

κείνῳ τ' ἐμὴν ἀγγείλατ' ἐντελὴν, ὅπως

τὸν πάσσα τόνδε πρὸς δόμους ἐμοὺς ἀγὸν

Τελαμῶνι δεῖξει μητρὶ τ', Ἐριβολῃ λέγω.

In Trach. 604.

φράξις ὅπως μηδεὶς βροτῶν

κείνου πάροιθεν ἀμφιδέστεραι χροῖ,

μηδὲ δύεται νὺν μῆτρε φέγγος ἡλίου,

μηδὲ ἔρκος ἵερον, μηδὲ ἐφέστων σέλας.

Proximum his illud genus est, quod in adhortando usurpatur, verbo, unde ὅπως pendeat, omissio: ut in Cyclope 591.

ἀλλ' ὅπως ἀνήρ ἔσται.

i. e. proprie, ride quomodo vir futurus sis. Confer v. 626. et Orest. 1060. Herc. f. 504. Soph. R. 1518. Frequentissima haec ratio loquendi est, semperque habet futurum. Refertur enim ad opinionem rei futuræ, cuius fieri volumus contrarium. Ita quod Euripides habet in Bacchis 367.

Πενθεύς δὲ ὅπως μὴ πάνθος εἰσοίσει δόμοις

τοῖς εὖσι, Κάδμε,

sic est dictum, ut cogitetur illatum iri luctum a Pentheo, ac proinde videndum esse, quomodo id irritum reddendum sit. Quod si εἰσφέρῃ dixisset, metus tantum significaretur et dubitatio utrum illaturus sit luctum an non, proprieaque cavendum esse ne possit inferre. Haec si inferre ipsa compares, futuro posito hoc habebis: inferet luctum: tu vide quomodo non inferet; in conjunctivo autem: potest inferre luctum: vide quomodo possit non inferre, i. e. quomodo debeat coliberi ab inferendo.

Ex his intelligitur, non promiscue futurum et conjunctivum usurpari posse, sed certam cuique rationem esse. Ut in Ed. R. 325.

ὡς οὖν μηδὲ ἐγὼ ταῦτα τάσσω,

recte sic dictum est. Veretur enim Tiresias, ne, si dicat quod dici vult (Edipus, ludeat illum: quonobrem tacere mavult. Quod si dixisset ὡς οὖν μηδὲ ἐγὼ ταῦτα τέλοσμαι, hoc significasset: idem mihi, quod tibi, accidet: videndum ergo quomodo eritem. Id vero tum recte potuisse dicere, si in animo habuisset respondere

ad ea quæ interrogaverat Oedipus, et si videret illum non posse non sed ea re Vide quæ initio cap. xi. attulimus. Sic Herodotus vi. 85. τί βούλεσθε ποιέων θύρας Αἴγυνθας, τὸν βασιλέα τῶν Σπαρτιητῶν ἱκδοτῷ γενόμενον ὑπὸ τῶν πολιτηών ἀγενός; εἰ νῦν ῥήγη χρεώμενοι ἔγνωσαν οὕτω Σπαρτῖτας, δικαὶος ἐξ ὑστέρας μῆτι διαινήσει τὰ πάντα πρῆσσητε, πανώλεθρον κακὸν ἐσ τὴν χάραν ἐμβάλωσι. Nam hæc quoque non tam monentis, quam metuentes sunt. Non pertinet hoc illud in Antigone 215.

ὡς ἀν σκοποῦ νῦν ἡτε τῶν εἰρημένων.

Nam si juberet, diceret δῆτας ἔτσισθε σκοποῖ. At nihil imperat Ceson; sed quum vellet dicere, ὡς ἀν σκοποῦ νῦν ἡτε τῶν εἰρημένων, καὶ μὴ ἐπιχωρίτε τοῖς ἀπιστοῦσιν τὰς, ἵτε τὸν παραβάτα θανούμενον, interrumpuntur hæc chorii dictis, et proinde aliter conformatur reliqua pars orationis. Neque in Herc. f. 1401. quod legitur, ad hoc genus pertinet,

παῖδας στερηθεῖς, παῖδ' ὅτας ἔχω σ' ἐμόν.

Ubi si ἔχω scriptum esset, verba hunc sensum præberent: *liberis orbatus, quomodo te habiturus sim filium ride*. Sed ita si loqueretur Hercules, adhortaretur sese, ut filii loco Theseum habebet: quod melius conveniret, si ea re Thesco potius quam ipsi consuleretur. Nunc vero aut indicativus est ἔχω, hoc sensu: *liberis orbatus te tanquam filium meum habeo*; aut, si conjunctivus, interrogative haec dicta sint necesse est: *ut te μήτιν habeam filium?* scilicet ita benevolus es.

Itaque in deliberatione, quæ semper est cum dubitatione conjuncta, non nisi conjunctivus usurpatur. Soph. Aj. 428.

οὗτοι σ' ἀπέργειν οὕτοις ὅτας ἐῶ λέγειν

ἔχω, κακοῖς τοιαῖσδε συμπεπτωκότα.

(Ed. R. 1367.

οὐκ οἶδ' ὅτας σε φῶ βεβουλεύσθαι καλῶς.

Vide Aeschyl. Ag. 1367. Soph. Aj. 514. Eurip. Hec. 585. Orest. 720. Iph. 386. Alc. 118. Hipp. 1091. Iph. A. 643. 1454. Iph. T. 995. Troad. 712. Hel. 637. Herc. f. 1245. Eadem ratio est interrogationis, ut quæ in rectam orationem reducta negationem habitura sit: vide Aristoph. Eq. 1320. Pac. 521. Interdum conjunctivus et futurum conjuguntur, sed eo, quo par est, discriminé. Eurip. Med. 1098.

οἵτις δὲ τέκνων ἔστιν ἐν οἴκοις

γλυκερὸς βλάστημα, ἐσφρῶ μελέτη

ιαταρχυχούμενος τὸν ἀπαντα χρόνον,

πρῶτον μὲν, δῆτας θρέψωσι καλῶς,

βλοτὸν θ' ὅποιον λείφουσι τέκνοις.

*Solliciti sunt, quomodo educare debeant liberos, et unde victimum sint relicturi.* Non recte neque θρέψουσι, neque λίπωσι dixisset: non θρέψουσι, quia res anceps est et dubitationis ac deliberationis plena, educatio liberorum: non λίπωσι, quia de relinquendis facultatibus nulla est dubitatio, sed de eo unde parand.e sint. Itaque κτήσονται recte dixisset, si operam quaerendis opibus navauant in mente habuissent: sed potuissent etiam κτήσονται, si illud, unde futurae essent opes. In Eurip. Hel. 637. sc̄ibe

\* οὐκ οἶδ' ὅποιον πρῶτον κρέαμαι ταῦν.

Sed memorabile est, huic conjunctivo deliberativo non esse locum nisi in sententia aliquam negationem contineente. Quod etiā minime mirum est, tamen, quoniam saepre recondita latet illa negatio, effugit haec ratio diligentiam virorum doctorum. At omnis deliberatio est dubitantis, quod est nescientis quid eligat. Unde οὐκ ἔχω, ἀπορῶ, ἀμφισβητῶ, aut simile quid ubique subest. Ut apud Aeschylum Prom. 779.

ἔλοι γὰρ θ τὰ λοιπά σοι<sup>27</sup>  
φρόσω σαφηνῶς, θ τὸν ἐκλύσοντ' ἐμέ.

Nec mirum. Quum enim excultus sermo Grecorum, ut supra dictum, conjunctivo non utatur in sententia finali nisi particula finali addita, migraretur ea norma, si affirmatione prægressa deliberativus conjunctivus poneretur: ut ἔχω θ τι φῶ, *habeo quod dicam*. Haec enim jam non deliberatio, neque conditionalis sententia est, qualis οὖτε ἔχω θ τι φῶ, sed finalis. Diximus enim in omni sententia conditionali per conjunctivum significari futurum exactum: eo autem illud, quod primario verbo continetur, posterius esse debet, ut δὲν θέλης, λέξω. Haec si ad illud transferas, οὐκ ἔχω θ τι φῶ, recte se habebis oratio. Nam θ τι φῶ proprie est quod dicere

*repertus sim.* Id igitur nondum constat, sed expectandum demum est, an quis dicere reperiat: itaque ei recte illud ipsum additur, oꝝ ἔχω. At si dicas ἔχω δὲ τι φῶ, repugnabunt haec sibi. Nam quum δὲ τι φῶ dicis, id ut futurum, siquid invertum ponis; quum autem ἔχω adjicias, jam presens et certum esse dicas illud, quod ex ista futura re pendeat, veluti si dicas, *habeo quod dicero*. Omniaque in eo quod est *habeo quod dicam* nihil inest deliberationis: unde ne verbi quidem modo, qui deliberatione inservit, locus est. Itaque non sic loquuntur Graeci, sed aut futurum adhibent, aut aliam figuram: planeque comparari potest πρῆν, quod non nisi negatione progressa cum verbo recto construitur: de qua re dixi ad Eurip. Med. 215. et Reisigius in diss. de partic. Æn p. 105. seq. Edidit quidem Bekkerus apud Platonom Phedr. p. 255. Εὐσοῦν τὴν συγκοινήσει τοῦ μὲν ἐραστοῦ ὁ ἀκόλαστος Ἰππος ἔχει δὲ τι λέγει πρὸς τὸν ἑραστὴν, καὶ ἀξοῖ ἀντὶ πολλῶν πόνων συμκρὰ ἀπολάνσαι et apud Lysiam contra Andoc. p. 254. (238. Reisk.) Ήστις οὖν καὶ Κηφίσου ἄντικα πηγορήσαι καὶ ἔχει δὲ τι λέγει: sed utrumque ex conjectura. Utrobiique vulgo λέγοι, sed libri scripti Lysis et longe plurimi optimè codid. Platonis λέγει. Unde utrique scriptio δὲ τι λέγει restituendum videtur. Vido Soph. Col. 48. et quæ ibi adnotata sunt. Aristophanes vero recte dixit in Vesp. 949.

ἀλλ' οὐκ ἔχειν οὐτός γ' ἔοικεν δὲ τι λέγη,

et ipse Plato Lys. p. 222. extr. ἀλλ' εἰ μηδὲν τούτων φίλου ἐστιν, ἐγὼ μὲν οὐκέτι ἔχω τι λέγω. Et Demosthenes p. 378, 5. οὐ γάρ δὴ δι' ἀπόριαν οὐ φίστεις ἔχειν δὲ τι εἴπης, ut ex codd. pro etrouis dedit Bekkerus. Αριδ. Thucydidem legitur vii. 25. de navibus Syracusanis: καὶ ἀντῶν μία ἐς Πελοπόννησον φέρετο, πρέσβεις ἄγουστα, οὕπερ τὰ τέ σφέτερα φράσων θύτι ἐν ἐλπίσαι εἰσὶ, καὶ τὸν ἔκει πόλεμον μᾶλλον ἐπιτρέψωσι γλγνεσθαι. At vel propter additum πέρι pronomen illud fieri nequit: ortum est e male lecto compendio particula δπως, quam pauci quidem codd. sed illi hand dubie recte praebent. Valde ab hoc distet in codic. libro c. 7. illud: πρέσβεις τε ἄλλοι τῶν Σιρακοσίων καὶ Κορινθίων ἐς Λακεδαμονα καὶ Κόρινθον ἀπεστάλησαν, ὅπως στρατιὰ ἔτι περιασθῇ τρόπῳ φῶ δὲν ἐν δικάσιον ἡ πλοίοις ἢ ἄλλως ὅπως δὲν προχωρῇ. Non enim finis, sed conditio indicatur, quoscumque modo res procedere visa fuerit.

Rarius est ὅπως eam futuro in ejusmodi locis, in quibus necessario per ut verendum est. Sophocles Phil. 1068.

χώρει σύν· μὴ πρόσλευσε, γενναῖδς περ Ἀν·  
ἡμῶν ὅπως μὴ τὴν τύχην διαφθερεῖς.

Eurip. Iph. Taur. 321.

Ποιάδη, θαυμάμεθ· ἀλλ', ὅπως θαυμάμεθα  
κάλλισθ', ἔπου μοι, φάσγανον σπάσας χερί.

Cycl. 558.

ἀπομυκτέον δὲ σοὶ γ', ήστις λήψει πιεῖν.

Electr. 835.

οὐχ, ὅπως πενστήριαν  
θουασθμεσθα, Φθιδὴ ἀντὶ Δωρικῆς  
οὔτε τις ἡμῖν κοπίδα;

Fallatur vero, qui perinde esse putet, utrum futuro quis an conjunctivo utatur. Nam in hoc quoque genere indicativi haec vis est, ut ad certam opinionem voluntatem referatur. Et quemadmodum multis in rebus, ita in hac quoque Germanica lingua cum Graeca convenit, conjunctivo atque indicativo utens eadem cum sententiæ diversitate, nisi quod pro futuro praesentis indicativum usurpat. Declarabo rem eo exemplo, quod e Cyclope attuli. Si dixisset ὅπως λέβης πιεῖν, nihil aliud quam consilium indicasset, quo ille emungi deberet, ut poculum acciperet. Illud vero plane incertum relinquoretur, au deinde vere esset accepturus. At quoniam dicit ὅπως λήψει πιεῖν, simul significat esse accepturum.

## NOTES ON THE OEDIPUS REX.

No. III.—[Continued from No. LXIX.]

433. **Ἔπιδη]** sc. ἥδεα, ἥδη; plur. ἥσμεν, ἥστε, ἥσταν: see Pors. Hec. 1094. and Cl. Jl. No. LXI. p. 137. σὲ φωνήσοντα, the Attic idiom: the accusative and participle instead of the accus. and infin.

434. **Σχολῆ]** See v. 82. “I’ll trust by leisure him that mocks me once.” Tit. Andr. ii. 2

435. **ὡς μὲν σοὶ δοκεῖ]** Read with Elmsley, **ὡς σοὶ μὲν δοκεῖ.**

438. **φύσει]** *Will show you your birth.*

440. **οὐκοντ]** Read οὐκ οὖν disjunctively: it was generally considered correct to make οὐκοντ paroxyton, when it signifies non igitur, or nomine igitur? and perispomenon, when it means igitur or igiturne? but Elmsley recommends οὐκοντ in all cases to be written as a dissyllable, which will only cause a slight change in the punctuation of any passage where οὐκ οὖν occurs.

**ἄριστος εὐρίσκειν]** Tiresias here sneers at Oedipus for his boasting (v. 395.) that he had talent in discovering the enigma of the Sphinx; of which Tiresias was reminded by *aiρεστὰ* in the preceding line.

442. **αὖτη . . τύχη]** This good fortune, or greatness.

444. **παι]** Tiresias, in the Phoenissæ, is led in by his daughter,

Τίγον πάροιθε, θύγατερ, ὡς τυφλῷ ποῖν

Οφθαλμὸς εἰ ἔτι, ναυτίλουσιν ἀπτρον ὡς.

**παι** may therefore here be rendered, O child.

448. **πρόσωπον]** Your presence.

οὐ γάρ ἐσθ' ὅπωσ] Non sicut potest ut: it is not possible that. Demosth. περὶ Στρ. οὐκ ἐστιν, οὐκ ἐστιν, ὁ ἄνδρες Ἀθηναῖοι, ὅπως ἡμάρτετε. See Viger p. 192. The usage of ἐστιν ὅπου, ἐστιν, or ἐσθ' ὅτε, is similar.

449. **λέγω . . τὸν ἄνδρα τοῦτον]** For an account of this construction see v. 220.

455. **ξένην ἔπι]** This alludes to the departure of Oedipus from Thebes after he had put out his eyes, and his sojourn at Colonus near Athens till his death; which forms the subject of the Oedipus Coloneus.

456. **Σκῆπτρῳ προδεικνὺς]** Suidas says that σκῆπτρον is a royal staff; but it is simply a staff, or something to lean on, from σκῆπτω, to lean on, whether borne by a king or others. It is however, though not here, the ensign frequently of kingly power: προδεικνὺς is here used absolutely, τὴν ὁδὸν being understood, “groping forward.” The word itself is not of common occurrence in this sense, though we find it in Theocrit. 22. 102.

Tὸν μὲν ἄντες ἐτάραζεν, ἐτώσια χερσὶ προδεικνὺς Πάντοθεν.

The usual meaning is to point out before. See v. 624, and P. V. 804.

Senec. *Oedip.* v. 636. repet incertus viæ,  
Baculo senili triste prætentans iter.

460. ὁμόσπορον] Gl. ὁμόγαμος, a husband of the same wife: ὁμόσπορος is applied v. 260. to Jocasta, in a somewhat different sense: καὶ γυναιχ' ὁμόσπορος, and a wife who has been the wife of both.

462. φύσκειν] The infinitive is here used for the imperative.

H. E. 124. Θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι.

See Moeris Atticist. verb. λαμβάνειν, et Koen. ad Gregor. p. 198.

μαντικῆ] sc. τέχνη.

465. ἀρρήτ' ἀρρήτων] "A deed without a name;" a most shocking deed. This is a mode of expressing the superlative very strongly. Soph. Electr. 849. δειλαία δειλαίων κυρεῖς, where Brunck remarks, "geminatio ejusdem adjectivi pro superlativo est."

467. ἀελλάδων] The common reading ἀελλοπόδων is indefensible, as militating against the metre: see v. 477. and originated probably in ἀελλάδων and πόδα in the next line, or from Pind. Nem. 1.6. Άλνος ἀελλοπόδων μέγαν ἵππων: according to Elmsley, "horses of the storm." How much more sublime the language of the Psalmist—"Who maketh the clouds a chariot, and rideth on the wings of the wind!"

473. ἔλαμψε . . . φάμα] See note on v. 187.

475. τὸν ἄδηλον] The ordo is πάντα ἰχνεύειν τὸν ἄδηλον ἄνδρα: "that every one should endeavor to trace out the [as yet] undiscovered murderer."

477. ἄγριαν ὄλων] "The wild wood." In O. C. v. 348. we have the same expression:

πολλὰ μὲν κατ' ἄγριαν  
"Γλην ἀστος νηλίπον τ' ἀλωμένη.

479. μέλεος μελέψ] See note on v. 100.

480. μεσόμφαλα] (1) From μέσος and ὁμφάλος, umbilicus, a boss, navel, or point: (2) or from μέσος and ὁμφῇ, vox, a voice, response, or oracle. The former appellation is applied to Delphi, as the middle point of the earth; see Schol. *Orest.* 325.

*Phœn.* 224. Παρὰ μεσόμφαλα γύαλα  
Φοίβ. v.

ἀπογοσφίζων] Endeavoring to keep apart from.

482. ζῶντα] Living, existing: see v. 410.

Οὐ γάρ τι σὺν ξῶ δοῦλος, ἀλλὰ Λοξίq. See Antig. 457.

Virg. Aen. iii. 493. Vivite felices, quibus est fortuna peracta.  
See above, v. 45.

485. οὐτε δοκοῦντ' . . .] "Neither thinking his charge true, nor contradicting it."

488. οὐτ' ἐνθάδ' ὅρων, οὐτ' ὀπίσω] "Neither seeing or understanding the present, nor the future." Οπίσω is frequently used in the

sense of the future : see Philoct. 1105. Æsch. Suppl. 625. and Eurip. Alex. fr. 8. Elmsley.

498. Ἀλλ' ὁ μὲν οὖν] Cf. Eur. Electr. 399. Λοξίου γὰρ ἔμπεδοι Χρησμοὶ, βροτῶν δὲ μαντικὴν χαίρειν ἔω.

501. φέρεται] Is carried ; proceeds ; can go.

504. Ἀλλ' οὐ] "But I will never, till I have seen his [sc. the prophet's] words proved correct. I will never speak against those who censure the prophet."

510. βασάρῳ] Βάσανος is properly a stone on which the purity and excellence of gold are tried ; a touch-stone ; a proof.

512. ὄφλησει κακίαν] Ὁφλέω and ὄφλισκάνω in prose writers govern a genitive, and in the tragic writers always an accusative of the crime, fault, or imputation incurred. See Viger. p. 223. Ruhnken. Timæ. ὄφλω. In the Agam. 517. ὄφλων is followed by δίκην, and is rightly explained by Dr. Blomfield, "damnatus judicio ; debitor ob rem judicatam." Translate here, "shall incur the imputation of baseness." See also Cl. Jl. No. LXV. p. 40.

514. κατηγορεῖν] Κατηγορέω governs an accusative of the charge alleged, and a genitive of the person against whom it is alleged. In the Agam. 262. κατηγορέω occurs with the genitive only. Εὖ γὰρ φρονοῦντος ὅμμα σου κατηγορεῖ, the order of which Dr. Blomfield gives, ὅμμα γὰρ κατηγορεῖ σου εὖ φρονοῦντος, "yes, your eye proves your kind disposition." He quotes a similar construction from Stobæus,

Κρατοῦσι δ', οἵπερ καὶ κατηγοροῦσι μου.

517. εἰς βλάβην φέρον] Φέρω, with the prepositions εἰς ὡς πρὸς following, signifies, to tend, to lead to, to refer to ; in this sense it is used v. 520, 991. See Markl. Eur. Suppl. 305. and Viger. p. 257.

522. πρὸς σοῦ] Creon commences his speech by addressing the chorus as ἄνδρες πολῖται, and here he speaks to them in the singular number ; but this is no oversight in the poet. The *Coryphæus* spoke and was spoken to as the representative of the whole chorus ; and this remark will account for the variation from singular to plural, and vice versa, so frequently met with in the dramatic writers with reference to the chorus.

κεκλίσομαι] Usually called the paulo post futurum ; but see above, v. 365.

524. γνώμη φρενῶν] "By conviction of mind ;" γνώμη is judgment founded on knowledge, opinion, meaning.

525. πρὸς τοῦ] Referring to v. 378.

528. ὅμμάτων ὄρθων] With eyes erect, unmoved, or steady. v. 1385. ὅρθοῖς ἔμελλον ὅμμασιν τούτους ὄργην :

Theocr. v. 36. "Ομμασι ταῖς ὄρθοῖσι ποτίζλεπεν.

See Bentley's note. Hor. Od. i. 3. 18. and Pors. Hec. 958.

532. Οὐρὸς σὺ] Οὐρὸς, with or without the interjection ω, when

it refers to the second person, as here, may be expressed in Latin by "heus," and in English colloquially by "hark ye!" See Viger. p. 367. cf. Aristoph. *Aves.*, 1199, and 1243.

534. *τοῦδε τὰνδρός*] "Οδε ἀνὴρ, here, as in many other places, denotes the person speaking, pointing to himself, in the sense of our English formula, "your humble servant." Brunck remarks that the same idiom is met with in the Latin comic writers, though he quotes no instance. See Ter. *Heaut.* ii. 3. "Tibi erunt parata verba, huic homini verbera."

*φονεὺς]* "The [intended] murderer."

537. *θεῶν*] Ille scanned as a monosyllable.

*δειλίαν ή μωρίαν*] A similar form of expression is found in Herod. *Clio*, § 38. "Ω παῖ, οὐτε δειλίην οὐτε ἄλλο ἀχαρι παριδῶν τοι, ποιέω ταῦτα.

538. *γυναρίσομαι*] Elmsley has very properly substituted *γυνωριοῖμι*, the Attic form of the future.

543. *Οἰσθ' ὡς ποιησον;*] Literally: "act, do you know how?" This is a common idiom, and is more forcible than *οἰσθ' ὡς ποιύεις*; for the former not only orders something to be done, but asks the mode of doing it; whereas the latter merely asks the mode of acting. See Koen. ad Gregor. p. 7. Porson. Hec. 225.

545. *Δέγειν τὸ δεινός*] "*Powerful* in oratory;" literally, *fearful* in speaking. We find *δεινὸς εὑρεῖν*, *δεινὸς φαγεῖν* &c. See Dawes, *Misc. Crit.* 87.

Phœn. v. Δεινὸν γυναιξὶν αἱ δἱ ὠδίων γοναῖ.

"have a strong or powerful influence." See Suidas in v. *δεινός*.

555. *ἡ οὐκ*] A monosyllable: see v. 13.

*ἔπειθες, ὡς χρείη*] On the government of *ὡς*, *ἴτα*, &c. see above, v. 71.

556. *σεμνόμαντιν*] "This *grand prophet*," said sneeringly. Elmsley, in the preceding line, would read *μετὰ* instead of *ἐπὶ*, *μετὰ* being joined with *πέμψασθαι*, and properly objects to the usage of *πέμψασθαι* for *πέμψαι*; for where both the active and middle voices of a Greek verb are in common use, the active may be used for the middle, because it is true as far as it goes; but the converse of middle for active, as here, is very rarely met with. See a very able remark on this point by the learned Mr. Tate, *Mus. Crit.* p. 104.

557. *ὁ ἅτος*] Read *ἅτος*, sc. *ὁ αἵτος*, "the same;" and now I am still *the same*: I have made no alteration.

Phœn. 934. 'Ανὴρ ὅδ' οὐκέθ' ἀντός ἐκνέει πάλιν.

"This man is no more *the same*." See Valckenæer's note on this passage.

560. *ἔπειτ*] From *ἔρπω*: the present tense is frequently used for the aorist "in animated narration, which represents what took place as present." Matthiæ Gr. Gr. p. 736.

Hec. 470. Ἡ Τιτάνων γενεὰν,

Τὰν Ζεὺς ἀμφιπύρῳ •

Κοιμίζει φλογυμῷ Κρονίδας; for ἐκοιμισε.<sup>1</sup>

562. ἐν τῇ τέχνῃ] "In the profession" of divination.

569. ἐφ' οἷς] Compare O. C. v. 1665.

el δὲ μὴ δοκῶ φρονῶν λέγειν,

Οὐκ ἀν παρείμην οἵσι μὴ δοκῶ φρονεῖν.

570. τὸ σὸν δέ γ'] Read τοσόνδε: see Pors. Hec. 1278.

577. γῆμας ἔχεις] For ἔγημας, say the grammarians, so common, that Is. Casaubon observes, "millies poëtæ præsertim tragici et comici; sed et caelerorum scriptorum elegantissimus quisque non raro." Viger says, "ἔχω cum participiis quibusdam maximeque aoristi temporis, explicatur per aoristum indicativi et verbi, cuius participium adjunctum habet," p. 250. This account is not true; the participle of the first aor. and ῥχω, "denotes the deed to be done, and still to remain so :" you married my sister and still have her in marriage: "ἔγραψα, I wrote, may be consistent with any thing written betwixt that time and the time of speaking ; to the contrary, γράψας ἔχω can only be used of what was once stated in writing and continues so still, unaltered, unrepealed." J. Tate. τάδε λέξας ἔχει would not be admissible for τάδε ἔλεξε. Habeo and teneo are used in Latin somewhat similarly. Ter. Hecyr. iv. 2. 6. "Nam mihi intus tuus pater narravit modo, quo pacto me habueris præpositam amori tuo." See Lucret. vi. 898. and Valckenaer's note. Phœn. 712.

578. ὃν ἀνιστορεῖς] Some read ὃν ἀν iστορεῖς, which is a solecism, ὃς ἀν requiring a subjunctive or optative mood according to circumstances, but never tolerating an indicative. "Os ἀν et similia cum cojunctione conjunguntur, si de re incerta sermo est, ita ut possit etiam dici, si quis. Cum optativo eadem conditione coniungi solent, sed ita, ut res indicetur cogitari, vel cogitata esse ab aliquo." Hermanni Adnotationes in Vigeruni, p. 648. See also Dawes, Misc. Crit. p. 544.

579. ἐκείνης ταῦτα] You possess the same power as she does; having an equal share [μέρος being understood] of the laud, of the government, of ὃ αὐτὸς idem. see v. 284.

583. ὡς ἔγω] sc. δίδωμι ἐμαυτῷ λόγον.

586. εῦδορτ] "Sleeping;" the cares of government do not allow a king to sleep. Then happy low, lie down!

Uneasy lies the head that wears a crown.

2d Part Hen. IV. act iii. sc. 1.

See above v. 65.

587. οὐείρων ἐφυν] I am not naturally desirous of: see above, v. 9.

<sup>1</sup> Antig. v. 406. Καὶ πῶς ὁρᾶται, καπίτηπτος οὐρίθη:

592. ἡδίων] The penult is *long*. See above v. 55.

594. ἡπαγημένος κυρῶ] For ἡπάγημαι. κυρέω, in the poets, like τυγχάνω, in both prose and verse, is used with the participle, where we should expect the verb from which the participle comes.

Philoct. 90. "Ορα καθ' ὑπονοῦ μὴ κατακλιθεῖς κυρῆ, for κατακλιθῆ.

598. τὸ γὰρ τυχεῖν αὐτοῖς] This is one of the few iambic lines in Sophocles which have neither cæsura nor quasi-cæsura, unless we read with Bothe αὐτοῖσι πάντ', or change the relative positions of ἄκαντ' and αὐτοῖς. Τυγχάνω, when it signifies to hit, to obtain, to procure, requires a genitive case after it of the thing gained, except where neuter adjectives are employed as here; and then an accusative is found, though even a neuter may follow in the genitive according to the general rule.

Iph. A. 995. ταῦτα τεύξομαι σέθεν.

Hec. 42. Καὶ τείχεται τοῦδε, οὐδὲ ἀδώρητος φίλων  
"Ἶσται πρὸς ἀνδρῶν.

In Homer we find

Il. E. 582. Χερμαδίψ ἀγκῶνα τυχὼν μέσον.

Hermann considers ἀγκῶνα μέσον to be governed of τυχὼν, but it is more probably governed of κατὰ and Ἀντιλόχου, understood after τυχών. The instances which he adduces (Œ. C. 1106, and 1168. Antig. 778. Philoct. 509. Phœn. 1006.) to prove that τυγχάνω governs an accusative, are all in the case of neuter adjectives. And it must be remembered, that the accusatives of neuter adjectives are frequently found with verbs that regularly govern a genitive or dative.<sup>1</sup>

600. Οὐκ ἀν] There are two ways of taking this passage, either of which will make very good sense.

1. νοῦς κακός οὐκ ἀν γένοιτο καλῶς φρονῶν.

2. νοῦς καλῶς φρονῶν οὐκ ἀν γένοιτο κακός.

1. An ill-disposed mind cannot be entertaining proper sentiments.

2. A mind that entertains proper sentiments cannot be bad.

The latter, on the whole, seems to be the interpretation best adapted to the context.

601. τῆς γράμμης] "Of this design;" sc. of dethroning Oedipus.

603. καὶ τῶνδ' ἔλεγχον] "Ἐλεγχον is here said by L. Bos to be governed of εἰς or πρὸς understood; but such accusatives are put in apposition to an entire proposition or some part of it, in order to express an opinion on the contents of the proposition. Here τῶνδ' ἔλεγχον means δὲ, sc. τὸ πενθεσθαι Πιθοῖ, ἔλεγχος ἔσται τῶνδε. So Hec. 1158.

τὸ λοίσθιον δὲ, πῆμα πήματων πλέον,

ἔξειργάσαντο δειν'. sc. δέ ἔστι πῆμα—

Orest. 1104. Ἐλένην κτάνωμεν, Μενέλεω λύπην πικράν, sc. δ., τὸ ιτανεῖν Ἐλένην, ἔσται λύπη πικρά. On this apposition see Matth. Gr. Gr. p. 621, and Cl. Jl. No. LXIII. p. 87.

603. τοῦτο μὲν] This expression, as also τὸ πρῶτον, followed by τοῦτο δὲ, τοῦτ' αἴθις, τοῦτ' ἄλλο, εἴτε, ἔπειτα, and the like, may be translated by “*in the first place*,” and the latter by “*in the next or second place*.” See Antig. 61, and Hermann’s Annot. on Viger. p. 627.

609. μάτην] At random, without proof.

611. φίλων γάρ] “For to cast away, or banish a good friend, I call just the same, as [for a man to cast away] his life, which he loves the best of all things.”

616. εὐλαβουμένω πεσεῖν] sc. σοι, which is omitted, lest Creon should be offended with the chorus, if they said in express terms that he was likely to go wrong.

617. φρονεῖν γάρ] For those who are hasty in decision, are not secure or safe [from error].

Αἱ δευτέραι γάρ φρονίδες ποφώτεραι. Hipp. 438.

618. “Οταν ταχὺς] So Richard III. act iv. sc. 3.

Go, muster men; my council is my shield;

We must be brief, when traitors take the field.

624. οἵνιν ἔστι τὸ φθορεῖν] “What is the grudge;” some read οἵνιν ἔστιν ὁ φθορεῖς, “What is that for which you hate me.” But there seems to be no adequate reason for the alteration.

625. ὡς οὐχ ὑπειξων] “Do you speak this with the intention of not submitting;” ὡς with the future participle expresses *intention*, *resolution*, and the like.

628. ξυνιεῖν] Porson has shown that ξυνίης is the proper reading. The Attics said τιθημι, τιθης, τιθησι, ξυνίημι, ξυνίης, ξυνίησι. See Orest. 141. \*

629. οὐ τοι κακῶς γ' ἄρχοντος—] Creon is here interrupted by Oedipus, and was going to say δεῖ or some similar word. Brunck suggests ὑπεικτέον, but is ὑπεικτέον ἄρχοντος Greek?

630. πόλεως μέρεστι] Πόλεως is scanned as a dissyllable; μέρεστι governs a genitive of the thing shared and a dative of the person by whom, μέρος being the nominative understood. It is sometimes expressed as Iph. T. 1300. Μέρεστιν ὑμῖν τῶν πεπραγμένων μέρος.

631. ὑμῖν] The last syllable of ὑμῖν is here *long*, contrary to the general usage observed in Sophocles: see v. 39. and Cl. Jl. No. LXIII. p. 97.

640. δνοῖν] Is here in scanning a monosyllable; see Gaisford. Hephaest. p. 222, and Herman. Elm. doctrin. metric. p. 34. Elmsley reads τοῦτο δνοῖν, on account of the metre, without any necessity for alteration.

643. τοῦμὸν σῶμα] sc. me. Barnes Alcest. 652. remarks: “Dicuntur τόδε σῶμα δεικτικῶς pro ἐγώ, ut saepe alias, et Heracl. v. 91. Οὐ γάρ σῶμ' ἀκήρυκτον τόδε, i. e. ἐγώ· Iolaus de se loquitur.”

647. *τόνδ' ὅρκον . . . θεῶν*] The oath here alluded to is that solemn adjuration which Creon had just made, v. 643. and though the name of the gods was not mentioned, yet the form in which that adjuration is couched implies that he expected and prayed for the vengeance of the gods on his head, if he was not speaking the truth.

651. *τί . . . θέλεις . . . εἰκάθω;*] "In what do you wish that I should give way?" Here *ως* or *ὅφει* is omitted before *εἰκάθω*; no unusual ellipse after *θέλω*, *θούλομαι*, and the like, as in Demosth. *τί βούλεις εἴπω*; "what do you wish [me to, or that I should] speak?"

652. *τὸν οὐτε*] Translate: "pay respect or regard to one who was never before [considered as] foolish [or infantine, *νήπιον* from *νη*] and *ἔρως*,] and is now rendered important by [the solemn obligation of] an oath."

656. *τὸν ἐναγῆν*] *Ἐναγῆς* signifies one who is liable to the punishment annexed to the violation of an oath. Translate: "never on an uncertain suspicion, [*μήποτε σὺν ἄφαντι λόγῳ*] to accuse [*βαλεῖν ἐν αἰτίᾳ*] and dishonor [*ἄπιμον*] a friend under the solemn obligation of an oath."

658. *ἐπίστω*] 2 pers. sing. *imper.* from *ἐπίσταμαι*: the more usual form is *ἐπίστασθο*. Ion. *ἐπίσταο*, contract. or Attic. *ἐπίστω*. See Suidas in *Ἐπίστωτος*.

659. *Σητῶν*] *Ἐπίστω Σητῶν* "know that you are seeking;" where we should expect *Σητεῖν*. On this idiom see Cl. Jl. No. LXIII. p. 91. v. 89.

660. *οὐ τὸν*] *Μὰ*, the particle used in swearing by any being or thing, is here omitted, as it very frequently is: see below, v. 1088. Elmsley would read *μὰ* and omit *οὐ* on account of the metre: but *οὐ* seems to be requisite on account of the sense; *οὐ* [*Σητῶν δλεθρον τοι η φυγὴν ἐτῆσδε γῆς*].

661. *πρόμον*] The sun is called *πρόμος*, the champion of all the gods, because he marches through the heavens as a sentinel before a royal palace, and guards it. The chorus swears by the sun, because he sees and knows all things:

*ὅς πάντ' ἔφορῷ καὶ πάντ' ἐπακούει.* Odyss. A. 108.

662. *Ἄθεος, ἄφλος*] *Deserted* by gods and friends: so above, v. 254. *ἀτίμως καθέως*, are similarly used.

663. *ὦ τι πύματον*] Elmsley remarks, "Parum video quid sit *ὦ τι πύματον ὀδοίμαν*." But may not *ὦ τι πύματον* [*έστι*] be referred to the idea of destruction contained in *όδοίμαν*? "May I undergo that destruction which is extreme or most dreadful."

667. *καὶ τάδ'*] sc. *καὶ τάδε* [*τρύχει ψυχὰν*] and "this circumstance, *εἰ κακοῖς . . . τὰ πρὸς σφῷν*, harrows up my soul."

668. *προσάψει*] *Γῆ* is the nominative to *προσάψει*: otherwise *προσάψει* must be taken *absolutely*, of which I have not been able to find any instance.

672. *'Ελεεινόν*] Read *έλεεινόν*. *Έλεεινός* is a word unknown to

the Attic writers. As from δέος is formed δευός, from κλέος, κλεινός, so from ἔλεος is formed ἐλεινός. See Porson's Pref. Hec. viii. and Cl. Jl. No. LXI. p. 141.

672. στυγήσεται] The future middle used passively: but see above v. 365. and Dr. Monk, Hippol. 1458.

677. Σοῦ μὲν τυχών ἀγνώτος] ἀγνώς, like many other verbal derivatives, has both an active and passive signification, "not knowing," (as here,) "not known." (v. 58.)

686. μένει] That the quarrel should stop.

690. ίσθι δὲ —] "But know that I should be found devoid of sense; destitute in matters of understanding." For instances of repetition such as παραφρόνιμον ἄπορον ἐπί φρόνιμα, see v. 58.

693. νοσφίζομαι] The scholiast explains this word by the term παραλογίζομαι, to impose on: it is derived from νόσφη, seorsum, and signifies, I keep myself apart from; I am estranged from; I dislike. In this sense it is frequently used in Homer: but the word does not occur in the active voice. See Il. B. 81. and Æsch. Suppl. 164.

695. ἐν πόνοις ἀλῶνται] Lost in "a sea of troubles." See above, v. 23. The penult of ἀλών is always short in Homer; see Il. E. 352. Ω. 12. Odyss. I. 398. Σ. 332 and 392. long in the tragic writers. See Orest. 271. Hipp. 1177. Philoct. 174.

699. πράγματος] This is the genitive of the cause after μῆτιν, and may be rendered "on account of:" in all such instances, Lambert, Bos, and Brunck, v. 701. would supply ἐνεκα. This genitive occurs, (1) after substantives, as here; (2) after adjectives; and (3) after verbs.

(1.) Orest. 426. Κουρῷ τε θυγατρὸς πενθίμῳ κεκαρμένος, on account of his daughter.

(2.) Hec. 154. Δειλαίᾳ δειλαῖν γήρως, on account of my wretched old age.

(3.) Odyss. A. 68. Ἀλλὰ Ποσειδάνων γαιόχος ἀσκελὲς αἰὲν  
Κύκλωπος κεχόλωται.

on account of the Cyclops. See Matthiæ Gr. Gr. p. 488.

701. βεβούλευκός ἔχει] For βεβούλευκε, says Brunck, v. 699. but see above, v. 577.

703. φονέα] The last syllable of Attic accusatives from nouns is long as here, except in two or three instances. Hec. 870. Eur. Electr. 599, 763. See Pors. Hec. 870. Here is an anapæst in the first place; and though an anapæst is admissible in the first place, and the first place only, except in the case of a proper name, the anapæst must be included in the same word, unless where the line begins either with an article or with a preposition followed immediately by its case. See Dr. Monk's note Mus. Crit. p. 63. and Herman's pref. to the Hec. in Priestley's edit. of Euripides, p. ccxx.

706. πᾶν ἐλευθεροῖ στόμα] "Gives his tongue every freedom or license." ἐλευθεροστυμέω is used in the same sense, Androm. 153.

Πολλοῖς ξὺν ἔδνοις, ὅστ' ἐλευθεροστομεῖν.

708. ἐστὶ σοι] *Sol* and *moi* are frequently used in an *apparently redundant sense*, but in reality they have an elegant meaning, and admit of a satisfactory explanation. Here *σοι* may be translated, "to your comfort."

Hec. 194. 'Αγγέλλοντο' Αργείων δόξαι

Ψῆφῳ τᾶς σᾶς περὶ μοι ψυχᾶς.

*to my sorrow.* Οὐρτως ἔχει σοι ταῦτα. Antig. 37. for your information. See Cl. Jl. No. LXIII. p. 88.

709. μαντικῆς ἔχον τέχνης] sc. τι μέρος.

716. φονένοστο] The present tense used as the tense of history. See above, v. 560.

Παιδὸς δὲ βλάστας] "And *as to* the production of the child, or the child which was born :" this is an instance of an accusative without any grammatical government. L. Bos conveniently supplies *κατὰ*, a very useful auxiliary; such accusative however "expresses the leading idea" of the sentence, at the head of which it stands.

Sept. Theb. 396. Καὶ νύκτα ταύτην, ην λέγεις ἐπ' ἀσπίδος  
"Αστροισι μαρμαρόνσαν οὐρανοῦ κυρεῖν,  
Τάχ' ἦν γένοιστο μάντις ἐνοίᾳ τινί.—

See Pors. Orest. 1645.

718. ἄρθρα—ἐνδείξας] Compare with this Phœn. 24.

Λειμῶν' ἐς Ἡρας, καὶ Κιθαιρῶν λέπτας

Δίδωσι βουκόλουσιν ἐκθείνειντι βρέφος,

Σφυρῶν σιδηρᾶ κέντρα διαπείρας μέσον.

721. φονέα] An *aiares*: see v. 708.

729. ὡς ὁ Λάιος κατασφαγεί.. .] ὡς and ὅτε preceding an account of that which has been said, done, described, &c. are followed by an optative or indicative mood.

732. οὗ τόδ' ην πάθος;) "Where this calamity took place," or "of which this was the scene ;" *πάθος*, in the latter sense, occurs, Xenoph. Cyrop. . . . .

733. σχιστὴ δ' ὕδως . .] Phœn. 37.

καὶ ξυνάπτετον πόδα

Eis ταῦτὸν ἄμφω Φωκίδος σχιστῆς ὕδοι.

734. Δελφῶν καπτὶ Δανδλας ἄγει] Δελφῶν is governed of ἐπί. Where two nouns joined by a conjunction copulative are governed by a preposition, the preposition is frequently found with the *latter* noun. "Præpositio semel tantum, et in altero sententie membro exprimitur." Dr. Monk. Alcest. 114. See Ruhnken. Epist. Crit. ii. p. 130.

Hec. 143. 'Αλλ' ίθι ναοὺς, ίθι πρὸς βωμούς.

Phœn. 291. Μαντεῖα σεμνὰ, Λοξίου τ' ἐπ' ἐσχάρας.

ἐς ταυτὸν] To the same place, sc. to Corinth. See Schol. Phœn. 38.

738. Ω Ζεῦ . . .] This line, like v. 598, has neither cæsura nor quasi-cæsura.

740. φύσιν] Size, or figure.

τὸν δὲ Λάιον . . . φράζε] See v. 224.

747. βλέπων] “Lest the prophet should have had his eyesight.” Oedipus in his quarrel with Tiresias had accused him of total blindness, v. 371.

Τυφλὸς τά τ' ὥτα, τόν τε νοῦν, τά τ' ὄμματ' εί.

761. ἀγρούς . . . κάπὶ ποιμήτων νομάς] See above, v. 734.

766. πάρεστιν] Photius Lex. MSS. explains πάρεστι by ἐκ παντὸς δυνατόν ἔστι, and the Gloss. by δυνατόν ἔστι τοῦτο. But may not πάρεστι here mean, “he is present,” and express the rapidity with which Jocasta wished to execute the commands of Oedipus? So the Schol. explains the passage, νόμισε αὐτὸν παρεῖναι.

ἔφεσαι] Ἐφέμει, in the middle voice, regularly requires a genitive case. See Phœn. 541. Helen. 1182. but here it governs an accusative: see above, v. 598.

767. δέδοικ' ἐμαντὸν] See above, v. 224.

772. μείζονι] “Of more importance:” there is a similar usage of μείζων, Antig. v. 182.

Καὶ μείζον' ὅστις ἀντὶ τῆς σωτηρίας  
φίλον νομίζει, τῷτον οἰδαμοῦ λέγω.

773. διὰ τύχης τοῦσδε ίών] Verbs of motion followed by διὰ with a genitive, denote, to be involved or engaged in the action or circumstance expressed by the noun: “being involved in such a fortune.” So Phœn. 20. Καὶ πᾶς οὓς οἶκος βίσσεται δι’ αἴματος. See Cl. Jl. No. LXIV. p. 33. and Brunck’s note.

775. Μερόπη] Pherecydes calls Medusa the wife of Polybus. According to Euripides, Merope imposed on her husband, and pretended to him that Oedipus was her own child.

ἢ δὲ τὸν ἐμὸν ὀδίνων πόνον

Μαστοῖς φείτο, καὶ πόσιν πείθει τεκεῖν. v. 31.

But Sophocles makes Polybus aware that Oedipus is not his son: see below, v. 1022.

780. ὡς εἴην] See above, 729. πλαστὸς, the same as ὑποβολιμαῖος. Dem. Phil. 3. § 7.

782. κατέσχον] sc. ἐμαντὸν, restrained myself.

So Orest. v. 1597. Εἰ γὰρ κατέσχον, μὴ θεῶν κλεφθεὶς ὑπο.  
Aristoph. Nub. 1363. Κἀγὼ μόλις μὲν ἀλλ' ὄμως ἡνεσχόμην  
Τὸ πρῶτον.

785. κάγῳ τὰ μὲν] This line has neither cæsura nor quasi-cæsura, like v. 598. 738. 856.

788. ὃν μὲν ἰκόμην ἀτιμον] Ἀτιμον [τούτων ἔνεχ'] ὥν.

795. ἀστροῖς τὸ λοιπὸν] “Ever after measuring out [or ascertaining the position of] the Corinthian land by [observing] the stars.” Heath would place commas after Κορινθίαν and ἐκμετρούμενος, and remove the comma after χθόνα; he thus makes ὃδὸν understood after ἐκμετρούμενος, and χθόνα the accusative governed of ἔφενγον: but this is not necessary.

805. ἡλαυνέτην] Were driving; were attempting to drive me. See Phœn. 39.

808. τηρήτας] Having watched [my opportunity].

809. κάρα . . .] The ordo is, καθίκερό πον [καρὰ] μέσον κάρα διπλοῖς κέντροισι: "he came down on me, on the middle of the head, with his thong doubled;" i. e. he struck a blow on my head with his thong doubled, or, as the scholiast explains it, with his thong twice.

810. ίσην] sc. τιμὴν, παινὴν, δίκην, or the like.

813. εἰ δὲ τῷ ξένῳ] And if there be any relationship to Laius belonging to this stranger or unknown [whom I slew]. Λαῖος is the dat. after συγγενεῖς, and ξένῳ after προσῆκει.

814. τοῦδε γ' ἀνδρὸς] sc. ἐμοῦ: see above, v. 534.

819. τάδ'] Tāde here, like ταῦτα, v. 37, has no regular government; κατά may be supposed to be understood.

821. ἐν χροῖν ἔματιν] With my bands; ἐν with the noun governed by it frequently describes the instrument, consequence, or cause of the word to which it is immediately subjoined. I pollute by [the instrumentality of] my hands. So Aristoph. Nub. 1335. ἐν δίκῃ σ' ἔντυπτον, I struck thee with [or in consequence of] justice. See Antig. 459, and Viger. p. 494.

822. ἄρ' ἔφνυν κακός:] "In hisce interrogandi formulis negantem particulam pro arbitrio vel addunt vel omittunt Tragici." Porson. Praef. Hec. p. CLVIII.

824. μὴ στέι] Στέι is here, as in many passages, used in the sense of ἔκεστι. See Viger. p. 196.

828. ἄρ' οὐκ ἀπ' ὥμοῦ] "Would not any one in deciding [that] these things [proceeded] from a cruel deity be right in his account?" Read with Erfurdt ἀν ὄρθοιη. The repetition of the particle ἀν, especially with the optative mood, is very common, sometimes with the indicative and occasionally with the infinitive. When the double ἀν occurs in a sentence, the first is called δυνητικὸν, the other παραπληρωματικόν. See Herman. on Viger. p. 644. in a note well worthy of the young scholar's attention.

833. κῆλις ἔμαυτοῦ ξυμφορᾶς] Such a stain of [or resulting from or on account of] calamity. Brunck's remark, that here is an instance of hypallage or ἀντίπτωσις, is sufficiently ridiculous. See Dr. Monk's note on the Electr. of Soph. v. 19. Mus. Crit. p. 63.

838. πεφασμένου] sc. τοῦ βοτῆπος . . . the genitive of the participle put *absolutely* frequently stands alone without a substantive, where the subject is easily recognized from the context.

Soph. Electr. 1344. τελονμένων, εἴποιμ' ἀν.<sup>1</sup>  
See Cl. Jl. No. LXV. p. 37. v. 909.

841. περισσῶν] "And what particular account or circumstance did you hear from me?"

<sup>1</sup> Liv. i. § 31. missis, ad id prodigium visendum.

842. λησταίς . . . αὐτὸν ἐρέπειν . . . he spoke of robbers that : see above, v. 224.

846. οἰδέωναν] The Greeks in expressing *singularity*, whether by *οἶδος*, *μόνος*, or otherwise, use compound instead of simple words: here *οἰδέωνας* merely conveys the idea of *οἶδος*; *μονόστολος* that of *μόνος*, *μονόθυνξ*. Pers. v. 144, though perhaps the term annexed elegantly expresses some distinguishing particular connected with the person or thing thereby designated; *μονάπεπλος*, Hec. 921, *μονόχαλος*, Iph. A. 923, &c. (Edipus had said, v. 813, that he had killed *all* the attendants of Laius as well as Laius himself.

*κτείνω δὲ τοὺς ξύρπατας.*

847. εἰς ἐμὲ ρέπον] The last syllable of *ἐμὲ* is made long before the initial *ρ* in *ρέπον*: see v. 72.

848. ὃς φανέρ· γέ τοῦτος] A nominative or accusative absolute: see above, v. 101.

856. κατέκται', ἀλλ' αὐτὸς] See above, v. 785.

857. μαντεῖας γ' . . . οὗτος] As far as prophecy is concerned. Herod. Cho, § 42. *ἀπήμονα τοῦ φαλάσσατος*, *εἰρεκεν.*

858. Οὐδέτε γαρ ἂν πράξαις ἄν] On the double *ἄν*, see v. 828.

863. Εἴ μοι . . .] The chorus in this ode supports its high office: see Horace, Art. Poet. It had been shocked with the impiety of Jocasta particularly; and here asserts in a beautiful manner the excellency of moral and religious conduct; *εἴ μοι*, “utnam mihi.” Elmsley; but see above, v. 80.

## NOTULÆ *In THUCYDIDEM; ad Edit. Hudsoni accommodeata.*

P. 1, l. 3. ἀξιολογώτατον. Hie ἀξιολογώτερον legere malim. — Proemium et finem Historiam hujus, ut opinor, scripsit auctor alius et non Historicus Thucydides noster: hanc sententiam meam de fine firmat Smithius traductor nostri Anglieanus.

P. 4, l. 10. τεττίγων. Hujus loci ope explicare possunt alium huic locum parallelum apud Homerū Iliadēm (*τεττίγεσσιν έοικότες*). Ab hoc colligo Trojanos mores eosdem cum Graeciae incolis voluisse, et non dixisse sese cicadis similes fuisse, sed crines ornatos cicadis aureis in foras sedisse.

P. 7, l. 16. Non sic Homerus.

— l. 22. Τρολαν. Hie, ut opinor, errat Historicus noster — non sic habet Homerus.

P. 9, l. 7. Pro ἔρχον lego ἔρχων.

P. 9, l. 8. τὴν πόλιν. Malim τῇ πόλει.  
 P. 10, l. 9. Inter κωλύματα et αὐξηθῆναι insere particulam negativam μῆ.  
 P. 20, l. 20. Pro ἡμετέρῳ lego ὑμετέρῳ.  
 P. 25, l. 6. δέσχεσθαι. Corrige (δέχεσθαι.)  
 P. 32, l. 1. Pro ἐπὶ lege ἐν.  
 P. 33, l. 3. Βολβήν. Cum Herodoto, Strabone, et Scriptoribus aliis Βοιβήν lego.  
 P. 34, l. 13. Ολυνθού. Malim Ολυνθόν.  
 P. 38, l. 12. Pro ὑμῖν lege ἡμῖν.  
 P. 40, l. 11. Pro δύναμιν lego δύναμις.  
     — l. 16. ἡμετέροις. Malim ὑμετέροις.  
     — l. 19. Pro οὔτε lege οὐθ'.  
 P. 45, l. 16. Pro τούτους lego τοιούτους.  
 P. 55, l. 2. Κίμωνος. Alibi Κίμωνος. Non placet variatio.  
     — l. 3. Pro αὐτοῖς lego αὐτούς.

---

*Notulae in Euripidis Tragædias.**In Troades. [G. Purges.]*

P. 4, v. 45. Pro μῷ lego μῷ.  
 P. 13, v. 140. δούλα δ' ἄγομαι. Lege δούλα τ' ἄγομαι.

*In Hippolyt. Coronifer. [Monk.]*

P. 174, v. 1433. Καὶ σοί. Hic omnino legendum, ut opinor, debet σοῦ.

*In Alcestem. (Gaisford.)*

P. 6, v. 24. ἥδη δὲ τόνδε. Dele δὲ post ἥδη.  
     — v. 82. μῶν οὖν δοκεῖς σοῦ. Cum edit. Aldina (pro σοῦ) lego οὖ.

*In Palamedem. (Barnes.)*

P. 487, vv. 25-8. Pro λαχαῖς cum Strabone legere λαγχοῦς malim.

*In Electrae. (Gaisford.)*

v. 116. μ' ἔτεκε. Cum Barnes. lego με 'τέκε.  
 v. 211. φόνιος. Malim φονίοις. Sic Barnes. in marg.  
 v. 426. πέσοι. Cum Stobæo malim πέσω.  
 v. 428. πεσόν. Lego πέσω.  
 v. 488. ἐξέθρεψ' ἦγώ. Lege ἐξέθρεψε 'γώ.  
 v. 636. Pro ὁδὸν γὰρ αὐτὴν lego ὁδὸς πᾶς αὐτὴν.

---

Fabulae Aesopicæ fragmentum apud H. Stephanum Poetarum Lyricorum edit. Genevæ impress. 1626, et ab illo Alcaeo falso tributum, nunc primum auctori proprio restituit J. G. M.

'Ο δὲ καρκίνος ὡδὸς ἔφη, χαλᾶ τὸν ὄφιν λαβών, —

Ἐύθεα χρὴ τὸν ἑταῖρον ἔμεν, καὶ μὴ σχόλια φρονεῖν.

Sic vertit Stephanus:—

“Cancer autem ita locutus est, quum serpentem chelis prehendisset, ‘Necesse est ut sodalis rectum sequatur et non oblitus volvat animo.’”

M.

*Dudleio dabam, Feb. 1827.*

---

*A Dissertation on the Hiatus in the Poems of Homer,  
and the Limits which circumscribe the power of the  
Ictus Metricus, &c.*

---

No. II.—[Concluded from No. LXIX.]

The true reading of L. 415.

“Ωλετό μοι οὐλέος ἐσθλὸν, ἐπὶ δηρῶν δέ μοι αἰών.

may be, ἐπ' ἀγ δηρῶν, which well agrees with the general Homeric phraseology.

K. 272. Τῷ δὲ ἐπεὶ οὖν ὄπλουσιν ἐνὶ δεινοῖσιν ἔδύτην can be aptly emended, by reading οὖν ὄπλουσιν δεινοῖσιν, instead of ὄπλουσιν ἐνὶ δεινοῖσιν. As to K. 376. and O. 4.

Χλωρὸς ὑπὸ δείους· τῷ δὲ ἀσθμαίγοντες, κιχήτην·

Χλωροὶ ὑπὸ δείους, πεφοβημένοι· ἔγγετο δὲ Ζεὺς,

it must be observed, that the noun is in the nominative δέος; and therefore δείους in the genitive is erroneous, for it can be used neither when the first syllable is in thesis (i. e. when it does not receive the ictus as in these passages), nor when it is in arsis, as δέος cannot be admitted as a spondee; see above. The regular genitive of δέος would be δεέος, which we conceive was, in the time of Homer, changed both into δείους by the coalescence of the two latter syllables, and into δείος by that of the two former. Accordingly, in the passages above quoted we should read,

Δείος ὑπὸ χλωρὸς· τῷ κ. τ. λ.

Δείος ὑπὸ χλωροὶ κ. τ. λ.

4. IO. may, without the least detriment to the sense, be thus altered:

Ἐνθα στᾶσα θεὰ μέγα τ' ἥγεν, δεινόν τε.

The learned Maltby observes, that the present ἀνά is not

found; but that the penult. of the future and first aorist is always long in Homer: and the correctness of his observation is evident from Θ. 227. A. 275. The best method of remedying A. 37. should it be thought to need remedying, seems to be, to insert the verb ἦν before Δεῖμος, which verb Homer uses when speaking of the figures engraven on the shield of Achilles. In O. 119. we may read,

"Οξ φάτο· καὶ κέλετό ῥ' ἵππους Δεῖμόν τε Φόβον τε:  
and for οὐδὲ δὴ χάζετο φωτός, Π. 736. we may substitute, οὐδὲ ἀρ  
δὴ χάζετο φωτός. In Φ. 25. as it stands in our present editions,  
the words δεινοῖο and ποταμοῖο may be misplaced; and the  
lengthening of the last syllable of κατὰ before δεινοῖο can be  
avoided by reading,

"Οξ Τρῶες δεινοῖο κατὰ ποταμοῖο ρέθρα.

The preferable lection of Ω. 116. may be,

Αἱ κέν πως ἐμὲ μὲν δείση, ἀπὸ δῆ Εκτόρα λύσῃ.

Whether most of these emendations are necessary (for some unquestionably are), I shall leave to the judgment of my readers. For a long time, I could not admit the exception in favor of the letter δ; but have at length embraced the opposite opinion, the authorities for the usage appearing too strong to be resisted: as however the point is doubtful, I thought it best to furnish the above corrections. That the two following passages are corrupt, cannot, I think, be doubted. II. 142.

*Tὸν Λυκόργος ἔπεφνε δόλω, οὐ τι κράτεῖ γε.*

The medicine, that must be employed to effect the recovery of this passage, is more violent than those we usually make use of; and our emendation must proceed on the hypothesis, that οὐ τι κράτεῖ γε was originally a gloss or comment on the true reading. From Od. I. 408.

"Οξ φίλοι· Οὔτις με κτείνει δόλω, οὐ δὲ βίγφι,

I have conjectured that the Homeric verse was

*Tὸν Λυκόργος ἔπεφνε δόλω γ', οὐ γάρ τι βίγφι*

O. 478. "Οξ φάτ' ὁ δε τόξον μὲν ἐνὶ κλισήσιν ἔθηκεν,  
can be corrected with the utmost readiness and certainty, by  
reading ὁ δ' ἀρ τόξον κ. τ. λ. The particle ἀρ heightens the  
beauty of the sentence. With respect to T. 400.

*Ξάνθε τε, καὶ Βαλίε τηλεκλυτὰ τίκνα Ηοδάργης,*

we may perhaps infer from it, that the horse of Achilles was  
called Βαλίης, not Βαλίος, which would give for the vocative  
Βαλίη, as Κρονίδη; and accordingly in II. 149. write Βαλίη,  
instead of Βαλίον. Could the Homeric orthography be ascer-  
tained with greater precision, respecting this verse as well as  
many others, something more definite and decisive could be

pronounced; but until this is the case, the true reading of this verse must be involved in uncertainty.

Seventhly, A short vowel closing a word, succeeded by another beginning with a vowel or diphthong, cannot be used as the first syllable of a dactyl or of a spondee. Art cannot acquire many things bestowed by nature: and amongst the things bestowed by nature only, we may reckon a correct and faithful pronunciation of the ancient Greek poetry. By reasonings on extended observation, we may come to a tolerable knowledge of the manner in which it was recited; but to exhibit at the present day the correct pronunciation in all its niceness of variety, is, in my judgment, impossible. An attentive and thoughtful perusal of the Iliad and Odyssey will be sufficient to convince a person, that the Greeks in the time of Homer, in order to mark the termination of a word with more precision, always shortened a final long vowel or diphthong when the succeeding word began with a vowel or diphthong; so that φασγάνφ ἀλσσων, Θ. 88. was pronounced φάσγανο[χίσ]σων, and υμετέρη ἐπει, E. 686. υμετέρε[ρε]πει: for it must be observed, that elision contracts two words into one; and therefore, according to our plan of recitation, gives a rich and almost endless variety to the ancient poetry. But if the Greeks always shortened a long vowel or diphthong at the end of a word when the next word did not begin with a consonant, is it probable that Homer would have allowed a final *short* vowel, when the succeeding word began with a vowel or diphthong, to occupy the place of a long syllable? or is such a doctrine to be admitted on the authority of a few passages which admit of alteration with the greatest facility? *G.* 172. has been already considered.

*A.* 456. Ως τῶν μισγομένων γένετο, ἵχχή τε, φόβης τε,  
may be corrected by inserting β' after γένετο, according to the  
custom of Homer: and the same may be said of *M.* 144. *O.*  
*S* 96. *P.* 506. and some others. In *A.* 506.

'Αγγεῖοι δὲ μέγα ἵαχον, ἐρύσαντο δὲ νεκροὺς,  
the correct reading is, μέγαλ' ἵαχον κ. τ. λ. as in *S.* 29. 228. *Φ.*  
10; and the same trivial alteration will be sufficient to rectify,  
*E.* 343. *Ξ.* 421. *P.* 213. 317. *Σ.* 160. We can correct *E.* 302.  
*Θ.* 321. *M.* 205. *P.* 785. *T.* 41. *P.* 285. 382. 443. by substituting σμερδαλέον for σμερδαλέα, which is no less usual: see *T.*  
399, &c. When we consider the great liability of all persons writing to alter unconsciously the form of words, and reflect on the thick mist which envelopes the Homeric orthography, we shall not be at a loss to account for the frequent violation of rule in this particular. It may be that the same form in

Homer's time was used to express *σμερδαλέον* and *σμερδαλέα*, *μέγαλ'* and *μέγα*, and the same with other adverbs similarly formed.<sup>1</sup> E. 576. can be corrected by reading *Πυλαιμένε' αὐτὸν* ἐλέτην, or by inserting *γ'* after, *Πυλαιμένεα*. Z. 62.

*Αἴσιμα παρειπών· οὐ δὲ ἀπό ἔθεν ὥσπατο χειρὶ,*  
may be rendered correct by the insertion of the customary particle *β'* after *ἀπό*, or by a transposition of the words, *οὐ δὲ ἔθεν ἀπό*. O. 275. is to be remedied by reading, *τῶν δέ θέντων ἀρ' ιαχῆς κ. τ. λ.* and in P. 573, 4. the original doubtless was,

*Τρωσὶ κακὰ φρονέων· οἱ δὲ ἀρ' ιαχῆς τε φόβῳ τε  
Πάσας πλήγσαν θόδος, ἐπεὶ ἔτραχεν· ὅψι δὲ ἀέλλῃ.*

The apparently formidable difficulty which presents itself in B. 832. E. 71. A. 226. H. 542. P. 196. Ω. 26., vanishes on the simple supposition, that Homer wrote not οὐδὲ οὐς, but οὐδὲ έθὺς, &c., and that the final ε in οὐδὲ, ι in πόσει, &c. and the initial ε in έθὺς, έω, &c. formed by their coalescence a long syllable. "Synaloepha per erasin," says Maltby, Mor. p. 15. "fit inter duas quasvis vocales vel diphthongos, alteram in fine vocis, alteram in initio sequentis, ita ut in unam syllabam coēant, quae non longa esse non potest." The reading of B. 781.

*Γαῖα δὲ ὑπεστονάχιζε, Διὶ ᾧς τερπικεραύνῳ,*  
may be rendered correct by the insertion of *β'* after *Διὶ*.

The reader will have perceived with what ease many, nay most of the faulty passages already noticed can be emended, by the insertion of one of the particles *ἄρα*, *ἀρ* or *β'*, *γ'* and *τ'*: and it will appear on examination, that many other corrupted passages in Homer owe their corruptions to the omission of these particles. From a due consideration of this fact, and of the circumstance that Homer delights in particles more than any other Greek poet whose works have reached us, a theory has been formed as plausible, as useful and important; viz. that the primitive transcribers, when fatigued with their labor, used certain marks (as a dot, two dots: a small stroke - &c. &c.) to express the particles *ἄρα* or *βα*, *γε* and *τε*, in order to save the

<sup>1</sup> Perhaps both for *σμερδαλίον* and for *σμερδαλεῖα* the primitive copies of Homer had *σμερδ.*, and for *μίγα* and *μίγαλ'*, used as adverbs, μ'γ.: on the supposition that the metre would direct the reader when to use the one, and when the other form. This hypothesis derives some strength from E. 343. the reading of which before Barnes was,

'Μὲν μίγ' ιαχονσα κ. τ. λ.:

instead of which Barnes, and after him Clarke, gave *μίγα ιαχονσα*, the true lesson being *μίγαλ'* ιαχονσα. The inflections of nouns, adjectives, and verbs, are too numerous for us to wish for a moment to extend the conjecture to them.

trouble of so frequently writing them in full : which marks were in some cases effaced by time, and when not effaced, were not understood by later transcribers : but that sometimes (through that momentary forgetfulness which very frequently happens to every person writing) they lost sight of their own marks ; and that at others, their strength being renewed and their spirits invigorated, they wrote the words in full, or used the marks indifferently. This hypothesis will both account for many various readings, as regards the omission or insertion of the particles, and will enable us to remove by far the greater part of those offences against metre which infest the present editions of Homer.

Having thus prescribed just and proper limits to the power of the ictus metriicus, we will proceed to the consideration of the *manner* in which it operates. There are only two cases in which a vowel is long : first, when it is long by nature as η; secondly, when it is long by position, or when it precedes two consonants. Accordingly, it may be questioned whether the ictus metriicus falling on a short syllable formed by a short vowel, followed by a consonant as ὄπως, rests on the consonant so as to double it in pronunciation, ὄππως, or on the vowel so as to prolong its sound, ὄπως. Professor Dunbar asserts that the latter is always the case ; but proof is required ; and the point can be determined only by the practice of ancient MSS. and deductions from acknowledged properties of the language. The Professor reasons thus, “*Persuasum habeo Græcos, imprimis Atticos, sedulo evitasse talcm sonum, qualem duplex ̄, pleno ore pronuntiatum postulet, atque in vocalem quæ nullam asperitatem habet, quæque auribus sese gratissima commendat, vocem præcipue intendisse. Si nos hodierni simplex ̄ quam liquidissimum, vocali præcedente vocem maxime morante, efferre studemus, existimare fas est Græcos, quibus lingua omnium suavissima et liquidissime exstitit, quibusque Euphoniam maxime erat studio, tam asperum et raucum sonum quam duplex ̄ habet, unquam edidisse?*”—“*Notissimum est Atticos semper operam dedisse, ut σ quamplurimis vocabulis, ne aures sibilatio ejus offenderet, ejicerent; idque facere consuesse in quibusdam adjectorum comparativis et superlativis; ut tamen syllaba produceretur, vocalis brevis in longam mutabatur.*” This reasoning is only applicable to the reduplication of ̄ and σ : and the former paragraph only applies to Homer. Of the principle contained in both, it is in my opinion a sufficient refutation to quote the following passage from Buttmann’s Greek Grammar : “*Two changes are so frequent as to deserve specification; viz. ττ and σσ, ̄̄ and*

$\rho\sigma$  : of which  $\tau\tau$  and  $\dot{\rho}\dot{\rho}$  are favorite forms of the Attic dialect, and  $\sigma\tau$  and  $\rho\sigma$  of the Ionic. The Ionic forms of some words are found however occasionally in Attic writers." Eng. Vers. p. 22. Heyne falls into the other extreme, maintaining that whenever a short syllable as above was lengthened by the ictus metricus, or as he terms it "vi pronunciationis et toni," the consonant was always doubled. Dunbar affirms that  $\chi\acute{u}n\epsilon\sigma\iota\upsilon$ , with the metrical emphasis on the penult., ought to be pronounced  $\chi\acute{u}n\eta\sigma\iota\upsilon$ , not  $\chi\acute{u}n\epsilon\sigma\sigma\iota\upsilon$ , as in MSS. and Edd.: that  $\acute{\alpha}\pi\acute{o}\tau\epsilon\rho\sigma$ , with the metrical emphasis on the first syllable, ought to be pronounced  $\acute{\alpha}\pi\acute{o}\tau\epsilon\rho\sigma$ , not  $\acute{\alpha}\pi\acute{o}\tau\epsilon\rho\sigma$ , as in MSS. Heyne: that  $\acute{\alpha}\pi\acute{o}\lambda\lambda\omega\alpha$ , with the metrical emphasis on the first syllable, should be pronounced  $\acute{\alpha}\pi\acute{o}\lambda\lambda\omega\alpha$ , not  $\acute{\alpha}\pi\acute{o}\lambda\lambda\omega\alpha$ , as in MSS.: that  $\acute{\alpha}\lambda\omega\phi\sigma$ , (K. 258.) with the metrical emphasis on the first syllable, should be pronounced  $\acute{\alpha}\lambda\omega\phi\sigma$ , not  $\acute{\alpha}\lambda\omega\phi\sigma$ , as in MSS. The truth probably lies between the two opinions. Where we have no reason for distrusting the reading of MSS. it should not be distrusted. As MSS. agree to double the consonant in  $\acute{\alpha}\pi\omega\sigma$ ,  $\acute{\alpha}\pi\acute{o}\tau\epsilon\sigma\sigma$ , &c. we may rest assured that in these words the consonant was doubled (at the time the MSS. were written at the least) when the first syllable was lengthened by the ictus; and as MSS. agree likewise to write  $\acute{\alpha}\pi\acute{o}\lambda\lambda\omega\alpha$ ,  $\acute{\alpha}\lambda\omega\phi\sigma$ , &c. the first syllable being lengthened by the metrical emphasis, we may be confident that the vowel was pronounced as  $\alpha$  long. In all probability, the reading of our present MSS. in this particular was derived from that of more ancient ones: so that we ought rather to be glad of the direction MSS. afford us, than reproach the writers of them with ignorance. There is, I conceive, no reason why we should deny that the preposition  $\acute{\epsilon}\nu$ , when the first syllable was lengthened by the ictus, acquired somewhat the pronunciation  $\acute{\epsilon}\nu\acute{\iota}\upsilon$ , as the MSS. read in O. 150; or that the adjective  $\mu\acute{e}\sigma\sigma\sigma$ , when the first syllable was placed as the first of a dactyl or spondee, was uttered  $\mu\acute{e}\sigma\sigma\sigma$ . The MSS. have however been very cautious of injuring the sense, while they are directing the pronunciation: so that in many cases we are left to the decisions of our own judgment. The vowel was most probably lengthened in  $\acute{\alpha}\pi\pi\acute{\epsilon}\delta\eta$ , X. 379, as, if the consonant was doubled, no reason can be assigned why it was not written  $\acute{\alpha}\pi\pi\acute{\epsilon}\delta\eta$ ; but this is not the place to discuss the case of particular words. A short syllable formed as in our second rule, can be lengthened only by prolonging the sound of the vowel; and it is almost certain, that a short syllable formed as in our third rule, was lengthened by the resting of the voice on the consonant; inasmuch as the sense so often depends on the final syllable being formed by a long or

short vowel; that it would be dangerous to let the voice rest on the short vowel. As to a vowel situated as in the fourth and fifth rules, little doubt can remain, after an attentive consideration of the subject, that it is lengthened by doubling the initial consonant of the next word.

To the perfection of the system, the following rules only are wanting: their correctness may be easily demonstrated, and the passages in which they are violated as easily emended.

1st, A final diphthong may coalesce with the initial vowel or diphthong of the next word, but can in no case be elided.

2dly, A long vowel or diphthong cannot be shortened in the middle of a word.

3dly, A long final vowel cannot in conjunction with a short preceding vowel be taken as a short syllable, even when the next word begins with a vowel.

The system thus formed is strict and rigorous, at the same time that it is simple and natural: it will easily overcome every difficulty, and surmount every obstacle, carrying us through the I had almost without the erasure of a single line.

*E. Ph.*

---

## CAMBRIDGE LATIN PRIZE ESSAY.

*Oratio de Ridiculo, habita Cantabrigia in Scholis Publicis, primo die Julii, 1780. a GULIELMO COLE,  
A.B. Coll. Regal. Socio.*

---

*An ridiculum istam in se vim habeat, ut per id solum vera a  
falsis dignoscantur?*

Ad sobriam veri investigationem animum temperatum et aquabilem adhibere debemus, nullo amore vel invidia perturbatum, nulla huic vel illuc voluntatis inclinatione propendente. Omnes argutiae captionesque amovendae videntur, omnia eloquentiae lenocinia, quae sucato quodam colore rerum ipsarum naturam illinere possint, et mentem a veritate deflectere. Atqui non paucos videmus, quorum ingenium picta quadam imaginum varietate refertum est; qui probam et severam rerum investigationem non patiuntur, qui argutias instructi, et festivitatem non semper bene temperatam sibi in promptu labentes, vel in seriis disputationibus omnes ridiculi aculeos non dubitarunt emittere. Horum ingenium mirari possumus, sales ac facetias laudare, lo-

cupletem sane eloquentia supellectilem; An vero veritati favent ista, an non potius fraudi ac errori patrocinentur, disquiendum videtur.

Ut igitur quæstionem quasi intimam perscrutemur; primum ridiculi vim naturamque executiamus, quo usque progrederi liceat, qui modi sint adhibendi; quantum deinde ad verum investigandum et promovendum valeat; quid vel utilitatis vel detrimenti præ se ferat, perpendamus.

Risus est voluptatis cojusdam repentinæ effusio, quæ mentem vehementius percellit, et in vocis tremorem erumpit; ejus tanta vis est, ut suppressore ejus motus vel omnino cohære vix possumus, adeo omnes animi aditus occupat, corpusque totum incitat, et conturbat.

Ac profecto tantum ponderis in risu messe voluit natura, ut hominem solum ea dote dñtaverit, et quasi rationi administraram adjunxeat. Etemum, quamvis mentem a sede sua dimovere videatur, viresque enervare penitus ac dissolvere, tantum luctus et curarum lenimen admovet, adeo animi ægritudinem allevat, et hilaritate quadam ac gaudio nos perfundit, ut felicitati nostræ parum prospicere videantur, qui vi eum nobis omnino extorquere cupiant, qui nigrum tristitiae nubem humanis rebus offundant, qui sine acumine, sine lepore, Stoccam quandam et sapientem gravitatem stultitiae suea prætendant.—Amoveamus igitur hos Heracliti de familia hebetes et ægritudine tabescentes philosophos: vitam nec in Epicuri transeamus hortulis, neque hilaritate futili et intempestiva temere gestientes deliquescere nos patiamur. Ad virtutem et sapientiam excolendam sobrii ac serio accingamur.—Atqui ad anicena jucunditatis diverticula ne pudeat tempestive confugere, utcumque gravitate censoria contrerrere nos velet oscitans quorundam ac dormitans sapientia.

Mirandum est profecto quot in divortia quodammodo scindit se risus, quantæ dulcedinis, quantæ amaritudinis fons. Ille enim divinæ rationis, ille voluptatis ac amorum comes, qui ad'vernā naturæ amœnitatem exprimendam transfertur, odii ac invidiæ crux venenato imbuitur, in famam atque domos irruit alienas, quicquid amabile, quicquid magnum et magnificum sit, perturbat ac confundit. Ita saluberima medicamenta, si male temperentur, aut ægris inconsiderate adhibeantur, noxia fiunt et pestifera. Quanto cum odio, ne dicam abominatione, excipitur risus ille, vel poties iactus mortis sepulchralis, a Poetarum nostrorum Principe depictus?

Quis immotus Ajacem illum Homericum videt superbis passibus solenniter incidentem, et terrifico subridente supercilio?

*Τοῖος ἀρ' Αἴας ὠρτο πελώριος, ἔρχος Ἀχαιῶν,  
Μειδίων βλοσφυροῖσι προσάπασι.<sup>1</sup>*

Magnam sane vim ridiculo messe, si ultra limites justos non evagetur, nemo est quin agnoscat. Hoc maximarum rerum momenta veritatem, res, quae argumentis dilata non possunt, facile dissolvit. Quid adversarium armatum potentius lassit, aut solertia eludit, seu feriendus sit sive evitandus? Quid cohortari ad virtutem ardentius, quid a vitiis acerius potest revocare? Hinc comicci se effundunt sales, hinc herorum majestas deridentia ad infimum gradum detruditur; hinc res tenues ac turpiculae dignitate quadam ludicra splendescunt.

Quis admirabilem illam Cervantis historiam sine totius corporis conquassatione ac jucunda perturbatione pervolvit? Videamus Equitem vultu macilento, lugubri, tetrico. Heroem mirramur generosos concipientem spiritus, intrepidum, virtute plenum; Armigerum ridemus, rusticum, hellunonem, proverbiorum intempestivas ineptias effutientem. Haec res subturpes ac deformes, magnificis quibusdam virtutibus temperante jucunde ac admixtae, imagines depingunt in animo lectoris comicas ac ridiculas; risum tenere non possumus, latera conuentiuntur, os, vena, oculi simul occupantur. Ac mehercule tantam vim in se habuit ludicra haec obsoleta virtutis effigies, ut mores istos Hispanae gentis heroicis, et ineptam illam erga omnes omnium gentium atque omnium ordinum mulieres usurpatam chentelam represserit. Quid igitur? —Anne licentia quadam evagabitur profusus ac immoderatus risus? nome reprimendus quodammodo et intra limites justi rectique compellendus? —Fines quidam statuendi sunt, et cancelli circumdandi, extra quos evagari sit piaculum.

Etenim insignis quedam improbitas et sceleri juneta, utcumque a ratione abhorreat, utcumque naturæ incorrupte repugnet, vix risu levissimo excipitur. Res non ad examen veritatis revoeat sceleratus, sed errabundus jactatur, et affectum astu temere abreptus, suis se decipit illigatum fallaciis: atqui licet vitium aliquod novitate et magnitudine nos percellat, non risum excitat: degenerantem ab humanæ dignitatis gradu miseremur, distortam corruptamque rationem ploramus; immanem vero conscelerorum audaciam, vim, crudelitatem, ad supplicium mortemque indignabundi rapimus.

Nec mehercule afflita ac prostrata virtus, in carcerem conjicta, cuncta vinclis, risum commovet, nisi crudelitatis quasi

callo quodam obducta sit mens; nisi, Neroni similes, morientium gemitu ac singultu oblectemur, et cædem ac sanguinem in deliciis habeamus. Vitia, quæ belle agitata ridentur, non immania sunt, capitalia, intolerabilia;—hæc majore quadam vi quam ridiculi vulneranda sunt.

Ac leviores quasdam ineptias carpit Horatius, et aut Stoicos ridet iigidos nimium et confidentes, præcepta auribus hominum officiosæ inculcantes, vel avaritiae stultitiam insectatur, vel luxuriae fastidium. At Juvenalis honesta quadam iracundia excusans, et servilem dedignatus assentationem, a voluptatis hortulis, a solio Imperii sceleratum trepidantem extraxit, oculis civium deformitatem denudavit, non ludicra quadam forma adumbrata, sed involucra sceleris ac integumenta patefecit, distortam turpissimæ pravitatis formam exhibuit, et humanam naturam omni scelerum colluvione inquinatam verbis ardentiibus, et exuberanti quadam eloquentia depinxit.

Ea igitur, quæ vel odio gravi, vel misericordia digna sunt, iuris ac faciarum lepores non incident. Ridiculo certe parendum est, nec lascivæ malignitati indulgeat nec futili quadam levitate diffusat quasi liquefacta mens. Equis enim adeo plenæ cumulataeque virtutis repræciatur, ut vitiæ ac invidiæ irrisiōnem petulantem effugiat? Quid facilis est, quam res graves ac magnificas colore quadam falso et ludicro exhibere, et vel stultitiae contumelias, vel sceleris crudelitati ridendas agitandasque tradere? Tantâ mehercule eminentem quemque et excellentem virum insectatur malignitas, ut virtutes maximæ, optimasque dotes levissimi defectus obscurare possint.

Et licet nulla detur reprehendendi copia, tantum ridiculo acerbitatibus virus inest, ut non solum, quod laudabile sit verbis elevet, quod imbecillum ulterius deprimat, sed nulla veri ratione habita, conflatis luc illuc mendaciis in famam innocentium irruat. Quid enim in vitam Socratis ac dignitatem tam sævum impetum facere potuisset, quam Aristophanis sales, renénoque armatæ facetiae? Hinc probitatis illius divinæ contemtus, hinc exacerbata multitudinis deceptæ rabies; hinc ad carcerem, imo ad mortem rapta illa virtus, quam miratæ sunt omnes gentes, e qua dimauavit in posteros, tot quasi in rivulos diffusus, Æthnicæ sapientiæ fons. Si maculae quædam aliquando apparetant, ibi commorantur risores malevoli, ibi habitant, ibi hærent, ut, boni quicquid sit, vitiiosis augendis, dissimulatum obruantur. Quis enimvero non indignabundo quodam ardore acceditur, cum videt sanctissima euditorum nomina risu petulantiaque invidorum fasesita? Constat ne Homero quidem, Virgilio, Miltono suos obtrectatores defuisse; nec lascivientem

ineptorum iniusionem evitavit Aristarchus ille noster, qui et serio et in primis facete de Phalaride et de Esopo disputavit; nec minus leporis et solertia quam doctrinæ scriptis suis eruditissimis immisicuit. Ille acutissimo ingenio, studio incredibili, veterum disciplinis lumen attulit, viam interclusam quasi frondibus ac virgultis aperuit, sciolorum errores denudavit, vera ab adulterinis sejunxit, et doctrinæ monumenta ab omni inscitæ concretione integra segregavit. Hiccine non colendus, nomine ab injuriis hominum insolentiaque vindicandus? At videsis, queso, quo usque provehitur hominis obrectatoris insolentia et improbitas; qui virum istum excellentem, seque longe prastantiorum dehonestarit verbis, et inter hebetes, fatuos, bardos detruserit et anflaudavit. Te vero tuis ipsis non contentum laudibus in alterius iniquissime invihi, te acumen criticum magni viri irridere, te, qui, Homeri interpres, Homerum ipsum a Chiis, a Salaminis ad nos plane transtuleris,—Te, inquam, literarum causam tam male agere, ut injurioso pede stantem illam columnam proruere emitaris! non decet, non honestum est, non licet. Jovis Alti obstrepunt corvi crocitantes: vivet magni illius viri fama ære perennior, vivet ingenium admirandum posteris, vivet accuratum illud judicium, quod vocat Aristoteles<sup>2</sup> Τάν λόγων κρίσιν, ή πολλής ἐστὶ πειρᾶς τελευτῶν ἐπιγένημα.

Risum igitur profusum temperet ac moderetur ratio: ea quasi in arce summa sedeat præpotens actionum domina; ea affectus se nimis efferentes compescat ac coerceat; invidiam domet, comprimat iracundiam; virtutis denique faatrix sit, improbitatis vindicta accirima. —Cum autem ad scientiam et veri investigatioinem se conferat, procul abigat facetiarum ineptias, et ineptiarum comitem risum.

De re oratoria verba faciens orator maximus,<sup>3</sup> “Sape, inquit, et multum hoc mecum cogitavi, bonine an mali plus attulerit hominibus et civitatibus copia dicendi ac summum eloquentia studiūm?” Haec de arte sua effari non dubitavit ille et dicendi et scribendi summus auctor et magister, Cicero. De ridiculo idem discerni potest: cuius excellētia anceps est: cuius vitia et virtutes paria: cuius acumen non indiget veritas, quod, nullo habito discriminē, indifferenter vel virtutē vel improbitati inservit: ino, ut usu patet, invidiae et malignitati plerunque patrocinatur.

<sup>1</sup> Κόπακες ὁ;

<sup>2</sup> Ανθετὰ γηρύστων

<sup>3</sup> Διῆς τρῆς ὄρνυχε θεον. Pind. Olym. B'.

Long. Sect. vi.

<sup>4</sup> Cicero de Inventione

Etenim si nudam rei alicuius veritatem indagamus, quis irrisione effrenatae locus? Si serio ad rem disquirendam accedimus, nullæ afferendæ sunt fallaciæ, nullæ cavillatorum argutiaæ adhibendæ. Unde ab optime constitutis civitatibus eloquentiaæ blandimenta exulant, quibus aut sedantur audientium mentes, aut excitantur. Quid enim? anne judicem a veritate abducere conabimur, animisque auditorum offusas erroris tenebras prætendemus? Hoc est regulam ipsam, ad quam verum dirigere optamus, perversam ac distortam reddere. Cur enim tantam vim in re oratoria ridiculo assignat Quintilianus?—“Quia animum ab intentione rerum frequenter avertit.” Quid in Mathesi, cui rerum germana subjecta est scientia? An Euclides, an Archimedes, an Pythagoras ad verum investigandum risus et facetiæ adjumento utebantur? Jam vero ille nostræ gentis, imo seculi sui gloria, qui de luce, qui de coloribus, qui de motu, qui de inani, tam multa tamque præclare edixit et confirmavit, num ad opus hoc aggrediendum facetiis sese instruxit, aut veteratoria calliditate errores veterum refutavit? Nonne excuso animo et plusquam humano fretus, confirmatae vetustatis auctoritati serio sese opposuit, et errores delirantium dissipavit?

Rerum igitur ipsorum disquisitioni nihil utilitatis, detrimenti vero plurimum affert risus. Ac profecto, si hominis propria est veri inquisitio atque investigatio, turpe autem vel in minimis ducimus labi, errare, decipi, ridiculi aculeos iis relinquamus, qui hominum mentes a veritate abducere gestiunt, et ipsam rerum naturam tenebris ac mendaciis involvère. Venient igitur fastidiosi isti rerum optimarum irrisores, vera falsis imminisceant, lucem oculis abripiant, suis se compungant acuminibus; atqui ne veri investigationem præ se ferant, dum fraudi ac errori lenocinantur. Veritas risui ne minimia quidem cognatione consociatur; magnum dissidium, magnæ intersunt inimicitiae. Quæ enim in Ethicis, quæ in Physicis, quæ in ulla denique arte vel scientia, quæ veri disquisitionem continet, ridiculo vis iest, ut vera a falsis distinguat? Tantum vero abest ut veritati faveant facetiæ, ut conjunctæ inter se vinculo quodam necessario videantur<sup>1</sup> μωρολογία καὶ εὐτραπελία:—Causæ imbecillitatem denotant effusi petulantium risus, qui veri vocem sonitu inani obruere conantur et confundere. Si autem alios decipere et de recta via palantes detorquere, flagitosi est,—quod nomen illis demus, qui incorruptam sacrosanctæ nostræ religionis dignitatem, delapsam cœlitus præpotentis Dei vocem risu ac facetijs non dubitarunt insectari? Virtutisne fautores appellem, qui

vicio sufragantur? An philosophos, qui veritati adversantur, qui caligant in sole, qui veram philosophiam vel argutiis impediunt, vel iisu contumeliosque diluunt? Contemplanti scilicet mores istorum humano generi pestiferos, consilia animorum venenata, improbitatem sermonum scriptorumque lascivientem, dum pietatis aras conculcant, dum virtutis præcepta irrident, legum dignitatem contemnunt, in civitatum optime moratarum instituta maligna quadam hilaritate ac fastidio invehuntur, tanto odio habendi mihi videntur, ut non ridiculi telis ipsi petendi sint, sed graviore quodam suppicio coercendi, et insigni ignominia notandi. Contra hos argumenta omnia imbecilla cadunt et inania; nullis veræ rationis legibus obtemperant, sed omnes modos transiliunt, temere in ridiculum excurrunt, imagines rerum incongruas constipant, humana divinis, sacra profanis, omnia denique indigesta et confusa risu inepto miscent atque conturbant. Nihil altum sapiunt, nihil magnificum concipiunt, animi vim, qua omnia sentiunt, qua meminerunt, qua provident, nibili habent: Rationem, a Deo nobis assignatam, quæ a bestiis homines secerint, quæ dignitate plusquam humana ornat, quæ vera a falsis dignoscit, captiones erroris discutit, quæ deducta argumentorum serie verum erit, abjiciunt plane ac contemnunt. Horum profecto risus et intempestiva festivitas non conceptum animi gaudium exhibent, aut jucunditatem aliquam aliis impertinent; sed, velut effrenati amentium et insolentes cachinni, maximum audientibus fastidium atque odium excitant.

Jam vero, ut omnia in angustum concludant, ita se res habet. Sua ridiculo vis danda est, modo ne in alienos fines irruat, præscriptosque limites transgrediantur. Cum autem rerum ipsarum naturam indagamus; suam noscat regionem metasque risus; nec vanum, ac prorsus a se alienum facessat negotium. Veritas est casta quædam et incorrupta virgo, non decorata pigmentis, non artibus meretriciis fucata; nativa simplicitate floret, ingenua dignitate splendet; eam miremur omnes, eam ultro ambiamus, eam religione quadam sautissime veneremus.

Tueamur igitur ipsam, Academici, septam liberali custodia; procorum irrisionem et lascivias repudiemus; et ab impetu insolentiaque sceleratorum tutam prorsus ac inviolatam servemus.

## BIBLICAL CRITICISM.

---

*The Translation a Fac-simile of the original, and the Interpretation a Collation of Scripture with Scripture, the more sure method of developing inspired Books.* Isa. iv. 8. 1 Cor. ii. 11, &c.

*The Nativity of John the Baptist, and of Jesus Christ, as recorded by St. Luke. Ch. 1.*

(V. 1.) **F**ORASMUCH as many took in hand to draw up a thorough review of the facts fully believed among us, (2) as they who from the beginning having become eye-witnesses and ministers of the word handed to us (Acts i. 25.); (3) it seemed good to me also, who have followed from high (Acts i. 1. 21, 22.) with all exactly, to write to thee, most powerful Theophilus, (4) that you may be better informed of the certainty of the words about which you were catechised. (2 Cor. viii. 18.)

(5) In the days of Herod (*Herod in Syriae, a dragon*, Isa. vii. 4. 9. Rev. xii. 3; *in Greek, a stork*, Zech. iv. 10. v. 9. -11. Acts iv. 11. 27.) the king of Judea, (Gen. xlvi. 10. Ezek. xxxiv. 10. 23. John x. 8.) there was a certain priest, by name Zacharias, (*in Hebrew, male of the Lord*, 2 Chron. xxiv. 20.) of the daily ministry of Abia (*Heb. the father of the Lord*, 2 Kings xviii. 2. Nehem. xii. 4. 17. 1 Chron. xxix. 10.); and his wife of the daughters of Aaron, and her name Elizabeth. (*Heb. the rod of God, or, the house of Elisha*, Exod. vi. 23. Rev. ii. 17, &c.) (6) And they were both of them just in the sight of God, walking in all the commandments and judgments of the Lord without blame. (Philip. iii. 6.) (7) And to them there was no child, because Elizabeth was barren, (*Heb. Sion, barren*, Gen. xi. 30. xxv. 21. xxix. 31. Judg. xiii. 2. 1 Sam. i. 2. 2 Esd. x. 45.) and both of them were advanced in their days. (8) And it came to pass, while he was officiating as priest in the turn of his daily ministry before the face of God, he was allotted, (9) according to the custom of the priesthood, to burn incense, having entered into the temple of the Lord. (1 Chron. xxiii. 13. Eccl. l. 13, &c.) (10) And all the multitude of the people was praying without at the hour of the incense. (Zech. ii. 13. Rev. viii. 1.) (11) And there appeared unto him an angel of the Lord, standing on the right side of the altar of incense. (Rev. v. 7, 8. viii. 3. xv. 7, 8. Isa. vi. 6.)

(12) And Zacharias seeing him was confused, and fear also

fell upon him. (Zech. iv. 1.) (13) But the angel said unto him, Fear not, Zacharias; for thy prayer was heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John; (*Heb. the grace of God*, Mal. i. 1.) (14) For there shall be joy and exultation to thee, and many shall rejoice at his birth. (Mal. iii. 4.) (15) For he shall be great before the face of the Lord (ver. 11. Mal. iii. 1. Matt. xi. 10, 11.), and wine and strong drinck he shall by no means drink (John i. 26. Matt. ix. 14. xi. 17. Acts xix. 4.); but he shall be filled with the Holy Ghost (Mal. iii. 2. Ecclus. xlvi. 12. Eph. v. 18.), even from his mother's womb. (Isa. xl. 1—3. xlvi. 1. 11.) (16) And many of the children of Israel he shall turn to the Lord their God. (1 Kings xviii. 37. 44. Isa. xxx. 11. Ecclus. xlvi. 10, 11.) (17) For he himself shall precede before his face (ver. 15. 1 Sam. ii. 35. Mal. ii. 6, 7. iii. 1.) in the spirit and power of Elias (1 Kings xviii. 46. Mal. iv. 5. Luke ix. 54.), to turn the hearts of the fathers to the children (Isa. ii. 2. lxiii. 16.), and the unbelieving in the wisdom of the just (Mal. iv. 6. Matt. iii. 9. John viii. 4. Gal. iii. 1. Titus iii. 1. 2 Tim. iii. 2.), to make ready a people prostrate for the Lord. (Isa. ii. 10—17. xl. 3. 24. xlvi. 23. Luke iii. 11. xix. 36. Phil. ii. 9, 10.)

(18) And Zacharias said to the angel, How shall I know this? for I am old, and my wife is advanced in her days. (Gen. xv. 8. Isa. xlii. 19.) (19) And the angel answering, said unto him, I am Gabriel, (*Heb. God-Virile*, Dan. viii. 16.) who stand before the face of God (Rev. i. 4. Zech. iv. 10.); and I was sent forth to speak unto thee (Dan. ix. 23.), and to evangelize thee in these things. (Dan. x. 11. Matt. xi. 9.) (20) And behold, thou shalt be silent (Job xl. 4. Zech. xi. 13. Luke xvi. 16.), and not able to speak till the day on which these things shall be accomplished (Rev. xv. 8.), because thou hast not believed my words, (John v. 47.), which shall be fulfilled to their season. (Gen. xviii. 14. Isa. xxxv. 4, 5. lvi. 10. Ezek. iii. 26. xxiv. 27. xxxiii. 22. Rev. x. 7. xvi. 17. xvii. 17.) (21) And the people were expecting Zacharias, and were amazed at his lingering in the temple. (Gal. iv. 21.) (22) But when he came out, he was not able to speak unto them; and they understood that he had seen a vision in the temple; and he continued ever after to beckon to them, and remained dumb. (1 Cor. i. 22.)

(23) And it came to pass, when the days of his liturgical office were completed, he departed to his home. (24) And after these days, Elizabeth his wife conceived, and covered about herself five months, saying, (25) That in the same manner the Lord did

for me in the days in which he looked on, to take away my reproach among men. (Isa. xlv. 15. Matt. xi. 11.)

(26) And in the sixth month the angel Gabriel was sent by God to a city of Galilee (Isa. ix. 1. 6. Heb. Dan. ix. 15.), named Nazareth, (*Heb. separated*, Gen. xlxi. 22—26.) (27) to a virgin (Gen. iii. 15. 2 Cor. xi. 2, 3) betrothed to a man named Joseph (*Heb. fulness*, Gen. xlxi. 22. Matt. ii. 15. Eph. ii. 14. Rev. xii. 6.), of the house of David (*Heb. beloved*, Ruth iv. 17—22. Ps. xl. 10. Isa. v. 1.), and the name of the virgin was Mary, (*Heb. bitterness*, Gen. iii. 16. Micah vi. 4. Gr.) (28) And the angel having entered unto her, said, Return grace, thou object of grace (Jer. xxxi. 22, 23. John i. 16.), the Lord with thee (Ruth ii. 4. 1 Sam. xvi. 18. Isa. vii. 14. viii. 10. Ixii. 4, 5. Ezek. xlvi. 85.), thou eulogized (Gen. iii. 15. Ruth iii. 10. Rev. xxii. 3.) among women. (ver. 25. Gen. xlxi. 25, 26. Judg. v. 7. 13. 24. Luke xi. 27. Gal. iv. 4. Ruth iii. 18. Isa. lxii. 7.)

(29) And she beholding, was distracted about his word, and debated of what kind this approach might be. (30) But the angel said to her, Fear not, Mary; for thou hast found grace (ver. 28. Ruth ii. 15. John iii. 8.) with God. (Gen. iii. 15. Ps. xlv. 10. xlvi. 5—7. lxxvii. 5.) (31) And behold, thou shalt conceive in thy womb, and bear a son (1 Chron. xxviii. 6. Isa. xxxvii. 22. lxvi. 5—9. Rev. xii. 5.), and thou shalt call his name JESUS. (*Heb. God the Saviour*, Deut. xxxi. 3. xxxii. 3. 6. 15. xxxiii. 26—29. Isa. viii. 18. Jer. xxxiii. 15. Zech. iii. 1. vi. 10, &c. John iii. 8.) (32) The same shall be great (Isa. ix. 6, 7. Dan. xii. 1.), and shall be called the Son of the Most High (1 Chron. xxix. 10. Job xxxiii. 6. Ps. ii. 12. Prov. xxx. 4. Wisd. vii. 1. 2 Esd. xiii. 52. Isa. lxxi. 1.); and the Lord God shall give unto him the throne of David his father. (1 Kings xi. 36. Ps. cxxxii. 17. Isa. ix. 6, 7. Jer. xxviii. 5, 6. xxxiii. 17. 22.) (33) And he shall reign over the house of Jacob (*Heb. the heel*) for the ages, (Gen. xlxi. 8—12. Numb. xxiv. 19.), and of his kingdom there shall not be an end. (Gen. xlxi. 24. Isa. ix. 6, 7. Dan. ii. 44. vii. 14. John xii. 34.)

(34) And Mary said unto the angel, How shall this be, seeing I know not a man? (Jer. xxxi. 22—33. Prov. xxx. 4.) (35) And the angel answering said unto her, The Holy Spirit shall come on thee, and the power of the Most High shall overshadow thee (Ps. xci. 1. Isa. lii. 12. lx. 1. 19, 20. Zeph. iii. 17. Rev. xxi. 9—11. 22, 23.): on which account the HOLY BEING also (Isa. xlxi. 7. Luke iv. 34.) generated, shall be called Son of God. (ver. 49. 1 Chron. xvii. 15. xxix. 1. Ps. lxxxix. 16. Isa. ix. 6, 7. xi. 1—3. Zech. iii. 9. iv. 10. ix. 16.

Wisd. vii. 1. Luke iv. 34. John iii. 6. 31. Rom. i. 3, 4. 1 Cor. xv. 45. Rev. v. 6.)

(36) And mark, Elizabeth, one of thine own race, that she also has conceived a son in her old age : and this is the sixth month to her that was called barren ! (Gen. xi. 30. xxv. 21. xxix. 31. 1 Sam. ii. 5. Judg. xiii. 2. Isa. liv. 1.) (37) For no word shall be impossible with the Lord. (Gen. xviii. 14. Isa. liv. 1. Rom. iv. 19.)

(38) Then Mary said, Behold the servant of the Lord, be it unto me according to thy word. So the angel departed from her.

(39) But Mary removing in these same days, travelled with speed unto the mountain-country unto a city of Judah (*Heb. the praise of God*, Rom. ii. 29. Gen. xlvi. 8. Num. xxiii. 21—24. Isa. xl. 9. lxx. 9.), (40) and entered into the house of Zechariah, and saluted Elizabeth. (41) And it came to pass, no sooner had Elizabeth heard the salutation of Mary, than the infant bounded in her womb ; and Elizabeth was filled with the Holy Ghost (ver. 15.), (42) and cried out with a loud voice (Isa. xii. 5. Heb. and xl. 9. Zeph. iii. 14, &c.), and said, O thou eulogized among women, and eulogized also the fruit of thy womb ! (43) And whence is this to me, that the mother of my Lord (Jer. xxxiii. 14—17.) should have come unto me ? (44) For behold, when the voice of thy salutation entered into mine ears, the infant bounded with exultation in my womb. (45) And blessed she who believed (ver. 20. John xx. 29. Rom. iv. 13. Gal. iv. 31. Heb. xi. 11.) that there should be an accomplishment of those things spoken to her from the Lord. (Luke xi. 27. Rom. iv. 9.)

(46) Then Mary said (Isa. xii. 1.), (+7) My soul magnifieth the Lord, (47) and my spirit hath rejoiced in God my Saviour. (Exod. xv. 2. Ps. xvi. 10. Isa. xii. 2. lxi. 10. Ecclus. li. 1. Eph. v. 23. Col. i. 18. Jude 25.) (48) For he hath looked on the abasement of his handmaid (Gen. iii. 16. Ruth ii. 13. 1 Sam. i. 11. Ps. xviii. 4. 16. 17. Isa. xii. 1. lxx. 7, 8. Heb. ii. 15. 1 Tim. ii. 14.): for behold, from this time (Rom. viii. 22.) all generations, all nations, shall bless me. (Gen. xviii. 18. Isa. lx. 15, 16. lxi. 10, 11. lxii. 11. ixv. 16. Jer. xxxi. 22, 23. Zeph. iii. 17—20. Mal. iii. 12.)

(49) Because the Mighty One hath wrought exceeding great things for me (ver. 35. Isa. ix. 4, 5. xi. 4. xii. 5. lxiii. 5. Rev. xv. 3.), and HOLY the name of HIM. (Ps. xvi. 10. lxxxix. 19. Isa. vi. 3. xxix. 22, 23. lxiv. 6. John vi. 3. Rev. xv. 4.) (50) And his mercy is to generations of generations of them that fear him. (ver. 48. Gen. xxii. 17, 18. Exod. xx. 6.

Ruth iv. 15. Isa. lviii. 12. lx. 3. lxi. 4. lxii. 2. lxiii. 7. lxiv. 5. lxv. 1. lxvi. 2. Rev. vii. 9, &c.) (51) He hath wrought victory (ver. 48.) by his arm<sup>y</sup> (Heb. *sown* or *arm*, Exod. xv. 6. Isa. xl. 10, 11. lxi. 1. lxx. 16. lxiii. 5. 1 Cor. xv. 54—57.) he hath dissevered the haughty by the project of their own hearts. (Exod. xiv. 5. 8. Isa. ii. 11—22. xxiv. Zech. xiv. Matt. ii. 16. Acts iv. 27, 28.) (52) He hath dragged down the despots from their thrones (1 Sam. ii. 9. Isa. xl. 4. 29. xli. 2. Dan. ii. 44. Matt. ii. 6. Rev. xii. 9, &c. xv. 4.), and hath exalted the abased. (1 Sam. ii. 8. Isa. lxi. 13, 14. lxx. 12. Zech. iv. Mal. iii. 15. Phil. ii. 9.) (53) The hungry he hath filled with good things (Isa. vii. 15. 22, &c. Matt. v. 6.), but the rich he hath sent out away empty. (Ruth i. 21. iii. 15. 1 Sam. ii. 5. 15. viii. 21, &c. lxv. 13. Luke vi. 25. xvi. 25. Rev. vii. 16.) (54) He hath undertaken (Gen. xxii. 8. xlvi. 15, 16. Isa. xxxviii. 14, 15.) for Israel (ver. 68. 79.) his son (Exod. iv. 22, 23. 31. xiv. 8. Isa. xi. 15. 16. xlix. 1—8. Jer. xvi. 14, 15. Luke ix. 31. Gr. Rev. xi. 8. xv. 3.) to remember mercy: (55) as he spake to our forefathers, Abraham and his seed for ever. (Gen. iii. 15. xv. 6. xvii. 7. 8. 19. xxii. 15, &c. xlvi. 26. Deut. v. 3. xxx. 11, &c. 15. xliv. 2. 1. 7—10. lv. 1—3. Habak. ii. 4. 13. Acts iii. 24. Rom. viii. 33, &c. x. 3—11. Gal. iii. 17—19. Heb. viii. 9.)

(56) And Mary continued with her about three months, and returned to her home. (57) And the time was accomplished for Elizabeth to bring forth; and she brought forth a son. (58) And her neighbors and relations heard that the Lord magnified his mercy to her (ver. 46.); and they rejoiced with her. (ver. 14. Isa. lxvi. 10.)

(59) And it came to pass on the eighth day that they came to circumcise the child; and they called him after the name of his father Zacharias. (60) But his mother objected and said, Not so; but he shall be called John. (61) And they said to her, That there is no one in thy kindred who is called by this name. (62) And they beckoned to his father, how he would have him called. (63) And having required a tablet, he wrote, saying, His name is John. (1 Sam. xviii. 1. xx. 16.) And all were astonished. (64) For his mouth was opened in the act, and his tongue, and he spake, praising God. (65) And fear fell upon all that dwelt about them: and throughout the whole of the mountain-country of Judea all these accounts were spread. (66) And all who heard them, laid them to heart (Mal. iii. 16, 17.), saying, What, in truth, shall this child be! And the hand of the Lord was with him. (Isa. xl. 3. 9, 10.)

(67) And Zacharias his father was filled with the Holy Spirit,

and prophesied (Exod. iv. 10. vii. 1, &c. Zech. ii. 10, &c.), saying, (68) Eulogized be the Lord the God of Israel (Ruth iv. 14.) because he hath looked on—overspread (ver. 35. Isa. ix. 1. Rev. xxi. 22.) and achieved redemption for his people (Exod. iv. 31. Ruth iii. 9. iv. 4. Matt. xxv. 43.), (69) and raised up a horn of salvation (1 Sam. ii. 10. Ps. cxxxii. 17.) for us, in the house of David (Heb. beloved) his son (Isa. v. 1. Mark xii. 6. Ps. lxxx. 15—17.); (70) as he spake by the mouth of the holy ones, the prophets of him from the beginning of time (ver. 55. Ps. lxxxix. 19, &c. Isa. vii. 18, 14. ix. 6, 7. xi. 1. lxxi. 1. Jer. xvii. 25. xxxiii. 17. Acts iii. 24.); (71) of salvation from our enemies (Gen. iii. 15. Ps. lxxxix. 23, &c.), and from the hand of all that hate us. (Ver. 54. Ps. lxxxix. 23.) To execute mercy with our fathers (Gen. iii. 19. 1. 24. Exod. iii. 6. Ruth ii. 20. iv. 5. 9. Isa. iv. 3. 12, 13. Dan. xii. 13. Matt. viii. 16.), and to remember his holy covenant (Gen. ix. 9. Deut. xxx. 6. Jer. xxxi. 23. Dan. ix. 27. Ecclus. i. 24, &c.); (73) according to the oath (Gen. xxii. 16.) which he sware to Abraham our father, (74) that he would grant to us with security (Isa. xxx. 15. Heb. vii. 21.), being delivered (Gen. xlvi. 16. Gr.) from the hand of our enemies (Gen. iii. 14—20. Deut. xxxi. 7. Ps. cxxxii. 14, &c. Isa. xi. xiv. xxv. 8. xxvi. 19. xxxv. xlvi. 27. xliv. 3. 22—24. xlvi. 10, &c. xlix. 7. 23. li. 3. lxi. 2—11. lxxi. liv. 4, 5. lxii. 4. lxv. 25. Hos. xiii. 14. Micah vii. 17—20.), (75) to serve him in holiness (Deut. xviii. 15, &c. xxx. 6—17. Jer. xxxii. 39, &c. Heb. iv. 1. ix. 9.) and righteousness (Isa. xxxii. 1—8. Jer. xxxiii. 5, 6. Habak. ii. 4. Deut. xxx. 11—15. Rom. x. 5; &c.) all our days before his face. (Gen. xx. 5. 6. Deut. iv. 40. Isa. lxxi. 10, 11. lxv. 22. Ecclus. xlvi. 22. Heb. x. 14—16. 38.)

(76) And thou, child, shalt be called the prophet of the Most High (ver. 17. Mal. iv. 5.): for thou shalt go before the face of the Lord, to prepare his ways (Exod. xxvi. 20. 1 Sam. ii. 85. Isa. xl. 3. John v. 35.); (77) to give knowlege to his people of salvation (Isa. xxx. 21. xlvi. 11.), by the remission of their sins (Gen. ii. 17. iii. 15. 20. Job xxxiii. Isa. xl. 2. lxxi. 11. lv. 7. lviii. 1. 6, &c. Ezek. xviii. 1—3. Dan. ix. 24. Micah vi. 5, &c. Mal. iii. 13, &c.), (78) by reason of the merciful bowels of our God (Jer. xxxi. 20. Dan. ix. 9.); in which the orient reviving shoot from on high hath spread over us, (79) to shine on those sitting down in darkness and in the shadow of death (Gen. iii. 19. Isa. vi. 13. viii. 19, 20. ix. 1—7. xi. 1. xxvii. 30, 31. xxxviii. 16. lxxi. 2. lxi. 11. lxv. 9. lxvi. 14. John i. 9. 11. iii. 31. Rev. xxii. 2. 5. Zech. iii. 8. vi. 12.), to

direct our feet straight unto the path of peace. (Ps. xvi. 11. 1 Sam. iii. 21. Isa. ii. 10, &c. ix. 6, 7. xxii. 17. xl. 4. lii. 7. liii. 5. liv. 10. lix. 8. lxii. 10. John i. 29. Rev. i. 10. iv. 1. v. 1—5. x. 1—7.)

(80) And the child grew, and became strong in spirit (1 Sam. ii. 26. Rev. v. 2.), and was in the solitudes (Gen. iii. 17. Exod. iii. 1. Isa. xxxv. xliiv. 3. Ezek. xx. 35—37.) until the manifestation of him to the Israel.

(Chap. II. ver. 1.) Now in those days, a decree began to go forth from Augustus Cæsar, that the whole territory should be enrolled. (Gen. xlxi. 10. Dan. xi. 20.) (2) Now this enrolment began before Cyrenius was governor of Syria. (3) And all went to be enrolled, every one to his own city. (4) Joseph also went up from Galilee, from the city of Nazareth, into Judea, unto the city of David, because he was of the house and lineage of David, which is called Bethlehem (Gen. xxxv. 16, &c. Ruth iv. 11. 17. Micah iv. v. Ps. lxxxix. Isa. xi. Amos iv. 2.) (5) to enrol himself with Mary his betrothed wife, being pregnant.

(6) And it came to pass, while they were there, that the days were fulfilled for her to bring forth. (7) And she brought forth her son (Isa. vii. 14. lxvi. 5, &c. Rev. xii. 5.) the first-born (Ps. lxxxix. 27.), and wrapped him in swaddling-clothes (Wisd. viii. 4.), and laid him in the manger (Isa. i. 3. 8.), because there was not for them a place in the lodging-house of strangers. (Gen. viii. 9. xix. 9. Ruth i. 16, &c. Ps. lxxviii. 70. John i. 10, 11.)

(8) Now there were shepherds in that same country, residing at their folds in the fields (John x. 12.), and keeping watches by night (Matt. xxiv. 42. Rev. xvi. 15.) over their flock. (1 Sam. xvii. 15. Jer. xxiii. 4. Luke xii. 43. 1 Pet. v. 2.) (9) And behold an angel of the Lord stood over them (Dan. xii. 1. Heb. i. 14 Rev. i. 20. iii. 20.), and the glory of the Lord shone as a lamp about them (Dan. xii. 3. Isa. xxx. 26. 1 Thess. iv. 1. Rev. i. 16. xii. 1.); and they were terrified with great fear. (Dan. x. 8. Rev. i. 17.) (10) And the angel said unto them, Fear not : for behold, I evangelize to you great joy (ch. i. 14. 28. Isa. ix. 2, 3.), which shall be to all people. (Isa. ix. 1. lx. Rom. xv. 10.) (11) For to you is born this day a Saviour, who is anointed Lord (Isa. ix. 5, 6. x. 11. xi. xii. xxxviii. 17, 18. liii. 9—12. liv. Hosea xiii. 14. Habak. iii. 18.), in the city of David (Isa. ix. 7. Heb.); which also is to you the sign. (Isa. vii. 14. viii. 18. xi. 10.) (12) You will find the infant wrapped in swaddling-clothes, lying in the manger. (Isa. xi. 6—10. Ps. viii. Heb. ii. 6, &c. 1 Cor. ix. 9.)

(13) And immediately there was with the angel a multitude

of the heavenly host, praising God (Job xxxviii. 7. Ps. xc. 7. Isa. vi. Ezek. i. x. Rev. iv. v. John xii. 41. Heb. i. 6, &c.), and saying, (14) Glory in the highest ones to God (Job xxviii. 7. 1 Pet. iii. 12. Rev. xi. 15—17. xix. 1—7.), and on earth peace (Gen. xlvi. 10. Isa. ix. 6. Micah v. 5. Heb. vii. 2.), in men acceptance. (Ps. li. 19. Isa. xxx. 49. lx. 7. Zech. iii. 17. Matt. iii. 17.)

(15) And it came to pass, when the angels departed from them into heaven, that the men also, the shepherds, said to one another, Let us cross over then as far as Bethlehem, and see this Word which hath been born, which the Lord hath made known to us. (Isa. xxx. 27—29.) (16) And they went with speed, and found both Mary and Joseph, and the infant lying in the manger. (17) And having seen, they made known abroad respecting the word declared to them concerning this child. (18) And all that heard marvelled at those things which were related to them by the angels. (19) But Mary kept together all these words, conjecturing in her heart. (20) And the shepherds returned, glorifying and praising God for all things which they heard and saw, in accordance to what was spoken to them.

(21) And when eight days were accomplishing to circumcise the child, and his name was called Jesus, so called from the angel before he was conceived in the womb. (Exod. xxi. 20, 21. Deut. xxxi. 3. 7. Isa. xxx. 27. hi. 12. lxx. 2. Zech. iii. Eccl. li. Acts vi. 14. vii. 35. 37. 45. Heb. iv. 8. 14.) (22) And when the days of their purification were accomplished, according to the law of Moses (Lev. xii. Deut. xxx. 6. 2 Cor. iii. 13.), they brought him up to Jerusalem (Matt. xx. 18.), to set him by the Lord (Zech. xiii. 7. John xvii. 5. Ps. cx. 1.), (23) as it is written in the law of the Lord, That every male opening the womb shall be called holy to the Lord (Exod. xiii. 2. Nuim. xviii. 16. John xvi. 21. Acts ii. 24. 30, 31. iii. 22. iv. 27. Rev. xii. 5. xv. 1—4.), (24) and to offer sacrifice according to that which is ordered in the law of the Lord (Lev. xiii. 12—15. Heb. ix. 11.) A pair of doves, or two young pigeons. (Gen. xv. 9. Lev. xii. 6. Ps. lxxviii. 13—18. Cant. vi. 9. John i. 32. Heb. ix. 14.)

(25) And behold, there was in Jerusalem a man named Simeon (*one that hearkeneth*, Rev. iii. 22.): this same man was just and pious, expecting the consolation of Israel (Heb. *divine rectitude*); and the Holy Spirit was on him. (Isa. xxxiv. 12. xl. lx. 1. John xv. 26. Acts iii. 19. Rom. viii. 23. xi. 15. 31.) (26) And it had been foretold to him by the Holy Spirit, that he should not see death till he had seen the Anointed of the Lord. (Ps. ii. 2. lxxxix. 20. Isa. xi. 2. xlvi. 1. Matt. xix. 28.)

Luke ix. 27. John xiv. 19. Acts iv. 27. x. 38.) (27) And he came in the spirit (Rev. iv. 1.) into the holy place: and while the parents were bringing in the child Jesus, that they might do for him according to the custom of the law respecting him (Lev. xii. 2, 3.), (28) he also received him into his arms, and eulogized God, and spake, (29) Now, Master, thou releasest thy servant in peace, according to thy word. (Ver. 21. Isa. liii. 5. liv. 10. lv. 12, 13. lvii. 2.) (30) For mine eyes have seen thy salvation (Isa. xxxiii. 17—22.): (31) whom thou hast prepared in the person of all nations (Rev. i. 15.): (32) a light for the developement of the Gentiles (Eph. iii. 6. Titus ii. 11.), and the glory of thy people Israel. (*Heb. divine rectitude*, Gen. xlvi. 16. xlvi. 10. Isa. ix. 2. xlix. 6—9. lxiii. 9.)

(33) And Joseph and his mother were marvelling at the things spoken concerning him. (34) And Simeon eulogized them, and said to Mary his mother, Behold, the same lieth (ver. 21.) for the fall and resurrection of many in Israel (Deut. xxx. 6. 1 Sam. ii. 34, 35. Dan. xii. 1, 2. Micah vii. 8. Gal. iv. 16, &c. Col. ii. 11—13.); and to a sign disputed, reviled (Isa. vii. 13, &c. Dan. ix. 26. Rom. iv. 11. Eph. ii. 11. Rev. vii. 2. 1 Pet. ii. 7.): (35) yea, the knife (*Heb. iv. 12.*) shall pierce thine own soul (Zech. xii. 8—10. John xix. 25. 37. *Heb. iv. 13.*), that the diversities of the thoughts of many hearts may be disclosed. (*Heb. iv. 12. Mark xvi. 16. Matt. xxvi. 33. Heb. viii. 10. 1 Chron. xvii. 13. Deut. xxx. 6.*)

(36) There was Anna also, a prophetess, the daughter of Phanuel, of the tribe of Aser (1 Sam. i. 2.); the same advanced in many days, having lived with her husband seven years from her virginity. (37) And she was a widow of about eighty-four years: who departed not from the holy place, serving day and night with fastings and prayers. (Matt. xxv. 1.) (38) She also standing by at that very hour, responded with confession to the Lord (ver. 26. Isa. xix. 20. xlvi. 3. 11. xlvi. 15. 24. xlix. 26. lx. 16. lxiii. 8. Jer. xiv. 8. Hos. xiii. 4.), and spake concerning him to all who waited for redemption in Jerusalem. (Ver. 25. 29. *Micah vii. 7. Mal. iii. 16.*)

(39) And when they had perfected all things as appointed by the law of the Lord, they returned into Galilee, to their city Nazareth. (Matt. xxviii. 7. Luke xxiv. 44.) (40) And the child grew, and was strengthened, being filled with wisdom; and the grace of God was upon him. (*Isa. xi. 2. 8. Heb. John i. 14—17. 30. Col. ii. 8, 9.*)

## ANALYSIS

*Of the First Mosaic Record (commencing Gen. i. 1.  
and terminating ii. 4.).*

---

THE first record preserved in the Pentateuch begins thus:

“In the beginning Aleim created (*produced, or had created, had produced,*) the heavens and the earth.”

There is here no statement of any precise time when “the heavens and the earth” were created or produced into existence; they were created “*in the beginning*” (**בְּרִאָשֵׁת**); but of the date of this *beginning* not a word is said. The record simply states, that they were created “*in the beginning*.” There is not, in the Hebrew language, any distinction between the *perfect* tense and the *pluperfect* tense; and, where such distinction occurs in the translation, it is entirely arbitrary, it being regulated solely by the supposed or obvious sense of the context. Thus the past tense **בָּנָה** *he made*, is in Gen. i. 31, ii. 2, iii. 1, translated *he had made*. So **יֹאמֶר יְהוָה**, which so continually occurs in the Pentateuch, and which is usually rendered, “and the Lord *said*,” is, in Gen. xii. 1, translated, “now the Lord *had said*.” The words **בְּרִאָשֵׁת אֱלֹהִים**, then, may be translated, “in the beginning Aleim (a title of the Deity which we shall hereafter examine, and which is rendered God) *had created the heavens and the earth.*” “*The beginning*” (**רִאָשֵׁת**) refers to time whose date is not specified. St. John says, “*In the beginning* (*ἐν ἀρχῇ*) was the Word: the same was *in the beginning* (*ἐν ἀρχῇ*) with God, all things were made by him.” But St. John, like the author of the record under consideration, is silent as to the date of this “*beginning*” which he mentions: he says, indeed, that “*the Word was God*,” and that this Word was “*in the beginning*:” that he was “*in the beginning* with God, all things were made by him;” consequently, he existed before the existence of the things which he made. “*The beginning*,” then, when he existed, preceded “*the beginning*” of the existence of all created things: “all things *were made* by him;” but *when they were made*, neither St. John, nor the Mosaic record, informs us.

The record proceeds to state:

“And the earth was desolate and void (**תֹהוּ וּבֹדֶךְ**); and darkness (was) upon the face of the abyss (**תְהוֹם**), and **רוּחַ אֱלֹהִים** (*πνεῦμα θεοῦ, spirit or wind of Aleim, translated Spirit of God,*) fluttered (*moved tremulously*) on the face of the waters.”

Thus the record, having simply stated that “the heavens and the earth” had been created, proceeds instantly to speak of

what relates solely to the earth ; for the history of what relates to the heavens forms no part of the subject of the record. The record states, that “the earth,” which had been created “in the beginning,” was “desolate and void, and darkness upon the face of the abyss.” It states that such *was* the condition of the earth : it does not say when that condition of the earth began : it does not say that the earth was desolate and void and dark when it first was created : it states merely, that “the earth *was desolate, &c.*” Of any interval of time that may have elapsed between the first formation of the earth and the commencement of its state of gloomy barrenness and emptiness, it says not a word ; it does not say that there *was* not any such interval. Nothing is said of the condition of “the heavens,” either prior to, or during, or after this time of the earth’s dark desolation. With regard to the words רוח אלדים we may observe, that רוח denotes *wind* or *air in motion*, as well as *spirit* (*ventus* as well as *spiritus*; πνεῦμα having also the same double import) ; and אלדים (the title of the Godhead, q. d. *mighty ones*,) succeeding to a noun, has, in some instances, been considered as denoting *might* : thus חרדת אלדים (1 Sam. xiv. 15.), which in the margin is rendered “trembling of God,” is in the text translated “*a very great trembling* ;” but the former translation accords very well with the context, for the *trembling* was the effect of divine agency (read from verse 6 to 23.), and it might justly be called *a trembling of God*, or a *trembling sent on them from God* (ἐγένετο ἐκστασις παρὰ κυρίου, Sept.) ; and קלת אלדים (Exod. ix. 28.) which in the margin is rendered *voices of God*, is in the text translated “*mighty thunderings* ;” but the words may as properly be rendered *voices* or *thunderings of God* : for in verse 23 it is said, וַיְהִי נָתַן קָלָת וּבָרֶד “Jehovah sent *thunder* and *hail*” (χύριος ἔδωκε φωνὰς καὶ χάλαξαν, Sept.). *Thunder* having been regarded as the *voice* of the Deity : “Jehovah thundered from heaven, and the Most High (יְהוָה קֹולו) uttered his voice” (2 Sam. xxii. 14.). Hence some commentators have considered רוח אלדים (in Gen. i. 2.) as signifying *a mighty wind* : and they would make the termination of the verse imply, that “*a mighty wind* fanned (or tremulously agitated) above, or upon, the surface of the waters.” Jehovah, indeed, speaks of his רוח or *spirit*, which influences or inspires the thoughts and affections (Gen. vi. 3. Joel ii. 29. or iii. 1.) ; and this *Spirit* is frequently spoken of in the Scriptures as רוח יְהוָה or *Spirit of Jehovah* (see inter al. Gen. xli. 38. 2 Chron. xxiv. 20. Isa. lxi. 1.) : so that as רוח זָהָב denotes *the Spirit of Jehovah*, naturally enough, be regarded as

denoting the *Spirit of Aleim, or of God*. It must be acknowledged, however, that the expression רוח יהוה does, in many passages, seem (as Parkhurst observes) to denote, a miraculous *wind from Jehovah* (see 1 Kings xviii. 12, and compare with Ezek. iii. 14. viii. 3. xi. 1. 24. 2 Kings ii. 11. 16, and Acts viii. 39.). So that רוח אלहוּם may be translated, *Spirit of Aleim (God), or wind of Aleim (God)*.

The record proceeds :

"And Aleim said, Be light, and light was. And Aleim saw the light that (it was) good ; and Aleim divided between the light and between the darkness."

As the record relates things only with a reference to the earth ; as the "darkness" spoken of in verse 2, was "darkness upon the face of the abyss" of the earth ; so must the statement of the dispersion of that "darkness" refer exclusively to the earth. "*Darkness*" is expressed by a word denoting *restriction*, חשך ; "*light*," by a word expressive of *fluency*, or *flowing forth*, אֹרֶךְ. The קשׁת was "upon the face of the abyss" of the earth. We are not told that it was upon the face of any other part of the creation : we are not told that "the heavens" were in a state of darkness during the time that darkness was upon the face of the abyss of the earth : so that during the time in which the earth was enveloped in gloomy obscurity, all the rest of God's works might have enjoyed a full blaze of unrestricted light. We cannot infer from the record that such was not the case : we cannot infer that light was, for the first time, produced when the restriction, or קשׁת, which caused obscurity over the face of the abyss of the earth, ceased : we cannot infer that the earth had not enjoyed the presence of light before the commencement of its state of desolation, emptiness, and darkness. The record is silent on these points.

"And Aleim called the light יוֹם, and the darkness he called night ; and it was (or, there was) evening, and it was (or, there was) morning (or, evening was and morning was) one יוֹם."

The light was divided from the darkness (or, a division was made between the light and between the darkness) : the former being called יוֹם, the latter being called לילָה (night) ; and one יוֹם contained "evening" and "morning." So that the word יוֹם is here used in two imports : it is applied in a limited sense to denote the presence of light ; and it is used in a general sense to express a certain time. יוֹם expresses, in some places, a given time, without reference to the duration or length of that time ; thus, יֹום לִזְהָה צְבָאות (Isa. ii. 12.) rendered "the day of

the Lord of Hosts;" יְמִינֵּת הָאָרֶץ (Judg. xviii. 30.) rendered "the day of the captivity of the land:" (see also Isa. xi. 6.) נִמְיָם is also used to denote the *beginning of time*: נִמְיָם אֲנִי דֹּוֹא (Isa. xlvi. 13.) "even from מִן (מִן ἀπ' ἀρχῆς, Sept.) I am He," and it is used to denote the *time* when "the earth and the heavens" were created (Gen. ii. 4.), which *time* is in Gen. i. 1. included in "the beginning." In the record which we are now considering, seven periods of time are mentioned, to each of which the term מִן is applied; but no statement is made as to the date of the commencement of the first of these periods: there is no mention made as to the lapse of time between "the beginning" and the commencement of the first of these periods; there is nothing said as to the length of either of these periods. The record does not say that the first of these periods commenced with the commencement of the earth's existence: it is silent on all these points. But no inference can be drawn from the silence of the record as to any of these points. The record does not speak of the revolutions of the earth, either diurnal or annual: it does not tell us that it performed these revolutions from "the beginning," when it was first created; it does not tell us that it performed them during its state of barren emptiness and gloom: it does not tell us that it performed them during the first מִן, or during either of the succeeding periods denoted by the term מִן; but it does not say that the earth did not perform its revolutions during either מִן, or during the state of darkness and desolation, or from its first date of existence: it is utterly silent on the subject. But the silence of the record on this subject does not induce any one to deny that the earth has a diurnal and an annual motion; so neither does the silence of the record warrant any inference that the condition of the earth from "the beginning" was a state of barren and empty desolation and darkness: it does not warrant any supposition that the earth had no annals prior to those which the Pentateuch records.

"And Aleim said, Let there be an expansion (שְׁרֵךְ) in the midst of the waters (i. e. the waters of the earth, spoken of in verse 2.); and let it divide between waters to waters (between waters with respect to waters, or divide the waters from the waters); and Aleim made the expansion, and divided the waters which (were) under the expansion from the waters which (were) above the expansion: and it was so (or thus, i. e. it took place accordingly)."

The expansion here spoken of as separating a portion of the waters of the earth from the waters which covered its surface,

must be the atmosphere, which contains water in the form of vapor.

"And Aleim called the expansion *heavens*; and evening was and morning was (the) second **וֹי**."

Here the word **שָׁמְדִים** *heavens* (which in verse 1 is used in a general sense) is applied in a restricted sense to denote the "expansion in the midst of the waters." (**שָׁמַיִם**, says Parkhurst, is literally "disposers, placers;" in which sense the word is plainly used, Isa. v. 20. Mal. ii. 2.). By the inhabitant of the earth, indeed, this expansion cannot be distinguished from the general expanse of the universe; and as the names which the Deity is said to have given to different parts of his works were for the use of the inhabitants of the earth, that name which is bestowed on the general expanse is fitly applied also to denote the limited expansion proper to the earth. Had the earth never had atmosphere before the second **וֹי**? We are not told that it had not, nor are we told that it had.

"And Aleim said, Let the waters under the heavens (i. e. the waters covering the surface of the earth) be gathered together unto one place, and let the dry (land) appear: and it was so. And Aleim called the dry (land) earth; and the gathering together of the waters called he seas (**יָם**): and Aleim saw that (it was) good."

Aleim called the dry land, which the waters had quitted, earth (**אָרֶן**). Here **אָרֶן** is applied in a restricted sense to denote land not covered by water: the same word being also employed to denote the whole globe. (Gen. i. 1, 2, &c.) So that **אָרֶן** and **שָׁמְדִים** have each a restricted as well as a general application. The same remark has already been applied to the word **וֹי**. Had the whole surface of this globe been covered by water from the time of the earth's creation? This is not asserted in the record: the record is silent on this point.

"And Aleim said, Let the earth (i. e. the dry land) bring forth grass (vegetate vegetable), herb, seeding-seed, fruit-tree, forming fruit according to its kind, whose seed (is) in it upon the earth: and it was so. And the earth sent forth grass (vegetable), herb, seeding-seed, according to its kind; and tree forming fruit, whose seed (is) in it according to its kind: and Aleim saw that (it was) good. And evening was and morning was (the) third **וֹי**."

Did the earth never produce any vegetable, herb, or tree, before this period? The record does not say that it did: it does not say that it did not.

"And Aleim said, Let there be (or, be) luminaries in the expansion of the heavens to divide between the **וֹי** (here used in

its restricted sense, as in verse 5) and between the night; and be they for signs, and for seasons, and for days (**וְיָמִים**), and for years. And be they for luminaries in the expansion of the heavens to give light on the earth (**בְּרֹאשׁ** in its general sense): and it was so. And Aleim made (or, had made) two great luminaries: the greater luminary for the rule (or, regulation) of the **וֹי** (i. e. as used in its restricted sense in verse 5, to denote the period when light was present), and the lesser luminary for the rule (or, regulation) of the night: and the stars. And Aleim set them (or, had set them) in the expansion of the heavens to give light upon the earth, and to rule over the **וֹי** and over the night, and to divide the light from the darkness: and Aleim saw that (it was) good. And evening was and morning was (the) fourth **וֹי**."

The whole of this statement, like the whole record, has a reference solely to effects produced on the earth. Two of the heavenly orbs were appointed to be luminaries, or givers of light to the earth; and to be "for signs, and for seasons, and for days, and for years," to the earth. They were to minister to the earth in these respects: the earth was to derive these advantages from them. Their purpose then, *quoad* the earth, was "to give light upon the earth;" and to be "for signs, and for seasons, &c." They are therefore said in this record, which narrates things with an exclusive reference to the earth, to be set "in the expansion of the heavens to give light upon the earth." The state of darkness (or, *restriction*) in which the surface of that abyss of waters which covered the earth existed at one time (but *when*, for what length of time, or at what age of the earth's being, we are not told), ceased during the first **וֹי** spoken of in the record (verses 3, 4, 5.), for then "light was" (but we are not told that it was then first given to the earth), and the light was then divided from the darkness (verse 4). So that light had been already given to the earth, the light had already been divided from the darkness, when the two orbs were appointed "to give light upon the earth, and to divide the light from the darkness." They were to perform these offices with regard to the earth; but we are not told that these were the sole offices which they were destined to perform. The greater orb which acts as a luminary to the earth, performs the same office with regard to that lesser orb which was also to act as a luminary to the earth, and which acts as such by reflecting on it the light which it receives from the greater orb: yet not a word is said of this in the record before us: we do not, however, deny the fact, merely because it is not stated in the Mosaic records. The

sun, then, which now acts as a luminary to the moon, may have acted as such from that “beginning” in which “the heavens” as well as “the earth” were created: it may have acted as such during the dark and desolate emptiness of the earth; during the first, and every subsequent **וֹי** unto the present time. The record is silent on all these points; for it is silent with regard to every thing which bears not an exclusive reference to the earth. The two orbs are introduced into the record under the head of the fourth **וֹי**, because they were then appointed to act as “luminaries” to the earth, and to serve “for signs, and for seasons, &c.” Had they never served this purpose before? Did they serve this purpose before the commencement of that barren and empty darkness in which the earth is stated to have, at one time, existed? The record is silent on these points. But astronomers have discovered, that the sun, which was thus appointed “to give light upon the earth,” not only acts as a “luminary” to the earth, and, as we have already remarked, to the moon also (thus enabling the moon to perform the part of a luminary to the earth), but that it acts as a luminary to other orbs in the heavens: which orbs, as well as the earth, perform revolutions round it, and some of which have lesser luminaries revolving round *them*, as the earth has the moon revolving round *it*. Now the Mosaic records say nothing of all this;—and why? Because they are not the records of the history *of* the universe. We may as well look for the histories of all the nations of the earth in the scanty biographical sketch of a single individual, as search for the history of the universe in the brief record of the history of the earth which Moses has preserved. Aleim made the sun and the moon; he made also all the remainder of the host of the heavens: he had already made all these; for “in the beginning Aleim created the heavens and the earth.” These, then, were not created by him during the fourth **וֹי**. The sun and the moon are spoken of during this period, because they were connected with the economy of the earth during this period; but nothing is said of them excepting with a reference to their effects on the condition of the earth. “And the lesser luminary for the regulation of the night: and the stars (**וְאֶת הַכּוֹכָבִים**).” This, then, is the only notice which the record takes of that vast, innumerable host of worlds which the immeasurable “heavens” contain: “*and the stars.*” The moon was to be the regulator of the night; but, during the night, although the earth is indebted for its light principally to the moon, it receives some portion of light from “the stars:” this brief notice of them is, therefore, appended to the statement of the moon’s office as a luminary to the earth. But because the record enumerates the

sun, the moon, and the stars, as luminaries “giving light upon the earth,” let not the arrogant pride of the inhabitant of this earth, of this speck in the boundless universe, flatter and exalt itself with the absurd idea that all the vast host of heavenly orbs, thousands of which we see, but myriads of which elude our limited vision, were created in mere subservience to our pigmy globe. The Mosaic records offer no support to a notion so palpably absurd, so outrageously preposterous. On the contrary, so far from affording to man any grounds which can flatter his presumption, the records of the Pentateuch do not indulge him with the slightest hint of the nature, the history, or the economy of any one of those bodies which he sees in the heavens. Man, the lord of this little globe, is left in utter ignorance of the state of other orbs, and of the general purpose allotted by the Deity to that magnificent array which he has displayed in the heavens. He is left in utter ignorance even of the history of his own small territory, prior to that era when the present order of the things of the earth commenced. When Aleim first “created the heavens and the earth,” what was the condition of the earth?—what its purpose?—its office? Did it come from the hands of the Creator desolate, void, and without use or purpose? Was it a gloomy blank from “the beginning?” Had it no history prior to its condition of dark barrenness and emptiness? How long did its gloomy condition last?—when did it commence?—when did it terminate? Did the earth act no part among the myriads of orbs which surround it, prior to that order of things over which Adam and his posterity were sent to “have dominion?” There are myriads of globes over which Adam and his race had no dominion, and from which they were cut off and insulated by distance of space: these globes, however, had, from “the beginning,” purposes assigned to them which they are contingently fulfilling: might not the earth, then, have performed some office, have accommodated inhabitants of some kind or other, before it was furnished for the reception of Adam?—These are high and lofty questions which the curiosity of man may suggest; but to them the Mosaic records afford no answer whatever.

“ And Aleim said, Let the waters bring forth abundantly the moving creature that hath life (*ישרצו המים שרץ נפש חיה*), and let fowl fly above the earth on the face of the expansion of the heavens (*ركיע השמים* in its restricted sense). And Aleim created great whales (*תנינים*), and every living creature (*כל נפש החיה*) that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind; and Aleim saw that (it was) good. And Aleim blessed them,

saying, be fruitful and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And evening was and morning was (the) fifth יוֹם."

"And Aleim said, Let the earth bring forth the living creature (נַפְשׁ חַיָּה) after his kind, cattle, and creeping thing, and beast of the earth after his kind : and it was so. And Aleim made the beast of the earth after his kind, and cattle after their kind, and every creeping thing that creepeth upon the earth after his kind ; and Aleim saw that (it was) good."

"And Aleim said, Let Us make (וַיְעַשֵּׂה) man (בָּצֶלֶם נָנוּ כְּדָמֹתֵינוּ) in Our image, according to Our likeness (אֲדָם), and let them (they shall) have dominion (יְרֹדוּ they shall subdue) over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And Aleim created (וַיִּבְרָא sing.) man in his (own) image ; in the image of Aleim created he him (ברָא אָתָם), male and female created he them (ברָא אָתָם)."

Aleim is here recorded to have spoken in the plural number when man was to be created, נַעֲשֵׂה We will make (man) בָּצֶלֶם נָנוּ כְּדָמֹתֵינוּ according to Our likeness ; and it is afterwards said, וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בָּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ "and Aleim created (verb singular) man (or, the man) in His (own) image, in the image of Aleim He created him." Aleim, then, speaks of a plurality of being in the Creating Power, and acts as a single agent in the exercise of that Power. In the succeeding record, the Deity is spoken of under the title יְהֹוָה אֱלֹהִים J.ehovah Aleim ; and under this title He is recorded as speaking of a plurality of being in the Supreme Power, when He said (אֵל Eīl ἦτις Ἡμῶν) as One of Us (Gen. iii. 22.). Jehovah is also said to have applied to Himself the plural number in Gen. xi. 7. The word אֱלֹהִים is a noun masculine plural ; its primary import appears to be mighty (plural), or mighty ones (Parkhurst assigns to it a different<sup>1</sup> import) :

<sup>1</sup> There are several names or titles given to the Deity, but the name אֱלֹהִים (Aleim) is the only one which has a plural form. The singular noun אֱלֹהָה (Ale) occurs frequently in the Chaldee scriptures as a title of the Deity. The noun sing. אֱלֹהָ (Al) is also a title frequently bestowed on the Deity both in Hebrew and in Chaldee scriptures, and both these nouns singular are rendered God. Many other names or titles are also given to the Deity ; and each of these is expressive of some attribute of the Supreme Being. Thus אֱלֹהִים in its plural form and singular application seems to be expressive of the Tri-une character.

being used as a title of the Deity, it is rendered Θεὸς, Deus, God. This plural title of the Deity is usually connected with a verb singular, as בָּרָא אלהים Aleim created (v. sing.), אמר אלהים Aleim said (v. sing.); but we also find it, in a few places, connected with a verb plural (Gen. xx. 13. xxxi. 53. xxlv. 7.), with a verb plural and a pronoun singular (2 Sam. vii. 23.), and with a noun adjective plural (Deut. iv. 7. Josh. xxiv. 19. Ps. lviii. 12.); and in Eccl. xii. 1. we find זְכַר אֶת בָּרוּאֵךְ, “Remember thy Creators.” So that אלהים is a title of the Deity implying *Plurality* existing as *One Power*. יהוה אלהינו יהוה אחד Jehovah our Aleim is one Jehovah (Deut. vi. 4.). אלהים said, “We will make man in Our image, according to Our likeness; and אלהים created (as a being acting in the singular number, *He created*) man in His (own) image, in the image of אלהים created He him.” So that there was *plurality* in the Aleim, yet *One Power* was Aleim, and Aleim was *one Power*; and “in the image of Aleim,” “according to the likeness” of Aleim, man was created; and of all the created things of the earth, man alone is stated to have been created “in the image” and “according to the likeness” of Aleim; that is, of the spiritual Godhead. When it is stated, that “Aleim created הָאָדָם (man, or, *the man*) in His (own) image, in the image of Aleim created He him,” it is added, “male and female created He them.” It is stated, in a third record preserved in the Pentateuch, entitled ספר תולדות adam, i. e. “The Book of the generations of man,” (Gen. v. 1.) בִּיּוֹם בָּרָא אלהים אדם בְּרֻמּוֹת “

ter of the mighty Godhead. אל and אלה appear to indicate *independent supremacy*. יה (Jah) is a title expressive of *being*: הָאָנָה (He) conveys a similar import. The ineffable name יהוה (Jehovah) is expressive also of *independent, unlimited, interminable existence*. The name אֹדוֹה I will be, (which the Deity gives to himself, Exod. iii. 14.) expresses his *perpetual existence*. אֲדֹנִי (Ruler, or Lord,) is a title expressive of the Deity as *Sovereign Ruler*. שׁרִיךְ Supreme, is another title of the Deity. שׁרִיךְ (translated Almighty) appears to signify, *Pourer forth of benefits*: this also is a title of the Deity. And these titles are variously combined: thus אלהים יהוה אלהים; יהוה אל עליון God Supreme; אלהים חיים Living God; אל חי Living Godhead; אל יהוה God, Aleim, Jehovah; אל אלהים יהוה Lord Jehovah; יה יהוה Jah Jehovah; אל שׁרִיךְ God the giver, or God bountiful; יהוה אלהים דָּבָר אֱלֹהִים הָאָדָם הָגָדָל (Deut. x. 17.) Jehovah your Aleim, He, Aleim of Aleim, (the mighty one of mighty ones) Lord of Lords, the Great God.

אֱלֹהִים עָשָׂה אֶתְנוֹ זָכָר וּנְקָבָה בְּרָאָם וַיְבָרֵךְ אֶתְנוֹ זָכָר שְׁמָם  
 וַיְקָרֵא אֶת שְׁמָם אָדָם וַיְדַבֵּר אֱלֹהִים בַּיּוֹם הַבָּרָאָם: In the *יום* that Aleim created man, in the likeness of Aleim He made him, male and female He created them, and He blessed them, and He called their name *man* in the *יום* when they were created. And *man* or *Adam*, &c.” I quote this passage in this place to show the various applications of the noun אָדָם: we see it used, in the first place, in a general sense, to signify the being *man* (*Homo*, including male and female), and we find it used also to denote a *male human being* (*Vir*, Gen. ii. 8. 15. 18. 25, &c.); and, thirdly, we find it used as the distinguishing personal appellation of the *first male human being*: in which latter sense the word is, in the various translations, preserved in the original language: ‘*Ādām*, Adamus, Adam. It is necessary to keep in mind this general application and this restricted application of the word אָדָם (as signifying both *Homo* and *Vir, the being man* and *male man*), when we read the statement that “Aleim created אָדָם in His own image, in the image of Aleim He created *him*, male and female He created *them*” (Gen. i. 27.) ; because, at first sight, the passage might seem to state that the *Vir, male man*, or *Adam*, was so created, without any reference to the נָשָׁה, or *woman*, or *female man*; and the subsequent relation of the formation of male man and of the formation of woman in the second record (Gen. ii. 7. 22.) might seem to accord with such an inference. Whereas we find in the third record an addition to the statement given in Gen. i. 27; for, after the statement that “Aleim created אָדָם, in the likeness of Aleim He made him, male and female He created them,” it is added, “and He blessed them, and He called their name אָדָם, &c.:” so that the word אָדָם is here used in its general sense to denote *the being man*, or, what is commonly expressed by *the human species*: “Aleim created *man* (*the being man*), in the likeness of Aleim He made him, (אָדָם the noun singular being here a collective noun, and the masculine pronoun being used to express both masculine and feminine,) *male and female He created them*, (*the being man having been created both as a male and as a female, the plural pronoun them embraces both these,*) and He called their name *Man* (He gave the name of אָדָם to *human beings*, to the *being man*, to the *human race*).”

## AN INQUIRY

*Into the Credit due to DIONYSIUS of HALICARNASSUS as a Critic and Historian;—By the Author of ‘Remarks on the supposed Dionysius Longinus.’*

No. III.—[Continued from No. LXIX.]

— Τῆς ἀληθείας καὶ τοῦ δικαίου προνοούμενος, ὃν δεῖ στοχάζεσθαι πᾶσαν ιστορίαν. Dion. Hal. Antiq. Rom. lib. i. p. 6.

### *The Aborigines and Pelasgi.*

DIONYSIUS begins the historical part of his work by stating, that “the earliest remembered possessors of that city, the mistress of land and sea, which the Romans now inhabit, are said to have been barbarian Siceli: but no one is able to affirm with certainty whether it was possessed by others, or desolate before their time. In a later period, the Aborigines became masters of it, having taken it in a long war.

“These Aborigines lived at first on the mountains, without walls, in villages, and dispersedly. But after that, the Pelasgi and other Greeks, who were mixed with them, assisted in the war against the neighbors, the Aborigines, having driven out the Siceli, fortified many towns, and subdued all the country which is bounded by the Liris and Tiber. Under different names they continued in the same place, retaining their old name of Aborigines until the time of the Trojan war, when they began to be called Latins, from their king Latinus, and taking their present name, when Romulus founded<sup>1</sup> Rome sixteen generations after the Trojan war.

“The Aborigines are said by some to have been the *original* inhabitants of Italy, (by Italy, I mean all the country bounded by the Ionian and Tyrrhenian gulfs and the Alps,) and to have been called Aborigines from that circumstance. Others say, that they were houseless wanderers from many countries, who met by chance in Italy, and having made themselves strong holds, lived by robbery and pasture, and that their name was derived from their being wanderers, or *Aberrigines*. Others say, that they were a colony of those Ligurians, who bordered

<sup>1</sup> Or colonized, οἰκισαυτος.

on the Umbri. But the most learned of the Roman historians, among whom are Porcius Cato, who very carefully collected the origins of the Italian cities, and Caius Sempronius, and many others state, that the Aborigines were Greeks, who formerly lived in Achaia, and emigrated many generations before the Trojan war: yet they do not distinctly state either the Grecian lineage of these Aborigines, or the city from which they emigrated, or the time, or the leader of the colony, or on what account they left the mother-city. And although these historians make use of a Greek story, they confirm it by no Greek authority; so that the truth is not known: but if their account is correct, these colonists must have been of Arcadian origin; for the Arcadians were the first of the Greeks who crossed the Ionian sea, and settled in Italy.

“ Their leader Cenotrus, the son of Lycaon, was the fifth in descent from Æzeüs and Phoroneus, who were the first rulers in Peloponnesus: for Niobe was the daughter of Phoroneus, and Pelasgus was the son of Niobe and of Jupiter, as it is said. Lycaon was the son of Æzeüs; Deianira was the daughter of Lycaon, and Lycaon the second was the son of Pelasgus and Deianira. Cenotrus was born of Lycaon the second, seventeen generations before the Trojan war; and this was the time of the Greeks sending the colony to Italy.

“ Cenotrus emigrated from Greece, because he was not satisfied with his lot. For as Lycaon had twenty-two sons, it was necessary that the territory of the Arcadians should be divided into so many inheritances. On this account, Cenotrus, having left Peloponnesus, and having prepared a navy, crossed the Ionian sea; and Peucetius, one of his brothers, crossed with him. Many of their own countrymen accompanied them, (for the nation is said to have been populous in former times,) and as many of the other Greeks also as had not sufficient land.

“ Peucetius, when they reached Italy, disembarked his men above the promontory of Iapygia, and settled there; and from him the inhabitants were called Peucetii. But Cenotrus and the greater part of the expedition came to the other gulf on the west of Italy, which was then called Ausonian, from the Ausones, who inhabited those parts, but which took the name it now bears, when the Tyrrhenians became masters of the sea. Cenotrus having found much arable and much grazing land, unoccupied for the most part, and thinly peopled even where it was occupied, cleared away the barbarians from some part of it, and founded small and adjoining cities, after the ancient manner, in the mountains.

“ The territory which he occupied was large, and the whole of it was called Cenotria; and all whom he ruled over were called

Œnotri. This was their third change of name; for under Æzeiūs they were called Æzei·; under Lycaon they were called Lycaonies; and for some time they were called Œnotri, from Œnotrus. Sophocles bears testimony to this in his play of Triptolemus; for, in the course of her directions, Ceres says, ‘ all Œnotria, and the Tyrrhenian gulf and Liguria will receive you.’

“Antiochus of Syracuse also, a very ancient historian, in giving an account of the oldest colonists of Italy, and the places in which they settled, says, that the Œnotri are the earliest of whom there is any remembrance. To give his own words: ‘ Antiochus, the son of Xenophanes, collected these, as the most faithful and clearest of the ancient accounts: the Œnotri formerly inhabited what is now called Italy.’ And after mentioning that they were called Itali from Italus, a king of theirs, and Morgetes from Morges his successor; and that Sicelus, having been received as a guest by Morges, established an independent kingdom, he adds, ‘ Thus, being Œnotri, they became Siceli, Morgetes, and Italites.’

“Pherecydes also, who was second to none of the Athenian genealogists, says, that Lycaon was the son of Pelasgus and Deianira, and that he married the Naiad Cyllene; and afterwards in mentioning their sons, and where they settled, he says, ‘ Œnotrus, from whom the inhabitants of Italy are called Œnotri, and Peucetius, from whom those on the Ionian gulf are called Peucetii.’

“This is what the old poets and mythologists have related concerning the settling and origin of the Œnotri: and believing them, I believe that the Aborigines must have been the offspring of these Œnotri, if, as Cato and Sempronius and others have said, the Aborigines were in reality a Grecian tribe. For I find that the Pelasgi and Cretans, and as many others as settled in Italy, came at later periods; but I am not able to discover any earlier emigration than this from Greece to the west of Europe.

“I think also, that the Aborigines possessed much land in the rest of Italy, getting some in a deserted state, and some badly inhabited, and that they cut off some of the country of the Umbri; and that they were called Aborigines from their dwelling in the mountains, ἀπὸ τῆς ἐν τοῖς ὁρεσιν οἰκήσεως, like the Hyperacrii and Parhalii at Athens; for the Arcadians are fond of living in mountains.

“But if some are by nature slow to receive accounts of ancient matters without proof, let them not be quick to think that these Aborigines were Ligurians, or Umbri, or any other of the barbarous nations; but having waited till they know the sequel, let them then decide what is most worthy of belief.

" Of the towns which the Aborigines first inhabited, few remained in my time; most of them having been injured by wars, and the other evils which ruin dwellings: but they were situated in the country about Reate, not far from the Apennines, as Terentius Varro says in his Antiquities, and were at least a day's journey from Rome. I will mention the most illustrious, according to his researches:—Palatum, 25 furlongs from Reate, near the Via Quintia, inhabited by the Romans even in my time; Tribola, about 60 furlongs from Reate, situated on rising ground; Vescola, about the same distance from Tribola, near the Cerannian mountains. Forty furlongs from this is the illustrious city Suna, where there is a very old temple of Mars. About 30 furlongs from Suna is Mesula, the ruins of which and the traces of its walls are shown. Forty furlongs from Mesula is Orvinium, as great and illustrious a city as any there: for the foundations of its walls, and some tombs of ancient beauty, and the enclosures of burial-places extended in losty barrows, are visible. An old temple of Minerva is also there placed on the summit. Eighty furlongs from Reate, if you go by the Via Salaria, and near the mountain Coretum,<sup>1</sup> is Cursula, lately destroyed.<sup>2</sup> There is shown also an island, Issa by name, surrounded by a lake, which the Aborigines are said to have inhabited, without any artificial fortification, the stagnant water serving instead of walls. Near to Issa is Maruvium, lying in the recess of the same lake, and 40 furlongs distant from what they call the Seven Waters.

" If you go from Reate towards the Via Latina, Vatia is 30 furlongs distant; and Tiora, which is called Matiena, is 40 furlongs distant. In this there is said to have been a very old oracle of Mars, similar to that fabled to have been at Dodona; except that at Dodona, a dove sitting on a sacred oak is said to have uttered the oracles: and among the Aborigines, a bird sent by the Deity, and which they call Picus, and the Greeks δρυοκόλαπτης,<sup>3</sup> appearing on a wooden pillar, performed the same office. Twenty-four furlongs from this is Lista, the metropolis of the Aborigines, which in still earlier times the Sabines attacked by night from the city Amiterna, and took it by surprise. Those who escaped were received by the Reatini, and made many attempts to recover their country; but not succeed-

<sup>1</sup> Or *Coretus*, παρὰ Κόρητος ὁρος.

<sup>2</sup> This sounds like a bull; but I am justified by the Latin translation, "Est Cursula nuper diruta;" the verb is omitted in the original.

<sup>3</sup> Our woodpecker, I suppose.

ing, they consecrated it, as if still in their power, and laid under a curse those who should afterwards make use of its produce.

" Seventy furlongs from Reate is the illustrious city Cutilia, near a mountain; and not far from Cutilia is a lake of four plethra, filled by a spring of its own, which is always running: its depth is said to be unfathomable. This having something divine, is thought by the natives to be sacred to Victory; and surrounding it with garlands, in order that no one may approach the spring, they keep it free from ingress, except when in every two years those who are allowed enter the island, and offer sacrifice as is fit. The island is about 50 feet in diameter, and it is not more than a foot higher than the spring: it is moveable, and often floats about, the wind whirling it here and there. It bears a certain grass-like sedge, and low bushes: a thing incredible to the inexperienced, and inferior to no wonder.

" The Aborigines are said to have made their first settlement in these places, having driven out the Umbri. Afterwards, they fought for the country with the other barbarous nations, and particularly with the Siceli, who were their neighbors. First of all, a kind of sacred little band of young men was sent out by their parents in search of a livelihood, according to an ancient custom. When these had once established themselves, the other Aborigines, who wanted land, attacked their own neighbors more safely; and they founded, besides other states, these also, which are inhabited at present: namely, the states of the Antennates, and Tellenes, and Ficulnei near the mountains called Corniculi, and the Tiburtini, with whom a part of the city is even now called Sicelio; and above all the neighbors, they harassed the Siceli. From these feuds whole nations became involved in a war, such as had never happened in Italy, and which lasted a long time.

" Afterwards, some of the Pelasgi, who lived in what is now called Thessaly, having been forced to leave their own country, settled among the Aborigines, and made war on the Siceli together with them. The Aborigines received these Pelasgi, perhaps through the hope of assistance, but, as I believe, chiefly on account of their relationship; for the Pelasgi were Greeks, and originally from Peloponnesus. They were unfortunate in many respects, but particularly in leading a wandering life, and having no fixed home. At first they dwelt at what is now called Achæan Argos, being autochthones, in the opinion of many. They took their name originally from Pelasgus, who is said to have been the son of Jupiter and Niobe the daughter of Phoroneus. In the sixth generation they left Peloponnesus, and

emigrated to what was then called Hæmonia, and is now called Thessaly.

“ Achæus, Phthius, and Pelasgus, the son of Larissa, and Neptune, were the leaders of the colony. Having reached Hæmonia, they drove out the barbarian inhabitants, and divided the country into three parts, which they called after their leaders, Phthiotis, Achaia, and Pelasgiotis. There they lived for five generations in great happiness and plenty; but about the sixth generation they were driven out of Thessaly by the Curetes and Leleges (now called Ætolii and Locri), and by the other nations who dwelt round Parnassus. Deucalion, the son of Prometheus and Clymene the daughter of Oceanus, was the leader.

“ Of the dispersed fugitives some went to Crete, others got possession of some of the Cyclades; part settled in the country round Olympus and Ossa, called Hestiotis, and part emigrated to Boeotia, Phocis, and Eubœa. Others crossed over into Asia, and got possession of many places on the Hellespont, and, besides many other islands, that which is now called Lesbos, being intermixed with those who sent the first colony from Greece to Lesbos under the command of Macar the son of Criarius. But the greater part went by land to their kindred, who were settled at Dodona, and whom, as sacred, no one had attacked: there they remained a considerable time; but finding that they were burdensome, as the land could not maintain them all, they left the country in obedience to an oracle which ordered them to sail for Italy, which was then called Saturnia. Having prepared many ships, they crossed the Ionian gulf, and endeavored to reach the nearest part of Italy; but owing to the south wind, and their ignorance of the places, they were driven out of their way, and came to an anchor at Spines, one of the mouths of the Po. There they left their ships and the least serviceable of the men with a guard, so that they might have a refuge if things should turn out badly. Those who remained built a wall round the camp, and imported the necessities of life in their ships; and finding things to their liking, founded a city of the same name as the mouth of the river. They flourished above all on the Ionian gulf; and being masters of the sea, they sent to the god at Delphi a tenth of the maritime produce also, in very great magnificence. Their barbarian neighbors attacking them afterwards in great force, they left the city. After a time, the barbarians were driven out by the Romans; and thus the Pelasgi, who were left at Spines, perished.

“ But they who went by land having crossed the mountainous part, reached the country of the Umbri, who bordered on the Aborigines. The Umbri possessed many other parts of Italy,

for this nation was very great and ancient. In the beginning, therefore, the Pelasgi mastered the places where they first settled, and took some little towns: but when a great army came against them, they were afraid of the numbers of the enemy, and withdrew into the country of the Aborigines. These thought right to treat them as enemies, and assembled quickly from the nearest places to drive them out. But the Pelasgi happened by good fortune to be encamped at that time about Cotyle, the city of the Aborigines, near the sacred lake; and when they perceived the island tossed about in it, and learnt the name of the natives from some prisoners whom they had taken in the fields, they thought that the oracle was fulfilled. For the answer given them at Dodona, and which Lucius Mamius, no obscure person, says he saw carved in ancient letters on one of the tripods lying in the sacred ground of Jupiter, was thus:

“ Proceed, ye who seek the Saturnian land of the Siceli, and Cotyle of the Aborigines, where an island is carried; and being intermixed with them, send forth the tithe to Phœbus, and send heads to Kronides, and a man, to the Father.”

“ But the Aborigines coming with a large army, the Pelasgi holding out tokens of supplication, and advancing together without arms, gave an account of their own fortunes, and intreated the Aborigines to receive them as friends, who would not be troublesome, for that the deity had directed them to that very country; and they related the oracle. When the Aborigines heard this, it seemed good to them to obey the oracle, and to receive the aid of Greeks against the barbarians, for they were harassed by the war with the Siceli: they therefore made an alliance with the Pelasgi, and dividing their own land, gave them the country round about the sacred lake. But the land not being sufficient for all, no small part of the Pelasgi, having prevailed on the Aborigines to join them, attacked the Umbri, and surprised their great and flourishing city Croton; and using this as their fortress, they made many other acquisitions, and zealously assisted the Aborigines in their war, until they had driven out the Siceli.

“ The Pelasgi inhabited many cities in common with the Aborigines; some inhabited formerly by the Siceli, and some built by themselves: among which are Cœre, then called Agylla, and Pisa, and Saturnia, and Alsium, and some others, which the Tyrrheni afterwards took from them. Falerium and Fascenium, inhabited even in my time by the Romans, preserve some little

remains of a Pelasgic origin, though they formerly belonged to the Siceli, for many of the old Greek customs remained there for a very long time; such as the fashion of their arms, Argolic shields and spears, the sacred men who precede the others, unarmed and bearing libations, before offensive or defensive war; the temples and shrines, purifications and sacrifices, &c. But the clearest proof of all, that those who drove out the Siceli were settled in former times at Argos, is the temple of Juno at Falerium, which is similar to that at Argos: the manner of sacrificing was the same, and sacred women took care of the enclosure; and an unmarried girl, called *canecephoros*, began the sacred rites, and choruses of virgins praised the goddess in their native songs.

“ They possessed also no small share of the very rich and pleasant plains of the Campani, having partly driven out the Aurunci, a barbarous nation. Among other cities, they founded Larissa, and named it after their own metropolis in Peloponnesus. Of the other towns, some have stood till my time with frequent change of inhabitants; but Larissa has long been desolate, and the only clear proof of its having been formerly inhabited is its name, and even that is not known by many: but it stood not far from what is called Popili Forum.

“ They held many other places also, both maritime and inland, which they had taken from the Siceli. But the Siceli being no longer able to withstand both the Pelasgi and Aborigines, got ready their children and wives, and gold and silver, and abandoning their country, made for the south through the mountains, and passed through the whole of lower Italy. Being driven however from every place, they prepared rafts, and crossed over from Italy to the nearest island. This had been occupied not long before by the Sicani, an Iberian nation, who had fled from the Ligures, and who changed the name of the island from Trinacria to Sicilia. Their numbers were not proportioned to the size of the island, and the greater part of it was yet unoccupied. When the Siceli arrived here, they lived at first in the western parts, and afterwards in many other places; and the island was called Sicily after them.

“ Thus the Siceli left Italy, in the third generation before the Trojan war, and the 26th year of Alcyone being priestess at Argos, according to Hellanicus of Lesbos: for he mentions two emigrations from Italy to Sicily; the former, that of the Elymi, who, as he says, were driven out by the Oenotri; the latter, which was in the fifth year afterwards, that of the Ausones, who fled from the Iapyges. Sicelus, according to Hellanicus, was

king of the Ausones, and the men and the island were called after him. Philistus of Syracuse says, that the passage took place in the 80th year before the Trojan war; but that the emigrants were neither Siceli, nor Ausones, nor Elymi, but Ligures: that Sicelus, the son of Italus, was their leader, that his subjects were called Siceli, and that the Ligures were driven out by the Pelasgi and Umbri. Antiochus of Syracuse does not mention the date of the passage; but he shows that the emigrants were Siceli, who were overpowered by the Enotri and Opici. Thucydides calls the emigrants Siceli, and those who expelled them, Opici; but makes the time many years later than the Trojan war. This is what authors of repute have related concerning the emigration of the Siceli from Italy to Sicily."

---

### DE ÆSCHYLI HELIADIBUS, A Godofred. Hermanno, Ord. Philos. H. T. Decano.

---

**H**ELIADES fabula fuit Æschyli, cuius quæ compositio fuerit neque a veteribus traditum est, nec quæ perpaucæ ejus fragmenta habemus sobrie judicanti aperiunt. Solis filias obitum fratris Phaëthonis lugentes ad amnem Eridanum, in quem ille præceps ruisse ferebatur, in arbores succinum stillantes ab Jove sive miserto, seu quod equos injussu patris junxissent, mutatas esse, communis veterum fuit opinio. Ex his facile conjici potest, Phaëthonis temeritatem luctuaque sororum argumentum fuisse illius tragœdiae. Eamdem rem in fabula cui a Phaëthonete nomen fecit, tractavit Euripides. Quæ caussa fuerit Æschylo, ut hoc sibi argumentum explicandum sumeret, ego non quærar. Quæsivit imper F. G. Welckerus, qui quum aliarum Æschyli fabularum, tum hujus quoque compositionem exponere studuit in libro quem scripsit de Prometheus Æschyli p. 574. Is forsitan tempora aliquam opportunitatem præbuisse conjicit; forsitan mercatores Massilienses, dum Syracusis versabatur Æschylus, electrum illuc advexisse; forsitan Hieronem cum Massiliensibus, ut hostibus Carthaginensium, aliquid habuisse necessitudinis, ut poëta commendare istius commercii commoda potuerit. Placent sibi hodie viri docti in ejusmodi conjecturis, idque vitam veterum intueri appellant. Qui vereor ne nimis in longinquum intendenda oculorum acie non cernant quod ante pedes est, poëtam fuisse, qui

*Id sibi negoti crederet solum dari,*

*Populo ut placerent quas fecisset fabulas.*

Satius erit credo, fragmenta fabulæ considerare.

Ac nescio an ipsum tragediae initium servatum sit ab schojiasta Sophocelis ad Ged. Col. 1248. τὰ ἀπὸ τῶν ὄρῶν φησὶ τῶν προπυγο-  
ρενομένων Πίπων. τινὲς δὲ οὕτω καλοῦσσι, Πίπαια ὄρη, λέγει δὲ αὐτὰ  
Ἐρνύχια διὰ τὸ πρὸς τῇ δύσει κείσθαι μέρυηται δὲ Ἀλκράν, λέγων  
οὕτω Πίπας ὄρος ἐνθεον ὅλαι τυκτὸς μελαίνας στέρνων καὶ ἐν Ἰλιά-  
σιν Αἰσχύλος.

Πίπαι μὲν δὴ πατρός.

Alemanis testimonium, quod in Welckeri collectione fragmentorum legitur p. 80. corruptum esse, et numeri, qui nulli sunt, et duæ ineptæ voces ἐνδον ὅλαι docent. Sensus tale quid requirere videtur: Πίπας ὄρος, ἐνθ' ἀντολαὶ Νυκτὸς μελαίνας στέρνων. Compara Sophocelis Oithyiae fragmentum apud Strabonem vii. p. 295. (452.) quod Brunckio est in ectorum xciii. Sed hoc obiter. Aeschylus verba ita sunt comparata, ut chori esse videantur, in exordio fabula locum in quem advenerit desribentis. Sed is chorus num ex Heliadibus constabat, an ex aliis? Utcumque de hac re statuas, haud facile invenias, quo pacto qui hic pater vocatur, Sol possit intelligi. Itaque aut Oceanum dici putabimur, ut si hujusmodi quid scriptum fuit, Πίπαι μὲν δὴ πατρὸς Ωκεανοῦ γεῖτονες ἀνται, aut Jovem, ut, Πίπαι μὲν δὴ πατρὸς αἴδε Δίς χειμωνοτόκος.

Quibus in oris sitos esse montes illos putaverit Aeschylus, ex his cognoscimus, quae Plinius II. N. xxxvii. 19. scribit: *Phaethontis fulmine icti sorores, flent mutatas in arboreas populos, lacrimis electrum omnibus oenis fundere juxta Eridenum amnem, quem Padum voramus, et electrum appellatum, quoniam sol vocitatus sit ἥλετωρ, plurimi poetae dixerunt, primisque, ut arbitror, Aeschylus, Philoxenus, Nicander, Euripides, Satyrus. Quod esse falsum, Italice testimonio patet. Diligentiores eorum Electridas insulas in mari Adriatico esse diverunt, ad quas dilaberetur Padus. Quia appellatione nullas umquam ibi fuisse certum est, nec vero ullas ibi appositas esse, in quas quidquam cursu Padi devahi possit. Nam quod Aeschylus in Iberia, hoc est in Hispania, Eridanum esse dixit, eundemque appellari Rhodanum; Euripides rursus et Apollonius in Adriatico littore confluere Rhodanum et Padum, faciliorem veniam facit ignorati succini in tanta orbis ignorantia. Idem fere testatur Appuleius de orthographia ab Ang. Maio editus p. 135. Eridanus citra diphthongum, fluvius Atticæ, nec non Thessaliciæ. Est item Italæ, qui et Padus: item Ibericæ, auctoribus Aeschyllo, Pausania, Euphorione minore. Patet ex his, Eridanum ab Aeschyllo Ibericæ fluvium, qui alio nomine Rhodanus vocaretur, esse dictum. Longissimum enim tractum terrarum Ibericæ appellatio complectebatur: de qua re, ne Cluverium commenorem in Germania antiqua i. 2. disseruit Ukerthus in descriptione orbis antiqui T. ii. P. i. p. 248. Certius quid inveniri posse ratus est Welckerus, qui p. 569. s. quoniam ad Pirenæos montes sita fuerit Rhoda, quam conditam ab Rhodis postea Massilienses tenuerunt, hoc Rhodæ nomine effici contendit,*

Heliades Aeschylī ad Rhodanum lugere fungi: nam scholiastam Homieri ad Odyss. p. 208. qui se fabulam istam e tragicis referre dicat, matrem Phaethontis triumque Heliadum, Larapetiae, Eglæ, et Phaethusæ, Rhodam vocare: cui quum apud Euripidem aliud nomen sit, ex Aeschylō scholiastam quæ narrat retulisse. Haec milii quidem ad eum modum videntur disputata esse, quo hodie mulii in hoc genere litterarum multa et sibi et aliis persuadent. Sumunt enim pro veris, quæ non apertum est falsa esse, eaque sic inter ipsa conjungunt, ut, si vera sint quæ sunt intermedia, probabiliter cohaerere videantur: illa ipsa vero intermedia, quæ, quod fundamenta sunt totius disputationis, vel maxime demonstrari oportebat, omittunt vel etiam callide declinant. Id facile intelligi potest, si ordine singula consideramus. Ac Welckerus ita videtur ratiocinatus esse: scholiastes iste, quoniam auctoriis tragicis fabulam refert, discedit autem in matris Heliadum nomine ab Euripide, Aeschylum est sequutus; quumque mulierem istam Rhodam appelleat, quod nomen est oppidi ad Pirenæos montes, ad Rhodanum collocavit Aeschylus Heliades, non ad Padum. At primo non adeo certum esse, ex tragicis petiisse scholiastam quæ de Heliadibus narrat, ipsa ejus verba declarant. Sic autem scribit: "Ηλιος Τόδη μιχθεὶς τῇ Ἀσωπῷ, παῖδας ἵσχει Φαέθοντα καὶ Λαρπτείην καὶ Αἴγλην καὶ Φαέθονταν· ἀνδρῶθεις δὲ οἱ Φαέθων, ἥρετο τὴν μητέρα τίνος εἰη πατρός. πυθόμενος δὲ ὡς Ἡλίου, παρεγένετο ἐπὶ τὰς τοῦ πατρὸς ἀνατολάς. γυνωρισθεὶς δὲ τούτῳ, ἐδεῖτο τοῦ πατρὸς ἐπ' ὄλίγον αὐτῷ συγχωρῆσαι τὸ ἄρμα καὶ τὸν ρυτῆρας, ὅπως κατοπτεύσει τὸν κόσμον. ὁ δὲ Ἡλιος ἀκούσας, παραντὰ μὲν ἀντέλεγεν, εἰδὼς ἂ πεισταί. σφύροις δὲ αὐτῷ ἐγκειμένῳ συγχωρεῖ, διδάξας δὲ τὸ μεταίχμιον. ἐπιβὰς δὲ ἐκεῖνος τοῦ ἄρματος, ἀτάκνως ἥλιυσινέν, ὥστε πάντα τὰ ἐπὶ τῆς γῆς φύγειν. καταπεσόντος δὲ αὐτοῦ μετὰ τῆς θείας φλογὸς ἐπὶ τὸν Ἡριδανὸν ποταμὸν καὶ φύλαρίτος, οἱ ἀδελφαὶ παραγενόμεναι κατὰ τὸν τόπον τοῦ Κελτικοῦ πελάγους ἐθρήνουν ἡμέρας ἀδιαλείπτως καὶ νύκτας. ὅθεν κατελείπεται οἱ Ζεὺς ταύταις ἀνάμνησιν ἐνεποίησε τῶν κακῶν, μεταμορφῶν αὐτὰς τις αἰγείρους, αἴπερ εἰσὶ δένδρα. λέγεται δὲ καὶ ἐντεῦθεν ἀπογεννᾶσθαι τὸν ἡλεκτρον, τῆς ἀρχηνίας οἰμωγῆς ἀποδακρύντων τοῦτον καρπὸν τῶν δένδρων. ή δὲ ἴστορα παρὰ τοῖς τραγικοῖς. Correxī, quæ corrupta videbantur. Quid vero ex his colligi potest? Nihil profecto aliud, quam quod dicit scholiastes, fabulam illam a tragicis esse tractatam. Quorum quum alias eam alio modo, ut credi par est, composuerit, potuit quidem scholiastes unum eorum sequi, potuit etiam Aeschylum, sed non minus potuit vel ea referre, in quibus omnes aut plerique consentirent, vel, ut solent scholiastæ, ex aliquo haurire mythographo. Quare si matrem Heliadum Rhodam appellavit, hoc tantum sequitur, non accepisse eum hoc nomen ab Euripide; non sequitur, accepisse ab Aeschylō. Esto vero: dixerit eam Aeschylus Rhodam: numquid id ad removendas Heliades a Pado? Scilicet conjugem illam Solis ab oppido ad montes Pirenæos sito Rhodam esse appellatam sumendum est.

Concedamus hoc quoque, quamquam non est demonstratum. Quin si demonstratum esset, nihil proficeremus. Neque enim eo, quod ad montes Pirenæos fuit illud oppidum, etiam hoc efficitur, Æschylum ubi situm esset scivisse. Id ergo ante omnia erat ostendendum. At si de vero situ illius loci, in quo Heliades fratrem flevissent, ageretur, ne opus quidem esset oppido isto. Nam si Eridanum eundem esse qui etiam Rhodanus vocaretur perhibuit Æschylus, apertum est, quæ ad Eridanum acta sunt, acta esse ad Rhodanum. Itaque minime efficit, ut mihi videtur, Welckerus, quod eum voluisse ex iis apparere, quæ p. 571. dicit, ut a Pado ad montes Pirenæos transferret Æschyli Heliadum fata. Quin, ne Plinii verba quæ supra posui commemorem, Æschylo auctore Phæthonem in Eridanum, qui Padus sit, delapsum tradentis, fugisse videtur virum doctissimum quod infra afferam Heliadum fragmentum, in quo quum feminæ Adrianiæ memoremur, non potest dubium esse, quin poëta locorum ignorantia Padum quoque cum Eridano et Rhodano commiscuerit, tractumque illum, in quo is annis esset, et Iberiam dixerit et Adrianam.

Sed videamus reliqua fragmenta. Athenæus x. p. 424. D.  
 $\tau\omega\tau\varphi\ \bar{\eta}\mu\omega\nu\ \dot{\epsilon}\pi\tau\ i\tau\ \bar{\alpha}\tau\pi\rho\epsilon\tau\epsilon\rho\tau\ o\kappa\ \tau\bar{o}\ \acute{e}n\ \bar{\eta}\bar{\lambda}\bar{i}\bar{\alpha}\bar{\sigma}\bar{\iota}\bar{\nu}\ \bar{\Lambda}\bar{i}\bar{\sigma}\bar{\chi}\bar{\bar{\alpha}}\bar{\lambda}\bar{\nu}\ \bar{\alpha}\bar{\phi}\bar{\theta}\bar{\bar{\alpha}}\bar{\nu}\bar{\epsilon}\bar{\sigma}\bar{\tau}\bar{\epsilon}\bar{\rho}\bar{\tau}\bar{\rho}\ \bar{\lambda}\bar{\beta}\bar{\alpha}.$

Sic Epitome. Vulgo ἀφθονέπτερα. Eustathius ad Iliad. c. p. 746, 45. (644, 38.) καὶ παρ' Αἰσχύλῳ ἀφθονέπτερον. Idem plura ejus formæ vocabula ex illo Athenæi loco repetiūt ad Od. β. p. 1441, 10. (89, 39.) Non erat opus ἀφθονέπτερα scribi, quod quibusdam placuit. Nam etiam in comparativis et superlativis masculina terminatio generi feminino adhibetur: de quo genere videndus Buttmannus in Gr. Gr. i. p. 247. Æschili verba utrum, quod mihi veri similius videtur, ad uberes lacrimas Heliadum, an, quod Welcker p. 570. placet, ad succinum spectent, pro suo quisque statuat judicio. Sed ille quod dicit, Casaubonum λίβα de Africo intellexisse, Schweighæuserus fecit, nou Casaubonus. Ipse autem quod censem Welckerus, poëtam λίβα alludentem dixisse, quod λίβηνον α λειβεῖν appellatam in mente haberet, nemo non indictum optet. \*

Splendidissimum Heliadum, sed idem corruptissimum fragmentum est, quod Athenæus xi. p. 469. F. de poculo disserens, quo Sol per noctem ferri a poëtis dictus est, attulit: καὶ Αἰσχύλος ἐν Ἡλιάσιν. ἔνθ' ἐπὶ δυσμαῖς ἵσου πατρὸς Ἡφαιστοευχὴς δέπτας, ἐν τῷ διαβάλλων πολὺν οἰδηματόεντα φέρει δρόμου πόρον, οὐδὲ εἰς μελανίππον προφυγῶν ἴμερῆς νυκτὸς ἀμολγόν. Parum felicibus conjecturis hæc tentata sunt a viris doctis, in iisque ab Erfurdio in Horreo Regiomontano a. c. 1500. P. iii. p. 466. quo loco monui, metra, quæ quibusdam visa sunt anapæstica esse, aperte esse Ionica a minore. Scripturæ varietas, quam mihi per G. Dindorfii liberalitatem licet auctiorem dare, hæc est: διαβάλλει MSS. A. atque cod. Florentinus, optimus ille, et Palatinus. Pro οὐδὲ εἰς cod. Pal. οὐδεῖς.

**Florentinus obdels.** Pro vulgato *ιμεράς*, quod etiam in Palatino est, Florentinus *ἱμερᾶς*, Ms. A. *ἱερᾶς*. Casauboni conjectura, εἰ θ' ἐπὶ δυσμαῖσι σοῦ πατρὸς, tam facilis est, ut nemini non debeat arridere. Quæ si ad metrum non convenit, quis dubitet quin libraii communem formam pro poëtica τεοῦ posuerint, rariore quidem apud tragicos, sed usurpata tamen, ut ab Æschylo in Prometheus v. 162. in Septen. ad Th. 107. ab Sophocle in Antigona 604. ab Euripide in Iphig. Aul. 1530. in Heraclidis 911. Quod si recte verba illa emendavit Casaubonus, consequitur, non posse verum esse, quod Welckerus, nomine credo fabulæ adductus, pro indubitate habuit, chorū ex ipsis fuisse Heliadibus compositū. Sic enim *ἱμετέρων* dicendum erat. Sed, etsi probō emendationem Casauboni, tamen hoc argumento non utar, ne videar ex emendatione illa potius qui chorus fuerit, quam ex choro de emendatione judicare. Ac non una caussa est, cur Welckerus non assentiar. Primum enim quod ad nomen fabulæ attinet, etsi permultæ a choro appellatae sunt fabulæ, tamen non esse id in omnibus factum, quarum nomina multititudinis significacionem habent, vel in iis quæ servatae sunt Æschyli Septem ad Thebas et Heraclidae Euripidis testantur. Deinde quum in arbores populos mutatas ab Æschylo perhiberi Heliades tradat Plinius, num obriguisse in orchestra chorū, obductasque cortice virgines ex frondibus fecinisse, succinum pro lacrymis fundentes, censemus? an vero, secus quam constans usus postulabat, ante finem fabulæ digresso choro, quem omnium postremum abire conveniebat, nuncium aliquem de mutantis in arbores formis retulisse? Denique num ipsas prædixisse credemus, quod in uno fragmentorum est, feminas Adrianas luctum suum esse imitatoras, quod ab iis potius dici conveniebat, qui consolari Heliades vellent? Haec igitur quum siut incredibilia et pene portentosa, sic ego arbitror statuendum esse, chorū ex nymphis ad Padum, ac fortasse ex Oceanidibus, quoniam res in extremis ad occiduum solem oris acta credebatur, fuisse compositum. His addam, si constitisset chorus ex Heliadibus, certe Æschylum septem Solis filias, ut Hyginus fecit fab. 154. numeraturum fuisse, quem numerum, ut Euripides Suplices suas, facilius poterat ad justam chori magnitudinem augere, quam quas eum Welckerus propter illud ad Odysseam scholion tres numero introduxisse existimat. Omninoque quæ Welckerus p. 496. de choris dicit, quorum tres primarie personæ fuerint, multis sunt magisque dubitationibus obnoxia, quum, ut hic ipse Heliadum chorus, non nisi conjecturis nitantur. Neque Euripides Hippol. v. 739. tres dixit: pravam enim scripturam τριάδαντα, quæ metri cujuspam inventum est, et meliores libri et scholiastæ explicatio et ipsa numerorum insolentia vitii arguunt. Minus etiam Ovidius quidquam ad Æschylum facit, qui quum sua undecimque colligeret, aliquid certe ex Euripide, si quis hujus quæ habemus Phaethontis fragmenta comparet, videtur profecisse. Sed rēdeo ad fragmentum, a quo profecta est hæc disputatio. In eo id per-

**opportunum est emendaturo, quod de metri genere, qui hanc rerum aliquem usum habet, non potest dubius hancere. Neque vero quem sensum esse verborum oporteat obscurum est, praesertim consideranti simillimum Stesichori locum, quem cum Æschyleo conjunxit Athenaeus: 'Αίλος δ' Υπεριοίδας δέπας ἐστικτήαιρε χρύσον, ἄφρα δὲ ὀκταοῖο περάσσεις ἀγάκοις' ιρις τοὶ στήθεα γυντὸς ἐρεμῆς, ποτὶ ματέρα κουριδηταὶ ἀλοχον παῖδες τε φίλους. Ita ergo scribendum puto:**

ἘΠΙ ΔΗΜΟΓΙΩΝ ΤΕΟΥ  
ΠΑΤΡΑΣ ΠΗΦΙΣΤΙΚΗΣ  
ΔΙΠΑΣ, ἐν τῷ διαβάλλει  
ΠΟΛΕΩΝ οἰδητάστην' ἀρφίδρομον  
ΠΕΡΟΥ, εἰς μελανίττου  
ΠΡΟΦΥΝΘΩΝ ἵερᾶς γυντὸς ἀμολγόν.

Vix opus esse arbitror moneri, depravationem vocabuli ἀρφίδρομον cæteris vitiis originem dedisse. Nam quum semel φέρει scriptum esset, διαβάλλει mutatum est in διαβάλλων, et quoniam δρόμον πόρον ferri non poterat, alii δρόμον πόρον, alii δρόμον πάρον scripserunt, unde natum videtur οὐδ'. Id qui in ὅρῳ immutavit, Boothius, litteras correxit, sententiam reddidit languidam indignamque Æschylō. Ἀμολγός quid significaret, novissime ostendere studuit Buttmannus in Lexilogo vol. ii. p. 71. seqq. qui quod docet, summan ita caliginem noctis appellari, verissimum est: sed quam viam iniit, ut ad eam explicationem perveniret, vereor ne aliis non minus quam mihi argutius quæsita videatur. Atque ipse spero vir præstantissimus fatebitur, multo simpliciorem esse quæ a me proposita fuerat ejus nominis interpretatio, ut quidquid turbidum esset significaret. Sed fugerat eum locus ad quem id notavi Euripiðis in secundo fragmentorum Phæthontis e cod. Claromontano erutorum v. 6. οὐκ ἀμολγὸν ἔξομόρετε, εἴ πού τίς ἔστιν αἴματος χαμαὶ πεσὼν; Ac mansit haec vox in Germanica lingua, nisi quod, ut usus dominari solet, molken serum potius, quam quod residuum secreto serp̄ ita dici debebat, appellamus. Nempe videtur proprie quod mulgendo expressum coagulatur spissum et pingue, ita dictum fuisse; inde autem translatum ad crassam caliginem. Cæterum quod ad illud poculum Solis attinet, neminem latere potest, rutilantem cœli auroram, in quam occidens sol immigrit, a poëtis cum aureo poculo esse comparatam, quo ille exceptus noctu per Oceanum ad ea loca deserretur, unde rursus esset oriturus. Itaque mireris viros doctos, I. H. Vossium in Epistolis Mythologicas vol. ii. p. 156. et C. O. Müllerum in Doriensibus vol. i. p. 425. de illo Solis itinere tamquam si in tabula describi possit disceptantēs. Ipsos si interrogare liceret Stesichorum, Æschylum, Mimnermum, nescire se faterentur, mirarique quod nos sciremus.

Grammaticus in Bekkeri Anecdotois p. 346, 9. Ἀδριανὴ γυναικεῖς. Αἰσχύλος Πλάστιν. Ἀδριανὴ τε γυναικεῖς τρόπον ἔχουσι γάων.

Eraunt hæc, ut videtur, in eodem chori Ionico carmine hunc in modum scripta :

'Ἄδριην τε γυναικες  
τρόπον ἔχουσι γάνων.

Veri simile est enim, Ionica, ut poëtica forma, usum esse Aeschylum, quod fecit etiam Euripides in Hippol. v. 735. ἀρθείν δὲ ἐπὶ τύπιον κῦμα τὰς Ἀδριηνᾶς ἄκτας Ἡριδάνου θέου ὕδωρ, ἔτι πορφύρεον παλάσσουσαν εἰς οἶδμα πατρὸς τάλαιναι κύρα Φαέθοντος οἴκτῳ δακρύων τὰς ὑδετροφαῖς αγγάς. Chorina illa apud Aeschylum dicere, ut consoletur deflentes fratris obitum Heliades, supra monui. Qui sit ille lugendi mos, quem servaturae sint seminæ ad Padum, hi scrip- tores indicant. Polybius ii. 16. τάλλα δὲ τὰ περὶ τὸν ποταρὸν τοῦτον ἴστορούμενα, λέγω δὴ τὰ περὶ Φαέθοντα καὶ τὴν ἐκείνου πτῶσιν, ἐπειδὴ τὰ δάκρυα τῶν αἰγείρων, καὶ τὸν μελανείμοραν τὸν περὶ τὸν ποταρὸν οἰκοῦντας, οὓς φασὶ τὰς ἐσθίγτας εἰσέτι νῦν φορεῖν τοιωτας ἀπὸ τοῦ κατὰ Φαέθοντα πένθους, καὶ ταῦτα δὴ τὴν τραγικὴν καὶ ταυτὴν προσ- ενκῦνταν ὅλην, ἐπὶ μὲν τοῦ παρόντος ὑπερθησύεθη. Neumann v. 399. διὸ καὶ τὰ πλήθη πάντα τῶν οἰκητώφων μελανειμονεῖν τε πενθι- κάς τ' ἔχειν στολάς. Diodorus Siculus v. 23. ἐπιχωριάζον δὲ ἐν ταῖς τῶν νέων τελευταῖς καὶ τῷ τούτων πένθος. Commemoravit hos locos Welckerus p. 572. quod fecerat Jan, qui plurima de Phaethontis fabula collegit, Phil. Cluverius in Italia antiqua i. 34.

Atque hæc quidem sunt, quæ diserte ex Heliadibus allata habemus Aeschylī fragmenta. Corrupto nomine Ἐλλαδίῳ apud Harpoerationem v. μαλακίζομεν Gatakerus in Miscell. p. 529. adduci se passus est, ut quæ ibi leguntur Aeschylī verba κεκρῆτε μαλακίων τοῦ, ex Heliadibus petita crederet. Gronovius Laium ab Harpoeratione nominatum putabat. Mibi veri similius videtur, non fabulæ nomen, sed ipsius poëtæ verbum in isto vocabulo latere. Versus, si ex tragœdia est, convenit in Philoctetam.

Sed alia sunt in incertarum fabularum fragmentis, quæ probabi- lius referri ad Heliades possint. In his unum levissimo quidem, sed tamen aliquo indicio numerem, quippe et metro scriptum Ionico, ut potuerit in eodem carmine chori, cuius duo supra sunt frag- menta allata, locum habere, neque abhorrens ab re, quum longæ viæ mentionem contineat, sive quis eam Solis, sive paternum iter æmulantis Phaethontis, sive Heliadum fratris corpus quaerentium intelligere volet. Scholiastes ad Iliad. λ. 754. οἱ δέ φασιν ἐκ πλη- ροῦς σπιδεος, καὶ ἀποδιδόσι πολλοῦ καὶ μακροῦ. καὶ γὰρ Λισχύλος πολλάκις τὴν λέξιν οὕτως ἔχουσαν τίθησιν, ὅταν λέγῃ,  
σπιδιον μῆκος ὁδοῦ.

Etymol. M. p. 271, 17. οἱ δέ φασι σπιδεος, πολλοῦ καὶ μακροῦ καὶ γὰρ Λισχύλος πολλάκις οὕτως ἔχειν τὴν λέξιν τίθεται, οἷον, σπιδιον μῆκος ὁδοῦ. Ex illis pluribus Aeschylī locis, quos hi dicunt gram- matici, est is, cuius mentio exstat apud Eustathium p. 882, 58. (834, 46.) συνηγορεῖ δὲ τῇ τοῦ σπιδεος γραφῇ καὶ τὸ παρ' Λισχύλῳ σπιδιον πεδίον, ὃ ἔστι μακρὸν κατὰ τὸν παλαιόν.

Apte dici potuit in temeritatem Phaethontis, quod apud Sto-

bæum Serm. iv. 15. vel sine auctoris nomine, vel Chæremodi tributum legitur :

αὐτὸν χρὴ ποδῶκη τὸν τρόπον λίαν φορεῖν·  
σφιλεῖς γάρ οὐδεὶς εὖ βεβουλεῦσθαι δοκεῖ.

Mihi quidem hæc Æschylus esse videntur, cujus nomen in illo perturbatissimo Stobæi sermone verbis quæ statim sequuntur appositorum est, ἢ βαρὺ φόρημ' ἄμφωπος εὐτυχῶν ἀφρων. Hæc quidem non est Æschylea oratio. Illos autem duos versus eo veri similius est ab Æschylus esse scriptos, quod is amat quæcumque celeritate conspicua sunt ποδῶκη vocare, ut in Sept. ad Th. 629. ποδῶκες ὅμιλοι, in Choëph. 574. ποδῶκει περιβαλλὼν χαλκεύματι, et in fragmentis, τὸ τοι κακὸν ποδῶκες ἔρχεται βροτῶν.

Si, que Sol Phæthoni currum concidenti præcepta dedisset, relatum fuit in Æschylus fabula, conjicias ei loco convenire, quod grammaticus in Bekkeri Anecdotis p. 372, 8. servavit :

ἄκουε τὰς ἐμὰς ἐπιστολάς,  
ἀντὶ τοῦ τῶν ἐμῶν ἐπιστολῶν οὕτως Αἰσχύλος. Est quidem hoc dictum ejusmodi, ut per se nullum de fabula, unde petitum sit, faciat indicium : sed quum non sit incredibile, Nonnum, quemadmodum Bacchus Euripidis multis in locis est imitatus, ita in Phæthonis rebus Æschylum habuisse ante oculos, advertit mihi animum, quod apud illum Sol dicit xxxviii. 267. ἀλλὰ σὺ μὲν εἰδές μούθον ἔγω δέ σε πάντα διδάξω.

Ob similem caussam aliud Æschylus fragmentum ex Heliadibus sumptum esse suspicor. Nam Æschylum etiam Euripides saepius imitando expressit, qui quum in Hippolyto eo loco quem supra posui, cum Heliadibus mentionem conjungat Pleiadum, non inepte conjicias id cum Æschylus exemplo fecisse. Verba Euripidis hæc sunt v. 742. Ἐσπερίδων δ' ἐπὶ μηλόσπορον ἀκτὰν ἀνύσαιμι τᾶν ἀοιδῶν, ἵν' ὁ ποντομέδων παρφυρέας λίμνας ναύταις οὐκ ἔθ' ὅδὸν νέμεται, σεμνὸν τέρμονα κύρων οὐρανοῦ, τὸν "Ἄτλας ἔχει, κρῆναι τὸ ἄμφρόσιαι χέονται Ζηνὸς μελάθρων παρ' εὐραῖς, ἵν' ἡ βιώδωρος αὔξει Σαθέα χθῶν εὐδαιμονίαν ἐσθοῖς. Ita hæc, nisi fallor, scribenda sunt. Æschylus versus seīgavat Athenæus xi. p. 491. A. καὶ Αἰσχύλος δὲ, ἐκφανέστερον προσπατῶσιν τῷ ὄντιματι κατὰ τὴν ὁμοφωνίāν.

αἱ δὲ ἔπτ' "Ἄτλαντος παῖδες ὥνομασμέναι  
πατρὸς μέγιστον ἄθλον οὐρανοτεγμή  
κλαίεσκον, ἐνθα νυκτέρων φαντασμάτων  
ἔχονται μορφὰς ἄπτεροι Πελειάδες.

ἀπτέρους γὰρ αὐτὰς εἴρηκε διὰ τὴν πρὸς τὰς ὄρνεις ὄμωνυμίαν. Οὐρανοτεγμή emendavit De la Porte du Theil, quum legeretur οὐρανός τε γῆ. Respicit hos versus etiam scholiastes ad Iliad. σ. 486. τὰς δὲ "Ἄτλαντος ἀντχίας οὐλαινόσας αὐτὰς κατασνερισθῆναι φησιν Αἰσχύλος. Itaque ut in Prometheo Typhonis Atlantisque exempla commemorari videmus, ita non absurde suspicabimur, cum Heliadibus similem, ut illæ, sortem nactas Pleiades fuisse comparatas. Ac, nisi fallor, ipsæ hæc dicebant, quo se ob nimium luctum purgarent.

Hæc habui, quæ de Æschylus Heliadibus dicere. Agendum.

nunc id est, quod hanc nobis præfandi opportunitatem fecit. Indicenda est enim oratio, qua die xii. Septembris h. ix. memoriam Io. Ang. Ernestii, viri de litteris omnique eruditionem meritissimi, recolet Ern. Fr. Höpfnerus, AA. LL. M. et Phil. D. cui id officium ab Ordine nostro impositum est. Is, sapiente Ernestii proposito exemplo, quum eos refutabit, qui in libris sacris solam grammaticam quam vocant interpretationem adhibendam censem, tum dicet adversus illos, qui se ad irrationalis doctrinæ deliramenta, proprium ignoravit atque inertia perfugunt, recipiunt. Ad eam orationem audiendam qua decet observantia invitamus **RECTORUM ACADEMIE MAGNIFICVM, PRINCIPES CELSISIMOS, COMITES ILLAVSTRISSIMOS, VTRIVSQUE REIPUBLICÆ PROCERES GRAVISSIMOS, COMMITITONES GENEROSSISSIMOS UT HUMANISSIMOS**, speramusque eos hoc frequentius esse conventuros, quod quum orator is est, quem et ingenium et doctrina et vita probitas maxime commendent, tum in Ernestio illæ fuerint virtutes conjunctæ, que æternam conservari ejus memoriam postulent. Nam si ea deinde summa laus est doctorum, non tantum didicisse multa, sed discendo mentem animumque ad humanitatem veramque eruditionem excoluisse, itaque instructos publice privatinique monitis, exemplo, auctoritate, denique omni vita prodesse, haud facile nostra patrumque nostrorum memoria invenias, quem vel dum viveret illustriorem suisse Ernestio, vel post obitum per eos quos formasset magis immortalem exstisset dicas.

P. P. Domin. xvi. p. F. SS. Trinit. a. ccccxxxvi

## ON GREEK SYNTAX.

**T**HE following extract from Apollonius Alexandrinus *De Constructione*, contains some remarks on Greek Syntax which I have not met with elsewhere. Notwithstanding the unfavorable testimonies concerning this author which are given in "The Diversions of Purley," I must join with Mr. Harris in thinking highly of this work, as containing most profound and acute speculations on the first principles of the Greek language. As the work seems not to be very generally known in this country, I am in hopes that I may induce the classical student to consult the whole by bringing into his view this specimen of its contents. I quote from the edition lately published by Immanuel Bekker, which, although printed on coarse paper, is on the whole very accurate, and in no wise detracts from the high reputation which he has obtained as editor of Plato.

After having explained fully the nature of the cases of nouns, and shown why passive verbs are joined with the genitive, and

active with the accusative, the author proceeds to give an account of certain anomalies in Greek Syntax which appear at first sight to be in contradiction to his general rules.

"*Ισως δόξει μὴ ἔξωμαλίσθαι ἡ ἐκ τῶν αἰσθήσεων ἐάργεια, ἐπεὶ αὐτὸ τὸ αἰσθάνεσθαι εἶτε γενικὴ φέρεται, καὶ ἔτι τὰ μερικώτερον παραλημβανόμενα, τὸ ἀκούειν, τὸ ὄσφραινεσθαι, γενέσθαι, ἀπτεσθαῖσιν μὴν εἴτε τὸ βλέπειν—εἴπι γὰρ αἰτιατικὴν φέρεται—καὶ τὰ τούτω συνωνυμοῦντα, ὄρδιναί σε, θεῶμαί σε,*

*ὅσσομέρος πατέρ' ἐσθλόν,*

*λεύπσιο, δέρκομαι, ὅπτεων, καὶ δοκεῖ μοι τὰ τῆς συντάξεως πάνυ δεύτερα καθίστασθαι. Αἱ μὲν οὖτις τὰς αἰσθήσεων διαδίσεις πεῖσσιν ἀναλαμβανοῦσι, γῆρ ἀπὸ τῶν ἔλων, εἴ γε καὶ ἀκουστικὸς ἐπιεισισθαῖς τῇ ἀκοῇ ἡ φωνὴ προσδιατίθησι τὸ ὄδον σῷματος τε γὰρ τῶν πρώτων ἥχοι καὶ αἱ βροταὶ οὐχ ὑπεχειρίην ἔχουσι τὴν ἀκοήν τῇ φωνῇ. τοῦ μέντοι πάθους ἐγγίζει ἡ κιτά γενικὴ σύνταξις, καθὼς ἀπομενεῖ οὐ μέρτοι μετὰ τῆς ὑπὸ τὰ τῆς συντάξεως γίνεται, καθιστᾶται ἐνέργεια σύνταξεῖς ἡ γιγρομένη ἐκ τῆς διαβίσεως, ἐπεὶ τὸ ἀπτεσθαῖσι μοτὸν ἐνέργειας καὶ ἀγτιδιατίθεται διὰ τῆς τῶν θερμῶν ἴαψης οὐ ἄλλων τῶν τοιούτων. οὗτος ἔχει τὸ ὄσφραινεσθαι, τὸ γενέσθαι, περισσὸν ἀν εἰη περὶ τῆς τῶν τοιούτων ἀγιδιαθέσεως διαλαμβάνειν, καθὼς πρόδηλόν ἔστιν οὐδὲ ἡ γιγρομένη τῶν πυρῶν γένεσις ἀγτιδιατίθησι τὴν γεισιτιν, καὶ τῶν δυσωδῶν τὴν ὄσφρησιν. "Il γε μὴν ἐκ τοῦ ὄρφν διαθεσθαι ἐνέργεια σύνταξη ἔστι καὶ ἐπὶ πλέον διαβίσιαζομένη, οὐ κάκενο μαρτυρεῖ,*

*οὐ τε τοι οὔντατον κεφαλῆς ἵδερκετον ὅστε.*

*οὐδὲ γὰρ εἰς τὸ ἀγτιπαθεῖν ὑπὸ τῶν ἔξωθεν εὑδιάλθετος,<sup>1</sup> ἐπεὶ τὸ προσδιατίθεν εἰργεται ὑπὸ τῆς καταρίσθεως τῶν ὄφθαλμῶν.*

*Τὸ ἀγρόμαλον τῆς συντάξεως κατήπειρεν ἡμῖν εἰς τοιαύτην ἐκτροπὴν λόγου συγκαταβήναι. φαίνεται δὲ τι καὶ τὸ φίλετον τοῦ ἐρῆτρον διοίσει,<sup>2</sup>*

<sup>1</sup> In addition to the reasons here given for verbs of sight being considered as possessing more of an active character than those of the other senses, it may be added, that, agreeably to a very ancient Theory of Vision, which it is not unlikely may have prevailed at the formation of the Greek language, the organ of sight was not supposed to be the mere passive recipient of impressions, but that, on the contrary, it emitted certain energies or rays by which it caught the perception of objects. The following extract from Nemeius will make this hypothesis intelligible:—"Ιππαρχος οὐ φαίνεται ἀπὸ τῶν ὄφθαλμῶν τοτε φαίνεται ταῦτα καθητρεῖ χειρῶν ἵπποις, καλεττεῖται τοις ἱπταῖς αἴμασι ταῦτα φαίνεται τὸ πτελέον τοῦ οὐρανοῦ."—*Ibid.* See a full exposition of the Epicurean doctrine of vision in the 4th book of Lucretius, *De Rerum Natura*.

It would appear that the Epicureans, who were in general far inferior to the other philosophic sects in knowledge of physics, had the merit of first promulgating notions on this subject similar to those now entertained. Their opinion is thus briefly stated by the same author: *εἰ οὐ Επικούρεος οὐδὲ Λυκρετίου προστέττει τοῦ οὐρανοῦ.*—*Ibid.* See a full exposition of the Epicurean doctrine of vision in the 4th book of Lucretius, *De Rerum Natura*.

*Esse in Imaginibus quæ propter cœnora videtur*

*Cœnendi, nequæ posse sicut his res illa videi.*—*I. 230, &c.*

<sup>2</sup> It is here acutely remarked that the w<sup>l</sup> is a friend of m<sup>l</sup> friendship, but not in love; and the truth of this observation is confirmed by a great master of human nature, Xenophon. In the *Memorabilia* he makes Socrates speak with indignation

καθότι ἡ μὲν ἐκ τοῦ φιλεῖν ἔγγιομένη διάθεσις ἐνεργείας ὄνομα σημαίνει· οἱ γοῦν φιλοῦντες πικδεύουσι, πάλιν τῆς διαθέσεως κοινῆς τῆς προκειμένης ἐπ' αἰτιατικὴν συντεινούσης. οὐτως ἔχει καὶ τὸ διδάσκειν· καὶ τὸ πειθεῖν.<sup>1</sup> τὸ γε μὴν ἐρῆν ὑμολογεῖ τὸ προσδιατίθεσθαι ὑπὸ τοῦ ἐρωμένου. διὸ καὶ δεόντως ἡ Σαπφώ ἐπιτεταμέρῳ μᾶλλον ὄνόματι ἔχρηστο,

ἔγω δὲ καὶ ἡ νοττάτις ἐρῆται.

καὶ σαφές ἐστιν ὡς συνετοῦ μὲν ἐστιν καὶ ἀγαθοῦ τὸ φιλεῖν, καθά περ καὶ πατέρες παῖδας φιλοῦσιν, οὐ μὴν συνετοῦ τὸ ἐρῆν, ἀλλ' ἢδη παρεθορότος τὸ λογιστικόν. Οὐ χρὴ ἡρια ἀπορεῖν ἔνεκα τίρος τὸ μὲν φιλῶν ἐπ' αἰτιατικὴν φέρεται, τὸ δὲ ἐρῶ ἐπὶ γενικήν.

Καὶ τὸ κύδεσθαι δὲ καὶ προνοεῖσθαι καὶ φροντίζειν ἐπὶ γενικὴν φερόμενα, μετ' ἐνεργείας τῆς τοῦ φροντίζειν ἔχει ἕγκειμενον καὶ τὸ πάσχειν ὑπέρ τινων, καὶ εὐλόγως τὰ τῆς γενικῆς συμπαριθέλειται.

'Ομολως ἐπὶ γενικὴν φέρεται καὶ ὅσα ἐπιτράπειάν τινων σημαίνεις εἰς τὴν τῶν ὑπερεχόντων ἡ λαρυεινότων διάθεσιν κατὰ λόγον οὐκ ἀπίθανον. πριφανὲς γάρ ἐστιν ὡς χωρὶς γενικῆς κτῆμα οὐκ ἐστιν ἐπινοῆσαι. διὰ τοῦτο τὰ κτητικὰ εἰς γενικὰς ἀναλύεται καὶ ἀπὸ γενικῶν παράγεται ἐν τε ὄνόμασιν ἐν τε ἀντωνυμίαις, ἀπάντων τῶν δυνάμεων κτῆσιν ἀναδέξεισθαι. διὰ τοῦτο τὸ μὲν νέα πόλεις καὶ τὰ ὄνομα δύο ὄνόματα καθεστῶται ἐν ιδίοις τόνοις δις κλίνεται, οὐ μὲν τὸ κόρακος πέτρα ἡ θεος κύαμος, ὃνος φύναθος, Ἀχαιῶν λιμήν. κλίθεισθαι γύρω τῆς γενικῆς συνοίχεται καὶ τὰ τῆς ἐπικρατήσεως. "Εστι γοῦν ἡ προκειμένη συζητεῖα τῶν φύμάτων τοιωντὴ, κτῆμα τῶν βασιλέων οἱ ὑπόντες. διὰ τοῦτο βασιλεὺς τούτων, ἡγεμονεύω, στρατηγῶ, τυραννῶ. διὰ τοῦτο ἀπαράδεκτος ἡ δοτικὴ ἐν τῷ

Μυρμιδόνεσσιν ἀνασσε,<sup>2</sup>

of the carelessness with which men cultivate their friendships, and of the facility with which they lay them aside. (lib. ii. c. 4.) On the other hand, in his Cyropaedia he illu-trates by the interesting story of Penthaea the enslaving influence of love on the human mind. There the philosophic king says to his youthful general—Πᾶς ὅν, ἐσθὶ δὲ Κῦρος, οὐ θελούσθως ἐστι τὸ ἐρεσθῆναι, οὐ καὶ πανσασθῆναι ἐστιν ὅταν τις βιδύληται; ἀλλ' ἐγὼ, ὦρι, ἔσφρακα καὶ ιατρούντες ἐν τούτην δι' ἐρῆται, καὶ ἐστὶν ὥντας γε τολμῶ, ἀλλ' εἰς βιδύτους μάκρα πακόν τοιβζοτας, πρὶν γε λέγει, τὸ δολετεῖν, καὶ λέσπιτος γε τολμῶ, ἀλλ' εἰς βιδύτους μάκρα ποτεῖσθαι· καὶ εὐχείρευοντος ὥστε τοις τοῖς ἀλληγοροῦσσοις ἀλλαγῆσαι, καὶ οὐ δυναμένοις μάκρι τοις ἀπαλλάσσεσθαι, ἀλλὰ δεδμάνοντος λεχυνοτέρη τοι ἀνάγκη ἡ εἰς τοις σιδήρων ἐδεγτο. —Lib. v. c. 1. The contention between reason and love in the human breast has often been depicted by the poets, and all of them have agreed in generally ascribing the mastery to the latter. I may refer in particular to the 3d book of Apollonius Rhodius, and to the 8th book of Ovid's Metamorphoses, for admirable descriptions of the female soul contending with this fatal passion. Galen, in his Treatise on the Tenets of Plato and Hippocrates, quotes many passages from the dramatic poets with the view of establishing the Platonic doctrine, that the human soul consists of three distinct principles, τὸ λογιστικόν, τὸ παθητικόν, τὸ ἴπιθυμητικόν. Apollonius evidently alludes here to this doctrine.

<sup>1</sup> There is a singular discrepancy between the syntax of the Greek and Latin verbs, signifying "to persuade," if the signification of πείθω and *persuadeo* be exactly the same. Apollonius has accounted very satisfactorily for the construction of πείθω with the accusative. The reason why *persuadeo* takes the dative seems to be because *per* is joined to *suadere* with the force of the Greek πείθειν.

<sup>2</sup> Iliad. i. 180. Similar constructions occur Il. i. 289. Il. xxi. 86. and in like

ἢ γὰρ τοῦ ἄγασσε σύνταξις τὴν γενικὴν ἀπέγητο. οὐτῶς ἔχει τὸ κυριεύω, δεσπόζω, κρατῶ, ἀλλα πλεῖστα τῆς ἵση ἔννοιας ἐχόμενα. • Εἰκός τινι φήσιν ὡς τὸ τοῦ λόγου ἀνέστραπται. ἐν γὰρ τοῖς ὀνόμασιν ἐπικρατῶν ἐν γενικῇ νοεῖται πτώσει ὡς τε ἐπικρατοῦμενος ἐν εἰθείᾳ, Ἀριστάρχον δοῦλος, βασιλέως ρίκετης· ἐν γε μὴ τῷ πρικεμένῃ συντάξει ὡς μὲν ἐπικρατῶν ισεῖται ἐν τίθεται, ὡς δὲ ἐπικρατοῦμενος ἐν γενικῇ· δεσπόζω γὰρ ἐγὼ τούτων καὶ ἔτι κυριεύω. Πρὸς ὅτιν φήσιμεν, τὸ πρότατον, οὐ τὸ ταῦτὸν μέρος λόγου ὄνομα καὶ ἥμα, καὶ εἰ τοῦτο, οὐ πάντως καὶ τὰ τῆς ποντάξιας εἰς ταῦτὸν συνεδέπεται, ἢ ἐν μόνον αἰτήσει τὴν γενικήν, ἡς χωρὶς οὐδέποτε ιτηπις ἐτινοῖται. Δεύτερον πάντιν ἀναγκίως τὰ τοῦ λόγου ἀντεστράφη, ὥημάτων γὰρ συντάξεῖς ποιούμεθα· πρὸς πτωτικά, τα δὲ ἥματα πτώσιν ἔχει ορθὸν παραφισταμένην ὡς καὶ συμφέρεται. ἐκ δὲ αἰτοῦ ἤρηται ἡ διάθεσις τῆς ἐπικρατείας, ἡ τινι ὡν ῥοῦτο ἐκ γενικῆς πτώσιας, καθὼς προείρηται. ἀνάγκη ὡν πᾶσα τὸ παραφισταμένον πρόσωπον ἐκ τῶν ὥημάτων ἐν πτώσει ἀρθῆ καταγίνεσθαι, τὸ δὲ τούτον πρόσωπον ἀνθυπαγόμενον μὴ ἐν ἄλλῳ πτώσει καταγίνεσθαι ἡ τῇ γενικῇ ἡς ἀτεν οὐ συνίσταται ιτηπτικῇ σύνταξις, καθὼς προείπομεν. Ἐπει γοντι κάλεται ἐκ τρίτου προσθεῖται, ὡς καὶ τὰ ἐξ αὐτῶν παραφιστάμενα ὡς ὥηματα πάλιν γενικάς ἀπαιτεῖται. τῷ τυραντινῷ ὑπὲρ τὸ τέραντις παράκειται, καὶ μὰ σόνταξις ἡ ἐξ ἀμφοτέρων. ὁ αὐτὸς λόγος ἐπὶ τοῦ βασιλεὺς καὶ βασιλεύω, στρατηγός—στρατηγῶ, δεσπότης—δεσπόζω, κύριος—κυριεύω.

Χωρητέον δὲ καὶ ἐπὶ τὰ τῇ δοτικῇ συντασσόμενα. Καὶ δὴ αἰτατὰ τὰ περιποίησιν δηλοῦται, εἰτε καὶ τῶν ἐπὶ λογιφέτε καὶ τῶν ἐν σωματι, ἐπὶ δοτικὴν φέρεται, ὡς ἔχει τα τοιωτα, λέγω σοι, ὧσει λόγου συμπατίδιδωμεν ποφίς γαρ ὅτι τὸ λέγω σε κειπτην τοιωτόν τι σημαίται, δὲ οὖν προείρει λόγου δριζομα σε δεδραίεται τὰ τῆς Ιλοπῆς. καὶ δεόντως πάλιν τὰ τῆς ἴνεργειας τῆς διὰ τον δέγειν ἐπὶ δοτικὴν συνέτεινε, καθά περ καὶ ἐπὶ σώματος τέμινα σοι ὡσεὶ περιποιῶ σοι τι μέρος τοῦ σώματος. τό γε μὴ τεμιώ σε πάλιν, τὴς ἴνεργειας ἴπιφέρον κατὰ τοῦ ὑποκειμένου, συνῆλθεν ὥροισις εἰς τὴν αἰτιατικὴν σόνταξιν. Ἐφ' ὧν δὴ συντάξεων χρὴ τοῦτον ὡς οὐ τὸ ἐκ τῆς δοτικῆς πρόσωπον νοούμενον ὄμολογότερον τὸ τέμιομα, εἴ γε αὐτῷ μὲν τὰ τῆς ἴνεργειας οὐ προσδιεθέτη, τῇ μέριτοι ἐγκειμένη ἀιτιατικὴ, ἡς καὶ μόνης ἀντὶ τὸ παθητικόν, λέγω τὸ τέμιομα. ὁ αὐτὸς λόγος ἐπὶ πάντων τῶν οὐτω νοούμενων. ἂδω σοι καὶ δῆλος ὡς οὐ τούτον παθητικὸν τὸ ἄδοματι, τον δὲ ἄδω σε. καὶ κωμιδῶ σοι, καὶ κωμιδῶ σε, ὑμνῶ σε, κιθαρίζω σοι, τραγῳδῶ σοι, ἀναγινώσκω σοι, φαίνω σοι, κιρνῶ σοι, στορνύω σοι, δωρουματι, χαρίζομαι, αὐλῶ σοι, νῦν τῆς συντάξεως περιποίησίν τινα τοῦ αὐλεῖν σημανούσης. ἔτερας γὰρ ἔννοιας ἔχεται τὸ αὐλῶ τοῖς αὐλοῖς<sup>1</sup> τοῦ αὐλεῖν ἀκουομέτου

manner ἀρχῆμα is joined with the dative by θεοῖς and Euripides. It is worthy of remark, that the noun ἄναξ also governs the dative case, as,

Ος τίκτει Οφείδοχον πολέσσον ἀντίστοις ἀνακτει. Il. v. 546.

<sup>1</sup> The Latins, it is well known, used the ablative in this construction, as—

Silvestrem tenui musam meditari avara.

κατὸς μὲν τὴν προτέραν σύνταξιν ἔκ συναμφοτέρου, λέγω τῆς ἐνεργείας τοῦ αὐλεῖν καὶ αὐτῶν τῶν αὐλῶν, ἐξ ἣς ἐστὶ τὸ αὐλῶ τοῖς θεαταῖς· τῆς δὲ ἑτέρας συντάξεως, ὅτε τὸ αὐλεῖν σημαίνει τὴν εἰδησιν τῆς αὐλής πεως ἐξ ἣς γίνεται τὸ τοῖς αὐλοῖς αὐλεῖν ἐν ἵσφ τῷ διὰ τῶν αὐλῶν τὰ τῆς τέχνης ἐπιδείκνυσθαι, καθάπερ ἡ διὰ τῶν ὄργάνων ἐναλλαγὴ γιγομένη ἀποτελεῖ τὸ συρίζειν τοῖς αὐλοῖς ἢ αὐλεῖν τῇ σύριγγι. Τὸ τοιοῦτον ἔστιν ἐπιστήμης καὶ ἐπ' ἄλλων ἥματων εἴ γε τὸ ἀκονεῖν ποτὲ μὲν σημαίνει αὐτὴν τὴν μετάληψιν τῆς ἀκοῆς, ὡς ἔχει ἐπὶ τῶν ἥχῶν καὶ βόμβων καὶ φωνῶν καὶ βρογτῶν καὶ πασῶν τῶν οὐκ ἐγγραμμάτων, ἐξ ὃν καὶ φωνεῖς σύνηθεν τινὲς εἶναι· ἀλλ' ἔστιν ὅπου τὸ συρίζειν τῶν ἥκουσμάρων. τὸ γάρ

Νέστορα δ' οὐκ ἔλαθεν Ιαχί,

οὐχ ἀπλοῦν τε σημαίνει, ὡς οὐκ ἔλαθεν αὐτὸν ἡ φωνή, ἀλλὰ τοιοῦτον τι, μεταλαβθών τῆς φωνῆς συνῆκε καὶ τὴν ἐν τοῖς πολίμοις πρᾶξιν.

Οροίως δὲ καὶ ἐπὶ δοτικὴν φέρεται καὶ τὸ ὑπηρετῶ σοι, δουλεύω σου, ἐπιομέσι σοι,<sup>4</sup> ἀκολούθω σου, ἢκω σου τῶν γάρ ἐν αὐταῖς ἐγκειμένων ἐιργειῶν εἰσὶ περιποιητικά. τὸ γάρ δουλεύειν πάστης ὑπηρετοῦς ἐμπεριεκτικάν, ἢς τὰς εἰδη πάλιν ἐπιμεριζόμενα τῇ ἐνεργητικῇ διαβέσσει τὴν αἰτιατικὴν ἀπαιτεῖ, τρίβω σε, λούω σε, νίπτω σε, κείρω, καπρω, σμῶ, ἀναδῶ, ἐμπλέω, λαριπρύνω, φαιδρύνω.

• Καὶ τὸ ἔκειν δὲ, πίθης ἀγιθέσεως ἐμπεριεκτικὸν ὅν, καὶ τὸ ὑποχωρεῖν πᾶσι τῷ αὐτῷ λόγῳ εἰς δοτικὴν κατήντησε.

Καὶ τὰ ἔξιση διαβέσσεως ἀναγόμενα, τουτέστι τὰ ἐν δυσὶ προσώποις τὴς αὐτὴν ἔχοντα ἐνέργειαν κατ' ἄλληλων, ἐν δοτικῇ καταγίνεται, ὡς ἔχει τὸ μάχομαί σοι, παλαίω σοι, γυμνάζομαί σοι, ἵππαζομαί, ἀνθιστάρομαί, μοιομαχῶ, ταγκρατιάζω. Καὶ ὅτι μὲν ἔδει τὸ τοιαῦτα ἐπὶ πλαγίαν φέρεσθαι, παντὶ προῦπτον ἐγκειμένης διαβιβαστικῆς διαβέσσεως ἐπὶ πρύσωπον ὑποκειμένου, ὡς κατ' ἄρχας εἰπομένει, δυνάμενοι ὁμολογητοὶ τὴν εἰς αὐτὸν χωρίσασαν διάθεσιν το- εἶται γοῦν ἐπὶ δύο ἐμφύσων τὸ πυλατεῖν, τὸ παγκρατιάζειν. ἀλλ' οὖν γε ἡ μεγίστη ἐνέργεια ἀπαιτήσασα αἰτιατικὴν εἰς ἐν μόνον καταγίνεται τὸ διατίθεσθαι ἐξ εὐθείας, μὴ μὴν προσδιατίθεναι, ὡς ἔχει τὸ δέρω σε, τύπτω σε, παιώ σε. ὁ γάρ οὗτος ὄριζόμενος οὐχ ὅμελογεῖ τὸ

There is however in this instance a manifest departure from the genuine signification of the ablative, and indeed the language gained little or no advantage over the Greek by the introduction of this case. The grammarians are not agreed whether the ablative of the Latin language was an original case, or borrowed from the Greek. Varro and Dionaeus (Putsch 277.) contend for its being an original case; but Priscian (Putsch 672 and 955.) is of opinion that it was formed from the ancient Greek genitive in *θε*.

<sup>4</sup> Between *πορει* in Greek and *sequor* in Latin, there is an extraordinary disagreement in syntax. It is to be remarked in explanation of this, that the Greek verb governed the accusative in the Doric or ancient dialect of the language from which the Latin was derived. Thus, *γένος διβες ισπειτο*. Pind. Ol. vi. This dialect appears not to have been formed on the same philosophic principles with the Ionic or old Attic, which under certain modifications became afterwards the standard of fashionable language throughout Greece.

ἀντιπαίεσθαι. οὐ δὴ οὖν τὰ προκείμενα ρήματα τὸ τοιοῦτον ἐπηγέλλετο, καὶ σφές ὅτι ἔρεκα τούτου οὐδὲ ἐπιδέξεται αἰτιατικήν. ἦν γάρ ἀγκειμένη ἡ αὐτὴ διάθεσις ἐκ τοῦ ἑτέρου προσώπου τὸ ἀντιπαίεσθαι τὸν παγκρατιάζοντα. Τέ οὖν εἰς δοτικὴν ἔχωρησεν; ὅτι καὶ ἡ γενικὴ ἐμερίσετο εἰς παθητικὴν διάθεσιν. ἀποστήσεται ἄρα ἀμφοτέρων τῶν πτώσεων ἡ τοιαύτη σύνταξις, καὶ οὐκ ἀλλρ ἐπιδέξεται ἡ μόνη τὴν δοτικήν, ἐξ ἣς καὶ εὐεφίκτον τὸ ἀντιπεριπονώμενον τῶν διαθέσεων. Εστι γοῦν μοραδικὴ μὲν διάθεσις ἡ γυμνάζωσι σέ, ἀντιπεριπονώμενη δὲ ἐκ τοῦ ἵσου ἡ γυμνάζομαι σοι. ἐπάξω σέ, ἐξ ἣν τὸ παθητικὸν ἐπάξομαι ὑπὸ σοῦ, καὶ πάλιν τὸ ἐξ ἵσου ἀγαγμένον ἐπάξομαι σοι. πλεῖστα καὶ εἰς τὸ τοιαῦτον ἐστι παραβέσθαι, ἢ περ παραπεμπτέον. Οὗτῳ δὲ οἵμα ἔχει καὶ τὸ πειθαρικὸν ἐπάξω σοῦ, καὶ οὐκ ἀλλο τε σημαίνει τὸ πειθαρικόν σοι, ἢ την ἐξ ἀλληλούν πρὸς ἀλληλούς γινομένην πατεράνην.—*De Constructione*, lib. iii. § 32.

Banchory Ternan, May, 1827.

---

## THE STUDY OF THE HEBREW LANGUAGE RECOMMENDED.

---

From Dr. Ainselv Bayly's *Hebrew Grammar*, 1773. Extracted from the Dedication to Dr. Lowth, Bishop of London, p. iii. • • •

“A FREE and liberal study of the Hebrew language, in which the first and leading revelation was made from God to man, seems to be the surest method of ascertaining the perfection of the sacred writings, and of throwing such new light upon them as may clear their sense from many ancient objections, and subject it less to new ones.”

“It may appear a new and inconceivable truth to some, though not to the author of the *Praelectiones*, that the Hebrew for its facility, expressiveness, the rules of syntax, and figures of speech, to say nothing of its important contents, would be the first language to be learned, were it possible to explain a language not understood otherwise than by one that is. This makes it necessary that every learner should begin, as well in grammar as in speech, with his native tongue; but then he might very usefully go from the Hebrew to the Latin and Greek, drinking at the fountain-head, and not wholly at the less pure streams.

“What hath hindered this natural and rational procedure, is the universality of the Latin, and the prevailing practice of writing grammars and lexicons in this language, which hath made it the *Janua linguarum*.

"The English and French especially require the knowlege of these languages, the study of which is notwithstanding too much neglected by both nations. The French, far from allowing Hebrew, Greek, and Latin to be the foundation of literature, scarcely admit them to have even a share in a liberal education; and we, as in other things, so in this, too closely follow their example, to the destruction of religion, erudition, merit, and honor.

"Our gold is changing apace into tinsel, and our silver into tin; insomuch that your Lordship cannot help foreseeing with deep concern, that, should the neglect of letters, the contempt of revelation, and the slight of the essence of religion, as well as of its form, continue to increase with the same degree in the next century as in the last and present, this nation will be but one remove from its original state of barbarism; which to escape there is no way so sure as by quitting the efficient cause of our degeneracy, infidelity, that root of evil, and once more, with the simplicity of our forefathers, returning to the word of God, that tree of wisdom and life.

"The first word of God comes to us through the Hebrew; in which language, your Lordship well knows, and I hope from this grammar it will appear to others, that every thing carries marks of priority and originality; and of course, that this language stands at the head of letters, for nature, elegance, stability, uniformity, and precision.

"The Hebrew is more natural and elegant than any other language, because more descriptive and figurative; it is more stable and uniform, because more radical; and it is more determinate and precise, because more ideal.

"Here, doubtless, your Lordship, with every other man of learning, will be ready to rise up in commendation of Greek and Latin; and I am no less ready to allow that their excellencies and beauties are striking and abundant.

"Your Lordship will permit me to observe upon one circumstance, that appears very singular and surprising, which is the preservation and existence of the Latin and Greek, as well as of the Hebrew, long time after the people who spoke them were extinct, and other contemporary languages changed and gone."

"Reflecting upon this astonishing event, I pleased myself with the thought of having discovered the motive and reason of this preservation. It had been very early prophesied that Japhet should dwell in the tents of Shem, that is, the descendants of Japhet should conquer those of Shem; and afterwards it was more explicitly foretold who those descendants should be, namely, the Greeks and Romans; and the time when this event should happen. Accordingly the Greeks led the way by conquering Asia under Alexander; and the Romans followed in the conquest of them and of Judea, who literally dwelt in the tents of Shem, when they took Jerusalem

under Titus Vespasian, when also the prophecy was eminently fulfilled, by the gospel taking place of the law, with a sudden cessation of sacrifices over all the world. Hence the Greek first, and afterwards the Latin, became universal languages; the most learned and proper to have the honor of communicating to the world the revelation of God preserved so many ages in the original Hebrew; from which the Septuagint and the Vulgate present us with two the earliest translations, and even to this day the most extensively understood.

"Thus Japhet's conquest over Shem extended even to his language, and unfortunately the writings of Japhet are read, studied, and admired more than those of Shem; and I sincerely wish the victory might turn about, yet not so as that the former should be totally neglected and destroyed, but only made tributary to the latter."

From the Preface, page xvi.

"The truths which we shougl contend for, are, first and principally, the Hebrew language handed down to us, and preserved with wonderful purity and intelligibility through a series of above five thousand years, containing, happily for us, the faith once delivered to the saints; secondly, the Greek translation called the Septuagint, of great importance, notwithstanding it is not always exact; thirdly, the points, though neither coeval with the Hebrew, nor, according to the present system of the Masora, very ancient, nor essential to the formation of its grammar, nor absolutely necessary even to its pronunciation and signification, are yet very curious, and well calculated to preserve, without changing the letters of the text, a traditional and uniform pronunciation, and in general may be made useful for a ready but not infallible interpretation; lastly, grammars, which, though not perfect, are very useful; insomuch that, had no grammar been written, the Hebrew in many particulars, if not on the whole, must have been to us unintelligible, notwithstanding any help from the Septuagint.

"Cappellus hath proved that the points were not added to the Hebrew text before the fifth century; and others, that the art of pointing did not arrive at its completion till the tenth or eleventh. Elias Levita gave up the antiquity of the points, and so doth every wise man of the present Jews, who only plead their necessity and usefulness for a uniformity of pronunciation, to enable the master and pupils to understand each other in the schools, and the people their priest in the synagogue: this plea is just and proper for them; but the case is widely different among Christians, who may be allowed to understand the Hebrew without any exactness in pronunciation.

"Thanks then and civility at least, though not implicit faith, are due to the Hellenistic Jews of Alexandria for the Greek translation; to the doctors of Tiberias for the points, except where they

pervert or embarrass the sense ; and to the grammarians for rules : to Rabbi Juda Hius the first, and to Buxtorf the last.

"The grammarians in most esteem with the Jews are Rabbi David Kimchi and Elias Levita . . . The additional and critical knowledge of Latin and Greek enabled Buxtorf to write upon grammar with more accuracy than either Kimchi or Levita. The Greek fathers, none of whom studied the Hebrew, except Origen of the third century, nor any of the Latin fathers, except Jerome of the fourth, contented themselves with the Septuagint, which they held in as great veneration as the Papists do the Vulgate, even to the prejudice of the original. Common sense, impatient under long imposition, began at the Reformation to appeal from translations and mere tradition, both Jewish and Papal, to the original Scriptures : hence a sudden and mighty stir about Hebrew, particularly in the sixteenth century, whence there arose a sharp controversy between Protestants and Papists. The two Buxtorfs writ warmly in defence of the points and Massoritic text : these were as warmly opposed by Cappellus, by Maselef, by John Morin, also by our Walton. The Papists patronized Elias Levita's opinion, and put one part of the Protestants upon the labor of establishing the points with Buxtorf at their head, assisted by the Jews ; the other denied the necessity of the points, to fix the interpretation of the Scriptures.

"Father Simon acted as a moderator afterwards, but what his real opinion was is uncertain.

"Simon's materials, many of which are bad, and some unprofitable, he in general so very undigested and shapeless, the references often wrong, that his account of manuscripts and translations is perhaps the only part of his writings to be depended upon.

"In this last century, the study of the Hebrew has been revived with more than ordinary vigor by John Hutchinson, who opposed the points, and stood up for the correctness of the Hebrew. Though it may be right to stand on our guard against things that wear the face of novelty, yet it is also right to try all things with dispassionate inquiry and sober judgment, in order to hold fast the truth, which hideth itself, and will not be found by writers under the influence of passion and literary pride, who descend to illiberal language, and fight with their pens, as it is said the Greek and Roman scribes did with the *stylus*.

"The points are certainly too multifarious, tedious, abstruse, and restrictive to a literal interpretation; doubtless they add, or rather create the difficulties and labor of learning Hebrew ; for which reasons, the intelligent reader may rightly depend upon his own judgment and attention to the context in construing freely, in assigning the roots, and in tracing derivatives and significations ; but then he ought not to be unthankful for their help, and despise them : it is one thing to correct the mistakes or abuses of points,

and another, indiscriminately to reject their use. The steady and substantial part of language are the consonants; confusion is introduced chiefly by the vowels, which are uncertain and subject to change. The Hebrew, in which every letter is significant, particularly the serviles, as it exists in the Bible, was certainly not written according to pronunciation of vowels, nor ought any language, but according to propriety and sense. It is this which makes the Hebrew stand distinguished from every other language in the world, and affords a self-evident proof that Moses, the prophets, and scribes wrote not from tradition and common pronunciation, but by divine direction, which alone could preserve the Hebrew, notwithstanding some few Cholosms, various readings and apparent irregularities, so amazingly pure and uniform from the time of Adam down to that of Malachi, untilst the confusion of tongues, the variety of pronunciations, the difference of dialects, and a seventy years' captivity. Had the Hebrew been written like other languages, according to the pronunciation of the points, or any other pronunciation, any one can see at first sight that change and unintelligibility must inevitably have happened to it in as short a time as it did to the ancient Latin in the Sahan verses."

These remarks of Dr. Bayly on the Hebrew language seem to myself so valuable, that I request the insertion of them in the Classical Journal; and I beg leave to add, that it appears to myself that no person can be considered as having received a liberal education, who is not able to examine the verity and propriety of the translation of any text in the Bible. And what more easy and pleasant task than to set about such a course of study under the direction of Parkhurst. In addition to his Hebrew and Greek Lexicons, the only books essentially necessary would be a Hebrew Bible and Greek Testament, and perhaps Dawson's Lexicon to the Greek Testament.

The Hebrew Bible of *Montanus* is particularly valuable for the literal version of *Pagninus*; and the time perhaps may come, when the superiority of that version to all others will be understood. *Pagninus* preserves the Hebrew and Greek *idioms*, which cannot be changed for those of any other language, in nine instances out of ten, without the sacrifice of truth, in part or in whole. (See Dean Woodhouse's preface to his new version of the Apocalypse, and Tillock on the same book, p. 187.)

If we would satisfy ourselves with *translating* and *collating* Scripture adequately, in the full conviction that, if we lift up a human tool on the altar of God, we defile it, we might perhaps become instruments of convincing the world that the Bible is its own and only certain interpreter.

*The Bible the religion of Protestants, and the Bible its own proper key, according to revelation and reason, was the principle of our Reformers;* but I fear that the next generation did not

content themselves with the same divine key ; but instead of copying from God, copied from the copy which the Reformers had made from God, till by copying from each other in succession, generation after generation, it may have become necessary now for us to compare our picture with the original. The Bible Society has awakened us to a sense of the propriety of this step ; and I feel no doubt that, if we could agree to sacrifice our own superficial reasonings and fancies, and go to the divine *prototype* for the purpose of translating and collating adequately and only, we should soon find ourselves in agreement with the Jewels, the Hookers, the Leightons, and the Burnets of the Reformation. I love my country—I love my church ; and it is with pain that I reflect on any deviation from the pattern shown to us on the mount. —Δοξεις δ' αριστων βελτιων, ειναι, και δειν, επι σωτηρια γε της αληθειας και τα ακεια αγαπειν.

This remark does not apply to those who entertain the following views of Scripture, but is meant to sound a warning in its full force to all who differ from Origen, in not taking their shoes from off their feet when they approach the oracles of the living God. Πρεπει δε τα ἄγια γραμματα πιστευειν μηδεμιαν κεραυνον εχειν κενην σοφιας Θεου ὁ γαρ επειδαμενος εμοι τῷ αιθρωπῷ καὶ λεγών, Οὐκ οφθιησῃ εὐωτιων μην κεινον, πολλῷ πλεον αυτος ουδεν κενον ερει. Εκ γαρ τον πληρωματος αυτου λαβοντες οἱ προφῆται λεγουσι, διο παντα πνει των απο πληρωματος. Και ουδεν εστιν εν προφήτεια, η νομφ, η εναγγελιψ, η αποστολψ, ὁ οικ επτιν απο πληρωματος, πνει του πληρωματος τοις εχουσιν οφθαλμον βλεποντας τα τον πληρωματος, και ως ακονιστα των απο πληρωματον, και αισθητηριον της ευωδιας των απο πληρωματος πνεον. Εαν δὲ την ιαγινωσικων την γραφην, προσκοψης νοηματι, οντι καλφ λιθῳ προσκορμιατος και πετρᾳ σκανδαλον, αιτω σεαυτον. Μη απελπισῃς γαρ τον λιθον τουτων του προσκορμιατος και την πετραν του σκανδαλου εχειν νοηματα· ἀς τ' αι γενεσθαι το ειρημενον, και ὁ πιστευων ον καραισχυνθησεται πιστευσον πρωτον, και ειρησεις ὑπο τον νομιζομενον σκανδαλον πολλην αφελειαν ἄγιαν.—Origenis Philocalia, p. 20.

The Pharisee says to the ignorant, Take this Bible together with my additions to it ; the Sadducee says, Take it with my subtractions ; the honest Christian says, Take it as you find it, without note or comment ; reverence it as the word, not of man, but of God ; add not to it, nor deduct from it ; but pray for grace to understand and practise it ; and if I, your instructor, add to it or diminish from it, tell me of my fault, and I will amend it.

## ON THE HELLENICA OF XENOPHON.

BY B. G. NIEBUHR.

---

I CONCEIVE the history of Xenophon to consist of two entirely different works, the conclusion of Thucydides, and the Hellenica, written at very different times.

Every reader must have remarked that the first two books and the five following are not connected by a continued chronological succession. If there is any thing new in this remark which I could wish to submit to the examination of philologists, the novelty would consist in the reason which I assign, viz. that contrary to the intention of the author, two different works have been put together under the title of one of them.

Opinions about style and exposition differ so much, that peculiarity — that respect does not decide for itself alone. A plan, however, by which the work dissolves itself into two pieces externally only united together, is evidently defective; but the author might have demurred on this point, or might have considered it as beauty and gracefulness free of restraint. But what follows will decide it. The five last books, which form a whole body, are, as it appears from the account of the tyrants of Phœbia, written about the beginning of Ol. 106. But the author says, at the end of the second book, that the Athenians under Thrasybulus marched out against the Oligarchs, who lived then at Eleusis, and who formed there a state of their own, because these enlisted troops; but that after their leaders had been killed, both parties came to an agreement, and took the oath on their reconciliation; *and still now they form one community, and the demos is faithful to its oath:* ἔτι καὶ νῦν ὅμοι ποδεύονται, καὶ τοῖς ὄρκοις ἐμμένει ὁ δῆμος.

This could not be written by Xenophon about four-and-forty years after the event. Long before another generation had taken the place of the one, which had sinned, and the other, which had pardoned: the old men, who, like Xenophon himself or Plato, remembered the victory of Lysander from their younger days, and who lived long enough to witness the origin of the reign of Philippus, need not be taken into consideration. Every successive year diminished the merit of the faith of the demos with respect to the Amnesty: one could hardly speak of it twelve or fifteen years after the thirst of vengeance had been repressed, and when in the mean time so many individual alliances and reconciliations must have taken place.

Such a remark has no claim on the glory of erudition; every reader of a good translation might make it just as well as the philologist: there is no difficulty whatever to judge of its correctness.

Whoever has given it true weight, will be able to account for the difference of sentiment which reigns in the two parts of the work. In the first two books fair judgment is delivered on Athens and the oligarchical tyranny, the courage, the prudence with which Thrasybulus and the emigants re-established the legitimate constitution, and the creditable moderation and conscientiousness with which the *demos* used its victory. The speech of Thrasybulus to the pretended aristocrats says every thing that the most cordial friend of the Athenian people can demand, and expresses the opinion of the author himself. On the contrary, the five last books exhibit everywhere the detestable malice of a renegado who has grown old in the scandalous apotheosis of mummified Sparta,—and who then only bears no hostile feeling to his mother town, when it sacrifices itself to Sparta, with a generosity which he does not think of acknowledging. Truly, never a state has expelled a more degenerate son, than this Xenophon! Plato, too, was not a good citizen, not worthy of Athens; and he too has taken inconceivable steps: he stands like a sinner over against those saints, Thucydides and Demosthenes; but still how different from this old fool! How loathsome is he with his *στωμάλματι*, and the whispering naïveté of a little girl!

There is no doubt but that he wrote the first two books during the time which elapsed between the return of the ten thousand and the recall of Agesilaus from Asia. We may take it for granted that he would not have written any more in that sense after Athens had recovered itself; and the report that banishment was pronounced against him whilst he was with Agesilaus may be relied on as true; only not as Diogenes Laertius says, as long as they were in Asia, but only after he had accompanied the Spartan king on the expedition against the allies of the Athenians, consequently against the Athenians themselves. (Cf. *Anabasis*, v. 3. 6, 7.)

Another report, which appears to me equally deserving of notice, is, that Xenophon published the books of Thucydides. This would have been the best action of his life. There is every probability that he lived for some time at Athens previous to the sea-fight near Cnidus, and that he appeared before the eyes of his fellow-citizens when he published those two books to complete the works of Thucydides, and that he in the be-

ginning put them to the works of Thucydides. According to the *Bibliotheca Græca*, the Aldine edition has for all the seven the superscription 'Paralipomena Thucydidis,' certainly from some manuscript: the title is very proper for the two first, and no doubt the original one, only perverted if applied to the other five. Marcellinus knew them, when thus separated, I believe, and they are those *οἱ Σ. συνάπτει τὰ Ἑλληνικά*. For this is the most proper superscription for the five last.

The ancients laid so much stress on the harmony of numbers, and generally on symmetry in the divisions, that we may hazard the conjecture that the Paralipomena made only one book, and jointly with them, the whole history of the Peloponnesian war nine, as the history of Herodotus. As one book, those two would not be larger than one of Thucydides. But ten is a suitable number, especially for Athens (ten archontes); but seven is a casual one, and rests on no ground whatever. The five of the Hellenica would be half of it, and, together with the seven of the Anabasis, twelve.

Separated from the Paralipomena, the Hellenica appear in a more beautiful shape. They become epic, and every thing refers to Agesilaus. The campaigns of Thimbron and Dercyllidas are only the proemium: and the Eleic war too, which leads to the narrative of the death of Agis and the elevation of Agesilaus. Had the object been a Greek history as a continuation of that of Thucydides, and connected with it, then the plan of the third book would be just as bad as its sentiment.

Another difference between the Paralipomena and the Hellenica consists in this; that in the Paralipomena, according to the plan of Thucydides, synchronistical references are made to Syracuse, but never in the Hellenica, although there were frequent occasions for them.

I shall state my opinion with respect to two other points: If the books of Thucydides were published soon after his death, and with a continuation, it may be considered as an external proof against the surmise which the ancients had already made, that the eighth book is not his: for no one can suppose that it was written by Xenophon. Whether it wants the last touch, will depend on the manner in which Thucydides used to write: it would be singular, that the first seven should have received the highest possible finish, and this one not, and that the conclusion of the whole war was wanting. I think therein we recognise the perfect sense of propriety of the great writer, that, as exertion and dignity rise step by step up to the catastrophe in Sicily, so the narrative passes over into another key as soon

as the magnitude of the events is gone. A bad writer would have thought it necessary to proceed with the same pathos. For the time about the end of the war, and during the tyranny, Thucydides would have re-assumed his sublimity ; but the epoch of protracted sufferance during the undecided contest needed a narrative of a more gentle tone.

He, who supposes that a Syracusan, Themistogenes, wrote the history of the Anabasis, but not the one which bears the name of Xenophon, must also believe, that the latter wrote his Anabasis later than the Hellenica, but when much advanced in age. But the Anabasis has not the stamp of an old writer, but of a much younger one than the Hellenica.

Does the name Themistogenes allude to the son of a prince, to Dionysius ?

---

*TRANSACTIONS of the ROYAL SOCIETY OF  
LITERATURE of the United Kingdom. VOL. I.  
PART I. 4to : pp. 227. Printed by A. J. VALPY,  
and sold by J. MURRAY, London. Pr. 2*l.* 2*s.**

---

THAT a Society for promoting the general objects of literature should not have been formed, in this country, before the nineteenth century, is surely more extraordinary, than that such an institution should have been established at length, under the liberal patronage of his present Majesty. A large and respectable branch of literary inquiry is indeed comprehended under the objects of the Society of Antiquaries ; but languages, inscriptions, manuscripts, criticism, particularly in classical subjects, and other topics of general literature, still wanted the encouragement of a society devoted to these objects. This is now provided : and the munificence of George the Fourth has added to it the means of giving honorary rewards to literary merit, and of adding to the comforts of a few distinguished authors, for whom learning and ingenuity have not yet made adequate provision.

Such is, briefly, the nature of that Society, the first part of whose Transactions is now to be considered. In forming this society, the example of those institutions in foreign countries, which are supported by the public resources of the state, could not here, for obvious reasons, be followed. The Royal

Society of Literature has therefore been modelled after the plan of that highly distinguished body which has rendered such inestimable services to philosophy; and which has properly been followed by many other societies. Members are similarly elected, under regulations of the same kind; and, at the periodical meetings of the Society, papers on literary subjects are read; a selection from which is occasionally published; and the present volume, or half volume, forms the first result of these labors.

The variety of subjects here included sufficiently illustrates the extended views of the Society. In the compass of sixteen articles, we here find large inquiries into the affinities of languages; accounts of curious manuscripts of different dates; the history of discoveries, made in ancient Greek MSS.; historical and geographical researches; illustrations of coins, and the cities which produced them; the elucidation of a most curious ancient edict; a theoretical treatise on political economy; and, finally, a most learned and curious account of hieroglyphical monuments, brought from Egypt, with correct delineations of the objects themselves. Yet this is only a specimen, and an early specimen, of the papers communicated to the Society; and, as it happens, exclusively by its own members; though learned papers, from any other competent persons would doubtless be received, and duly considered. A brief account of the papers comprised in this portion of the Literary Transactions will doubtless be acceptable to many of our readers.

The first memoir is historical, and materially elucidates a doubtful part of our national records, by means of a remarkable fact discovered by Mr. GRANVILLE PENN, in an old French Ms. obtained by him at Lille in 1819. It will be the more generally acceptable, as throwing light on the character of our most popular monarch, Henry V.

It is known, from the *Chronicles of Monstrelet*, that, on his death-bed, this warlike prince made a solemn declaration of having intended, after settling matters in France, to proceed on a war for recovering Jerusalem out of the hands of the Infidels. Of the few English historians who have noticed this declaration, Hume alone treats it as a *late and feeble resolve*, unworthy of the character of Henry, and not even practicable at that period. Mr. Penn effectually proves that both these assertions are unfounded. But, what is most important, he shows, from this Ms., that so far from being a late and feeble resolve, it was a project towards which Henry had taken actual steps three years before he thus avowed it; for the Ms. here

described is, found to contain "a succinct military survey of the coasts and defences of Egypt and Syria, from Alexandria to Gallipoli," made by a noble knight, *Gilbert de Lannoi*, confidentially sent by Henry, for that purpose, three years before his death; but completed too late to be delivered to the king. This Ms. was evidently intended as an official report; for it is a 4to volume, finely written, on vellum, richly illuminated, and altogether fit to be presented to a sovereign. It consists of 26 divisions or chapters, the subjects of which are here enumerated; and sufficiently show the care with which the king's commission had been executed.

That this Ms. had so long remained unnoticed, is the more remarkable, as another copy has been found by Mr. P. to exist in the Bodleian Library, among the Flatton MSS. This copy, after examination, the present writer concludes to have been intended for the king, rather than the other. This conclusion is very fairly drawn from the circumstance, that "the introduction, by enlarging the style of Henry, and making no mention of the Duke of Burgundy," appears to have been intended for the Crown of England. "The other, by abridging that style, and introducing that of the Duke of Burgundy, shows that it was designed to remain in Flanders, where it was obtained" by Mr. Penn. This opinion is further confirmed by comparing the form of the two MSS. For, though the writing and decorations completely resemble each other, yet the size and condition of the Oxford Ms. is much superior to the other. *Lannoi* was a confidential servant of the Duke of Burgundy. An erroneous entry of the Ms. in the Bodleian catalogue is properly corrected by Mr. Penn.

Thus is the invidious remark of Hume completely repelled; and it becomes certain, that our English hero had long meditated the enterprise, which he so late made known; acting according to that character of prudence, which is justly given to him by Hall; that, "of his devices, few persons, before the thing was at the point to be done, should be made privy." "He had," that historian adds, "such wit, such prudence, and such policy, that he never enterprised any thing before he had fully debated, and foreseen all the chances that might happen." In this manner, and with this caution, he had evidently begun to prepare for his intended crusade. It is too much the practice of historians, assuming to be philosophical; to reason on their own notions, rather than on those of the times they are describing; and such was clearly the error of Hume in the present instance.

Six papers, by Mr. SHARON TURNER, are employed in the endeavour to investigate the affinities of languages. His object is to illustrate, and in some degree to confirm, the account of the dispersion of mankind, and the confusion of tongues, as given in the Mosaic history; by showing that, after all the causes of diversity, which have been operating for more than 40 centuries, there are still similarities existing in all languages, in sounds employed to express the same things, sufficient to justify the inference, that they were all originally derived from one common origin. The extent to which this inquiry is carried, and the vast variety of dialects thus compared, defy all attempt at abridgment; and these papers must be studied, with a diligence nearly approaching to that of the author, before a correct judgment of them can be formed.

The eighth memoir contains some curious remarks on the great river Euphrates, by Sir WILLIAM OUSELEY; the result of observations made by him in those regions, and of his extensive knowledge of the oriental languages.<sup>1</sup>

We next meet with an historical account of the discoveries which have been made by means of *palimpsest*, or re-written manuscripts, drawn up by Archdeacon NATES, one of the Vice-Presidents. It must appear surprising to any one who had not previously attended to the subject, how much has been done by this species of inquiry within a few years; authorising a very fair hope that, by a further pursuit of the same methods, discoveries still more important may hereafter be effected. Lost works, or parts of works, by Isocrates, Livy, Cicero, Sycmachus, Plautus, and others, have thus been recovered: a very considerable part of the writings of Fronto, the Cicero of Hadrian's reign, has thus been snatched from the wreck of time;—so much, indeed, as, with the necessary illustrations, to form two 8vo. volumes. But, what is more to be valued, very ancient transcripts and translations of the sacred books have been found thus to have lain concealed for centuries under the writings of monkish or barbarous authors. As objects much more important than criticism depend sometimes on the various readings of those books, it cannot be denied, that such inquiries may eventually turn out to be of the highest importance. The names of the chief investigators in this line are Knittel, Bruns, Barret, (not the first discoverer, but the first publisher, of the *Codex Ephrem*,) and Signor Angelo Mai,

<sup>1</sup> Both Mr. Turner and Sir Wm. Ouseley are Royal Associates of this Society.

of Milan, and since of Rome. The last indeed, by unwearyed and almost incredible assiduity, has performed much more than all the rest united. Insomuch that the chief part of this memoir is occupied in tracing the labors of this able scholar; to whom, as a just reward for his eminent services to literature, the first gold medal of this Society was adjudged.

The introduction to this memoir is that part which will best convey the purport of it to the general reader. Any other part would be a mere fragment of the history.

The value of ancient manuscripts has long been rightly estimated, and they have accordingly been collected and preserved with care, in every part of Europe. For a time, indeed, after the invention of printing, it was thought that, when the contents of a manuscript had been copied, and multiplied by that wonderful art, the original was rendered useless. But, as manuscripts of the same work often differ from each other, it was found necessary to examine and collate a number of them, to ascertain the preferable readings; without which previous care, no new edition of an ancient work can now be well received. Such is the most direct and obvious use of ancient manuscripts, and such in general the most important labor of an editor.

But, on a more minute examination of a certain class of manuscripts, it appeared, that some among them might have a value hitherto unsuspected, by supplying portions of more ancient copies than were known before, and even portions of more important works supposed to be entirely lost. These were manuscripts in which an attempt had been made to obliterate some more ancient writing, that the parchment might be used again, to receive another work. This practice was not uncommon in the darker ages, before and after the 13th century, when the material was scarce and dear, and the older works either not understood, or not duly esteemed. But the endeavor to wash out or erase the first writing had often so far failed that an attentive eye could, with more or less difficulty, discover the traces of the older letters, and even decipher the words. Manuscripts of respectable antiquity were thus found sometimes to conceal within themselves others, some centuries older, and often of much superior interest and value. These manuscripts therefore, receiving from the learned the name of *Palimpsest*, or *Rescript*,<sup>1</sup> from having been twice cleaned, or twice written; and became most worthy and interesting objects of investigation.

The ancients also had the term *Palimpsest*; but they applied it only to leaves or books, so prepared, that one writing could easily be expunged to admit another; and these were used by authors for correcting their works, or submitting them to revision. They are thus mentioned by Plutarch,<sup>2</sup> Catullus,<sup>3</sup> and Cicero.<sup>4</sup> The poet particularly ridicules a bad author, for not writing his crude works at first on palimpsests, but entering them at once in fine and costly books. The palimpsests, now to be considered, are of much superior importance.

<sup>1</sup> From ξανθεῖαι, to wipe or cleanse.

<sup>2</sup> De Gestir. viii. 9. Ed. Reiske. <sup>3</sup> Carm. xxii. 5.

<sup>4</sup> Ep. ad Fam. viii. 18.

They have opened to us some great discoveries, and promise many more. What hopes may be fairly built on them, in this point of view, will best be estimated by a short account of what has actually been effected by their means.

Such discoveries, however, are not easily effected ; and though it is very desirable that other scholars should take up and pursue this branch of literary investigation, yet it is but fair and right to warn them of the difficulties attending it. This is done effectually in one of the latter paragraphs of this memoir.

But they who would attempt discoveries of this nature, must first be well assured that they possess the qualifications of mind and body indispensable to such undertakings. It will not be sufficient to bring to the task sound learning, steady judgment, and acute sagacity, supported by invincible patience and perseverance, unless these mental qualities are seconded by great strength and acuteness of sight, and a force of constitution not easily impaired or subdued by sedentary toil. Without these qualities, the attempt to decipher palimpsests will be productive of little more than vexation and disappointment. To contend with Hercules, nothing less than the strength of Hercules is required; and to emulate the labors of Signor Mai will be a vain endeavor, unless supported by all those qualifications which have combined to give him such distinguished success.

Of the remaining papers, two are by Mr. TODD, (a Royal Associate, well known both as an author and an editor,) giving an account of two curious MSS. The former, by the celebrated Sir John Harrington, contains some interesting notices of Queen Elizabeth and James I. The latter, a Greek Ms. bought for the archiepiscopal library at Lambeth, among the collection of the late Professor Carlyle, but afterwards reclaimed as the property of the Patriarch of Jerusalem, to whom it was returned. The detailed description of the Ms. was drawn up by the late very learned Dr. C. Burney. The great merit of which account, as the book itself is now out of reach, consists of various readings of ancient authors, collated by Dr. Burney with this Ms. The authors thus illustrated by collation are, Libanius, Herodotus, Demosthenes, Simplicius, Heraclides, and Aphthonius. These various readings are here copied from Dr. Burney's account.

In the eleventh memoir, an account is given; by Mr. MILLINGEN, another Royal Associate, of an important coin of Metapontum ; which, as the author truly says, affords "a striking instance of the assistance to be derived from the study of archaeology, towards explaining many obscure passages of ancient writers, particularly such as relate to the arts."

The author here illustrated is Sophocles, who, in the opening of the *Trachiniae*, applies to Achelous the term *βούπρωρος*.

An inspection of this coin, on which the figure of that river-god appears, as a man with a flowing beard, and the horns of a bull, affords a convincing argument that this only was intended by the epithet *βούπρωγος*; not, as some have supposed, that he had the entire head of a bull, which is inconsistent with the account of the beard. Other valuable remarks occur in this paper, which can only be estimated by perusal.

Another curious paper on coins, describes six, belonging to a city of Thessaly, otherwise very little known, named *Kierion*, or Cierium. Five of these were non-descript till Col. LEAKE, the author of this memoir, undertook the task. They are all figured on the page; as is that of Metapontum, at the head of the preceding article. Col. Leake has here introduced two Greek inscriptions, found at Mataranga, by himself, which tend to ascertain the site of Cierium.

The memoir by Mr. MALTHUS, on the subject of political economy, is thus introduced by the author: "The purpose of the present paper is to show, that the natural and necessary conditions of the supply of all commodities, not subject to a monopoly, are represented and measured by the labor which they will ordinarily, and on an average, command; and that no other object whatever can be substituted for labor, or can represent and measure the natural and necessary conditions of the supply of commodities."

The arguments of the learned author on this subject do not admit of abridgement; and can only be duly estimated by persons well versed in this difficult but important science.

The name of Col. LEAKE meets us again in the 15th memoir, in an elaborate account of a Latin inscription found at Stratoniceia, in Asia Minor; which, though noticed by Sherard in 1709, and by Chishull and Ward after him, was never entirely made out till the task was undertaken by Mr. W. PANKES, who had the earth cleared from the lower part of the stone, and copied every word that still remained legible. Col. Leake, in his very curious "*Journal of a Tour in Asia Minor*," gave some remarks on the inscription, in its former state. The whole is here presented to the public, and illustrated with the usual care and sagacity of this eminent scholar. It is a document of undoubted curiosity, being an edict, or decree of Dioclesian, for fixing a maximum of prices on commodities throughout the Roman empire.

The concluding paper, resulting from the united labors of the

Right Hon. CHARLES YORKE and Col. LEAKE, is employed on the new and very difficult subject of Egyptian hieroglyphics. The authors say :

It cannot be questioned that the difficulty of studying hieroglyphics and the slow progress that has hitherto been made in their explanation, has in a great measure been caused by a want of accuracy in our copies of them. It was very natural that travellers should have been negligent in regard to figures, of which there was little expectation of ever understanding the meaning. Since some light has been thrown on them, however, more correct copies have been obtained; and it is hoped that every possible attention will in future be paid to that which is so essential to the progress of this interesting inquiry.

It was with a view to the objects just stated, that the Royal Society of Literature decided on continuing the publication of Dr. Young's selection of hieroglyphics. It is partly with a similar view, and partly in the hope of attracting some attention towards the Egyptian antiquities in England, and of throwing some light on the history of Egyptian art, that two of the members of the Royal Society of Literature have now the honor of presenting to the Society sketches (by Mr. Scharf) of some of the most remarkable of those monuments, the greater part of which are in the British Museum.

The ardor with which these able men are pursuing the discoveries of Young, Champollion, and Salt, cannot be too highly commended: and they are here acting entirely in concert with the Society itself, which in this volume announces the publication of twenty lithographical plates of inedited hieroglyphics,—forming a third fasciculus of a work, which was begun by a society called the Egyptian Society, but whose labors were discontinued for want of adequate support from the public. It came exactly within the plan of the present Society to take up and continue a learned work, so circumstanced, which it is intended further to pursue. The plates of hieroglyphics are still formed under the superintendance of Dr. Young, by whom the former fasciculi were prepared.

It is impossible not to wish success to a Society so engaged in the cause of general literature; nor can any but favorable omens be drawn from the specimen now presented to the public.

---

The Annual Report of the Society contains a Synopsis of the Papers which have been read at the Ordinary Meetings, and which will form the Second Part of the First Volume of Transactions.

1.—A Continuation of "*Memoirs of the Introduction of Greek Literature into England after the Dark Ages.*" By P. F. Tytler, Esq. H.A. R.S.L. This portion of Mr. Tytler's manuscript comprises a part of the life of Thomas Lynacre, viz.: his education at Oxford; his studies

in Italy, under Politian and Chalcocondyles; his appointment to be physician to Henry the Seventh and the Princess Mary, and one of the tutors of Arthur, Prince of Wales; his translation of "the Sphere" of Proclus; the publication of his work, entitled, "De Emendata Structura Latini Sermonis," and of the "Rudiments of Latin Grammar," written in English.

**II.**—"On an Inscription in the Ionic Dialect, from the neighborhood of Priene." By W. M. Leake, Esq. M.R.S.L. This inscription, in very ancient characters, which is engraven in four lines, from right to left, on the bronze figure of a dying hare, is as follows:—ΤΩΙ ΑΠΟΛΔΩΝΙ ΤΩΙ ΠΡΙΗΝΑΙ Μ' ΑΝΕΘΗΚΕΝ ΗΦΑΙΣΤΩΝ. Colonel Leake considers ΠΡΙΗΝΑΙ (the only word that presents any difficulty), as the Ionic dative of ΠΡΙΗΝΕΤΣ, with the additional Ionism of Ν converted into Δ, as in πλάκων and λιτρεύ for πλάθων and λιπτρον, in the kindred Attic. He remarks, that some of the public inscriptions found at Priene, are in the Aeolic or Doric dialect; which appears singular, as Priene was a city of Ionia; and he accounts for the singularity by supposing that, on some particular occasion, the Prienenses, in part a Boeotian colony, renewed the memory of that descent, by laying aside the Ionic form, and assuming the Aeolic, in their public acts. The most probable occasion was on the liberation of the Greek cities of Asia by Alexander the Great; and the change of dialect may have been intended as a compliment to the conqueror, who, as a Macedonian, was of Aeolic origin. Hephaestion, a lover of the chase, appears to have dedicated this elegant emblem of his favorite recreation to the patron god of hunters; and although we have no account of a temple of Apollo at Priene, yet it is highly probable, that one of the buildings, remains of which are found among the ruins, was dedicated to that deity; who is expressly said, in the hymn to Apollo by Homer, to have taken delight in Mount Mycale, on which Priene is built.

**III.**—"On some Egyptian Monuments in the British Museum and other Collections." By the Right Hon. Charles Yorke, M.R.S.L. and W. M. Leake, Esq. M.R.S.L. This paper consists of descriptions and explanations of several drawings of the finest works of Egyptian art in England, intended to facilitate the important study of the hieroglyphics. In an appendix are subjoined extracts from two letters, addressed to the Rev. G. A. Browne, of Trinity College, Cambridge, by M. Champollion, on the subject of the drawing (No. 14), representing the Cover of the Sarcophagus of Rameses Meiamoun, brought from Thebes, and presented to that University by Belzoni. The Appendix also contains eight Inedited Greek inscriptions, copied in Egypt, by Mr. W. Bankes, Mr. Salt, Mr. Henry Lewis, and the late Mr. Cooke, together with some remarks on them.

**IV.**—"Portions of a manuscript, entitled, "Remarks on Brut Tysilio, a Fabulous Chronicle, erroneously attributed to a British Prince of the Seventh Century, and printed in the second volume of the Myrovrian Archaeology of Wales." By the Rev. Edward Davies, R.A.R.S.L.

**V.**—"Observations on the First Line of the Iliad." By Granville Penn, Esq. M.R.S.L. The writer remarks, that while the modern commentators on Homer labor, without effect, to reduce this celebrated verse within metrical rules, we know from the authority of Plutarch, that it was anciently held to be peculiar as ἀμέρος, or 'excedens mensuram,' as Henry Stephens renders the word. The object of this paper is, to inquire how the Greeks, or rather the poet himself,

enunciated the line; in which inquiry Mr. Penn takes for his guide an observation of Plutarch, in the ninth book of the "Symposiacs," that the first line of the Iliad is equisyllabic with the first line of the Odyssey, as the last line of the Iliad is with the last line of the Odyssey. Accordingly, the last line of each poem is found to consist of exactly sixteen syllables; but while the number expressed, by the ordinary enunciation, in the first line of the Iliad, gives sixteen syllables, the first line of the Odyssey contains seventeen syllables. Mr. Penn suggests that the poet, in the first line of the Iliad, paused at the *penthemimer*, closing with the address, θεα; and renewed the *arsis* on the following syllable. The line would then be read—

μῆνιν ἄ | εἰδέ, Θε | ἄ—Πηλαγή | ἕδε | ω “Αχε | λῆσ,

instead of the usual form—

μῆνιν ἔδε Θέα Πη—λῆσθω “Αχελῆσ

**VI.**—"Observations on some extraordinary Anecdotes concerning Alexander; and on the Eastern Origin of several Fictions, popular in different Languages of Europe." By Sir W. Ouseley, Knt. R.A.R.S.L. The former part of this paper relates to several fabulous anecdotes respecting Alexander the Great, commonly supposed to be of eastern invention, but assigned by the writer chiefly to Julius Valerius, author of the "Res Gestae Alexandri Macedonis." In the latter part, Sir W. Ouseley reclaims in favor of eastern writers, the invention of several popular fictions, such as Pope's "January and May," Boccacio's fourth story, Parnell's "Hermit," the story of "Santon Barsisa," various tales in the "Gesta Romanorum," &c., and others, which have hitherto been supposed to be of European origin.

**VII.**—"On a Poem recently published at Paris, by M. Crapelet, in the Appendix to an edition of the Correspondence of Henry VIII." By Sharon Turner, Esq., R.A.R.S.L. By comparing this poem with an extract quoted by M. Meteren, in the Histoire des Pays Bas, and alluded to by Burnet, Mr. Turner concludes that it is the long lost narrative written by Crispin, Bishop of Miherve, who was resident in London at the period of the execution of Anne Boleyn. This narrative states some curious new historical facts; and is valuable in consequence of having been written immediately after the events it describes, and from being the work of an impartial foreigner of high rank and abilities.

**VIII.**—"Indication of an Insitious Latin term in the Hellenistic Greek, inveterately mistaken for a genuine Greek Word." By Granville Penn, Esq. M.R.S.L. The term referred to is *ἰάσκω*, which occurs in St. Peter's account of the suicide of Judas, in the Acts of the Apostles: Ιάνης γείρατος βάλωντος μόθος, English translation, "falling headlong he burst asunder in the midst." In St. Matthew's Gospel, the word used to express the same act is *ἀκρύζατε*, "he hanged himself."

The writer contends, that *ἰάσκω* is not, as has generally been supposed, derived from the same theme as λάσκη, λασκᾶ, λασκᾶ, &c. found, in classical writers, with the signification of *sonare*, *sonitum dare*, *cum strepitu rumpi*, &c., but that it is an inflection of λασκῶ, a rendering, in Greek letters, of the Latin verb *laqueo*, to halter, or ensnare; used, like many Latin verbs, in the active voice, but with a passive or reflexive sense, i. e. *laqueatus est*, or *laqueavit se*. And, by further adverting to the peculiar manner in which the traitor appears to have accom-

plished his death, viz. by throwing himself headlong from a great height, and being suddenly caught midway ( $\mu\circ\alpha\epsilon$ ) in the noose, he shows that the periphrastic language of St. Peter, and the single expression of St. Matthew, may be reconciled, as identically descriptive of the same act.

**IX.**—“*Extracts from Manuscripts relative to English History.*” By the Rev. T. D. Fosbroke, H.A. R.S.L. This paper contained the following articles, viz.:

1. Matters relating to the University of Oxford.—From the Cotton MSS. in the British Museum—Faustina, C. VII.
2. Curious Custom connected with the Law of Gavelkind.—Harleian MSS., No. 1609.
3. Specimens of Natural History among our Ancestors.—Cotton MSS., Cleopatra, B. iv.
4. Matters relating to the Ancient Peerage.—Cotton MSS., Titus, D. xxi. Herald's Certificate concerning the assumption of the Arms of England by Mary Queen of Scots.—Ibid.
5. The Graces at Meals, real or pretended, in use among the Puritans.—Harleian MSS., No. 532.

**X.**—“*On the Portland Vase.*” By James Millingen, Esq., R.A.R.S.L. The object of this memoir is, to determine the story represented on this celebrated monument of ancient art. By the antiquaries who first announced its discovery, in the sixteenth century, it was supposed to represent the Birth of Alexander the Great. A subsequent opinion was, that the subject related to the Judgment of Paris; a third, that it contained the story of Orpheus and Eurydice. Winckelmann, however, and other eminent archaeologists, think that it represents the Marriage of Thetis and Peleus: to this last opinion Mr. Millingen accedes, and illustrates it by various arguments and a critical examination of the sculptures. Other ancient monuments, he observes, since discovered, confirm this explanation, and afford us all the certainty of which such inquiries are susceptible. Mr. Millingen assigns the Portland Vase to the age of the Antonines, or at the earliest to that of Hadrian.

**XI.**—“*A Memoir on the Vitrified Forts of Scotland.*” By the Rev. J. Jamieson, D.D., R.A.R.S.L. To account for the present appearance of these structures, which are peculiar to Scotland, four different theories have been conceived.

The first theory, published in the Edinburgh Magazine, in the year 1787, viz. that they were formed by pouring liquid mortar between two walls of loose stones, Dr. J. regards as merely a vague conjecture, founded on vulgar tradition. For the second theory, viz. that these forts are the remains of volcanoes, which idea originated with Pennant, he shows that there is no foundation in their actual appearance. The third, proposed by Lord Woodhouselee, in a memoir published in the Transactions of the Royal Society of Edinburgh, is considered at greater length. In this theory, the vitrification is ascribed to combustion; either in consequence of the forts having been used as the positions of fire-beacons; or from their having been set fire to by an enemy.

The theory, respecting the construction of these forts, which Dr. Jamieson adopts, is that of intentional vitrification, by ignition kept up, for a long time, in a wall originally formed of timber and loose stones, mixed together for that purpose. This theory has been supported by several antiquaries. Dr. J., in confirmation of it, gives an

account of an examination made by himself, of two of the most remarkable specimens of the vitrified forts, viz. that called the Castle-Hill of Finhaven, and another seven or eight miles east of Dundee, on one of the collections of hills called "the Laws." These appear to have been both links of a regular chain of forts, constructed apparently for fire-beacons, by which, in case of the approach of an enemy, the whole district might be alarmed.

XII.—"A Description of the *Chartulary of Flaxley Abbey, in the County of Gloucester.*" By Sir Thomas Phillipps, Bart. M.R.S.L. The document referred to, which was exhibited to the meeting, is in the form of a roll. It was unknown to Dugdale, Tanner, and the editors of the *New Monasticon*; having been recently discovered among the private deeds of Thos. Wynniatt, Esq. of Stanton, Gloucestershire. It contains an account of the rents payable to the abbey; of the privileges of the abbey, granted by Popes Celestine III. and Alexander III.; together with a catalogue (one of the oldest of the kind extant) of the Abbey library.

The chartulary of the Abbey of Flaxley appears to have been written in the reign of King John.

XIII.—"Transcript of a Manuscript relating to Henry the Fifth of England, preserved in the King's Library at Paris; with prefatory and supplementary Notes." By J. G. Smith, M.D. M.R.S.L. This document was among the materials which Doctor Smith had collected for a history of the Battle of Agincourt; an undertaking which he has been induced to abandon. It is thus described in the "Bibliothèque de la France":—"Factum du Sieur de Gaucourt, contre Louis, Seigneur d'Estouteville, où il y a plusieurs choses curieuses sur la bataille d'Azincourt." De Gaucourt was among the persons of consequence taken prisoners at the surrender of Harfleur. The Ms. is a memorial, addressed to the Court of Requests at Paris, which accuses the King of England of a breach of promise, in having detained De Gaucourt a prisoner in England, after the punctual performance, on his part, at great trouble and expense, of the conditions of his liberation, which had been named by Henry himself. He states, that he did not recover his liberty until after the king's decease—nor then, without the payment of a ransom of 10,000 crowns; besides the fulfilment of the original conditions.

---

## OXFORD LATIN PRIZE POEM.

---

### HORTUS ANGLICUS.

Quæ cura Angliacos tandem exornaverit hortos,  
Natura monstrante viam; quæ redditæ sylvis  
Gratia; quo in melius cultæ, quibus artibus auctæ  
Deliciae villarum, et læti ruris honores,  
Expediam; cum prisca adeo cultura recessit  
Paulatim, et veteris percutunt vestigia formæ.  
Scilicet obseuris stabant in vallibus olim

Antiquæ proavorum ædes ; tum plurima sylva  
 Desuper, et multos longum servata per annos,  
 Nigranti picea, taxique horreutibus umbris,  
 Claudebat circum, et Zephyros arcebat amœnos.  
 Quin ibi gramineo congestas aggere moles  
 Nimirum, et certis dimensum partibus æquor  
 Cernere erat, tristesque aditus, atqué ordine longo  
 Ulmorum seriem, textisque umbracula ramis.  
 Præterea ingenti spatio porrecta jacebat  
 Tarda palus, valloque ibi circumfusa tenebant  
 Stagna locum, hinc tetri gelida sub nocte vapores,  
 Limosaque unda spissaque uligine pasti,  
 Per thalamos late atque huicentis limina tecti  
 Volvere se, nebulaque domos amplectier atra.

Quid si quis vario distinctas ordine terras  
 Inspexisse velit, certasque exquirere formas,  
 Naturæque sequi leges ; tum se nova passim  
 Continuo rerum ante oculos attollat imago :  
 Tum pulchrae auspiciis surgant majoribus ædes  
 Extemplo, et dulces læfis in sedibus horti  
 Pändant se subito, et cultu meliore nitescant.  
 Quippe illa ingentes excelsò culmine montes  
 Et densas sylvarum umbras, collesque supinos  
 Osteudit, liquidosque lacus, plágusque profundum ;  
 Illa quidem virides felici gramine campos,  
 Et nemora, et saltus, sparsisque intersita dumis  
 Pascua, et errantes placidis in vallibus amnes.

Ergo etiam has leges, hæc tanta exempla secutus  
 Arte nova cultor tandem, insolitoque labore,  
 Magnum opus aggreditur, cœptisque ingentibus instat.

Principio veteres lucos et opaca parentum  
 Molitur ferro nemora, et concedere retro  
 Imperat ; hinc late spatiös ut limite campus  
 Excipiat solem, et secundis iniubribus aucta  
 Purpureos adeg flores et grama tellus.  
 Fundat humi facile, et viridi se vestiat herba.  
 At juga summa idem, et célsi latera ardua montis  
 Ingenti ramorum umbra, densisque coronat  
 Arboribus, quoniam sublimi in vertice fôrge,  
 Spectanti pulchram speciem variisque colores  
 Objiciunt validis agitata cacumina ventis.

Parte alla tepidos si qua conversus in Austros  
 Collis amet facili sese demiftere clivo ;  
 Hic nemus extendit late, et nascentia primum  
 Virgulta, ac ramos ima de stirpe fluentes  
 Compescit ferro, spinasque evellit inertes ;  
 Inter enim labens, Zephyris spirantibus, aura

Sic puro subeat spatio, Phœbique calores  
Temperet æstivos, et leni mulceat umbram  
Frigore; tum lœves interlucentia truncoſ  
Rura hinc prospicias sparsim, vicinaque tecta  
Villarum, atque huūili surgentea, culmine fumum.  
Interea ante domos primisque in bedibus horti  
Eligitur locus; hybernæ qua tædia brumæ  
Fallenti et segnes ducenti ignavias horas  
Aggere in aprico spatiali, aurasque salubres  
Accipere, et vernoſ liceat præsumere soles.  
Sciueſt hinc liber pateat prospectus ab omni  
Parte loci, hic passim nitidis instrata lapillis  
Inter odoratis consertam floribus herbam  
Sema signet humum, et sinuoso tramite currat.  
Quin variis etiam vicino in margine callis  
Miscebis circum frutices, omnemque notabis  
Arte locum, et foliis quæ sunt discrimina cunctis.  
Sic positi inter se mistos variare colores,  
Innumeri ut possint foetus, quot olenia late  
Arbusta, et semper frondes induta recentes,  
Aut suaves Arabum sylvæ, saltusve profundi  
Americæ, et nostris immiserit India terris.  
Hic virides lauri, et rubris lœtissima Vaccis  
Arbutus, et quæ se foliis bicoloribus alte  
Extulit, et ramos rhododaphne extendit olenes.  
Hic et phylliriæ, et lœti prænuncia veris  
Cæruleis syringa comis, hic flore ligustrum  
Purpureo, et socias amplexa tenaciter ulmos  
Cerinthe suaves circum diffundit odores.  
Quid menorem arbuteos foetus, quos cultor habendos?  
Præcipue quærit, miroque exposcit amore?  
Aspice ab Eois veniens pulcherrima sylvis  
Extendit platanus frondes, stratosque per herbam  
Protegit hospitio, et large supereminet umbra.  
¶ robusta larix, quæ circum plurima sese  
Projicit Alpinos apices, quæque ardua longe  
Vicino gaudens fluvio crassaque palude  
Eridani magnum prætexit populus amnem.  
Quinetjam hic patriis abies in montibus olim  
Extremo subjecta polo et borealibus Austris;  
Ergo non hyemes illam, non frigora cœli  
Ulla premunt, valida quamvis agitata procella  
Nimirum, et saevis vexata Aquilonibus hæret  
Læta solo sterili et ventos contemnit inanæ.  
Hiē ulmi, tiliæque, et quæ magis omnibus una  
Indigenam sese jactat, frondosaque cœlo  
Attollit capita et longum stat querbus in ævum:

Necnon et patulis texant umbracula ramis  
 Castaneæ virides, et lævi cortice fagus;  
 Non alia aut se vere novo viridianior arbos  
 Induit in florem, autumni vel frigore primo  
 Formosos adeo variata fronde colores  
 Explicat, et sylvas flaventi lumine vestit.  
 Quales sæpe suo pendentes desuper anni  
 In ripis spectat Thamesis, fluvioque sereno  
 Alluit, et puris placide interlabitur undis.

Nec minus interea superat pars altera curæ  
 Irriguo passim fontes et viva per agros  
 Flumina sufficere, et latices præbere recentes.  
 Sive eadens læves tophos atque illita musco  
 Saxa super, tenui decurrat murmure rivus  
 Herbosam in vallem, pluraque rosaria lympha  
 Irriget, aut ripis secreta parte sub altis  
 Sternat aquas tacite, atque unda subsistat inertis.  
 Seu procul in medio sinuosis flexibus annis  
 Quærat iter, largoque humectet flumine campos;  
 Quem tandem oppositus supremo in limite callis  
 Objectu laterum tegat, aut densissima sylva  
 Excipiat veniente, et opacis occulat umbris.

At qua fœda situ jampridem ulvaque palustri  
 Stagna jacent, alto quæ colles undique vallo  
 Includunt circum, et densæ nigra ilice-sylvæ,  
 Hic adeo fluvios, et collectum agmen aquarum  
 Deducit, ripisque ima tellure cavatis  
 Dat spatium pelago, et fluctus vasto excipit alveo.  
 Scilicet hic sero errantem sub vespera sæpe  
 Suaviter aspirans Zephyrus leuesque susurri,  
 Ventorum, et cœlo tempestas pura sereno,  
 Invitent melius; tum sole micantia saxa  
 Occiduo, et sylvas tremula sub luce coruscas  
 Spectanti, placidique lacus spatia ampla tuenti,  
 Expleri nequeunt oculi; et nova gaudia sensus  
 Mulcent, ingentique auimum dulcedine tangunt.

Præsertim si forte alto de culmine saxy  
 Projectæ jamdudum arces, et mœnia bello  
 Fracta olim immineant; aut si qua in valle virenti,  
 Quas sibi Religio quondam sacraverit ædes,  
 Delubra antiquæ jam nunc vestigia famæ  
 Ostendunt;—adeo veterum monumenta virorum  
 Fataque, fortunasque, eversaque nomina rerum  
 Respiceret, et tacito juvat indulgere dolori.

Quid referam quale officium manus tenula præstet  
 Artificis super, atque operum adjumenta ministret?  
 Scilicet hic valles inter, sylvasque silentes,

Egregias saxi sedes, et templa columnis  
Marmoreis ponit, spatio qua porticus amplio  
Excipiat ventos, medioque errantibus aestu  
Sufficiat molles umbras, tacitosque recessus;  
Hie etiam vivum pendent pumice tectum,  
Nympharumque domos, gelidisque sedilia in antris  
Propter aquam; —manet e cunctis labor ultimus ille,  
Et rura hos cultus poscunt ornanda supremos.

Has nimirum artes, hortisque hanc prima colendis  
Invenisse viam, et penitus recludere fontes  
Ausa novos, sese ante omnes pulcherrima tellus  
Extulit, et propriam sibi vindicat Anglia laudem.  
Nec vero Hispanum sylvae, nec Gallia tantum  
Se tollit fauna; nec jam ditissima tellus  
Ansoniae, quamvis gravidis viuet a racemis  
Ostente late, et pingui se jactet oliva;  
Purpureo quamvis ibi semper lumine campos  
Vestiat, ac pura regnet sol aureus æthra.

Ergo etiam (nec vana fides) haec cura colendi  
Cum jam per terras perfecta increverit arte,  
Vos rura, Angligenæ, tandem, villasque paternas,  
Vos proavum sedes, atque arva antiqua coletis  
Tutius, et longos læti sperabitis annos.  
Quippe umbra cedente magis, sylvisque recisis  
Hinc illinc, campus sic nempe salubrior aura  
Succedit, penetransque Auster per aperta locorum  
Humentes nebulas citius tetroisque vapores  
Expellet siabris, atque aëra verret inertem.  
Ipse etiam variis redolens tot floribus hortus,  
Et succum arboreo sudantem e cortice miscens,  
Spirabit, suavesque in ventum sparget odores.

Præterea dum rura oculis pulcherrima sæpe  
Lustrare, et lætos spectare assuescitis hortos;  
Jucundo hinc animus visu mitescere discet  
Sequim, atque in pulchras se accinget promptior artes:  
Hinc porro teneri luctus, lacrymæque videntes,  
Pectoraque alterius secum miserata dolores.  
Hinc etiam fugient insanæ turbida mentis  
Gaudia, et irarum sedato corde tumultus,  
Atque auri malesuada fames, et fœda libido.  
Tum placidi demum subeant præcordia sensus,  
Castus amor, sanctique ignes, et firma sereni  
Pax animi, et pura innocuo sub pectore virtus.

Scilicet hoc ritu Paradisi in vallis olim  
Adantis vixit, felixque beata peregit  
Sæcula; cum bacca nemorum nutritus et herba

Degeret incolmis, morbiique et funeris expers  
 Fragrantem Zephyrum ambrosiosque hauriret odores.  
 Needum ille illecebris scelerum jam hostisque maligni  
 Cesserat insidiis, animoque exceperat ægro  
 Peccati labem, atque æternæ semina culpæ.

E. COOPER,  
 COLL. REG. OXON.

1791.

## NUGÆ.

No. XVII.—[Continued from No. LXIX.]

### NOTES ON THUCYDIDES.

XIV. Lib. I. Cap. 134, init. οἱ ἔφοροι—ἐν τῇ πόλει τὴν ξύλληψιν ἐποιεῦντο. “the ephori attempted to execute the arrest within the walls.” To attempt, to offer, to be ready or willing to do a thing, are among the meanings which diverge from the primary signification of the Greek present. 141, init. ἦν ἐθέλητε ἀρχὴν μὴ ἐπικτᾶσθαι ἀμα πολεμοῦντες, “if you will consent to give up altogether the idea of attempting foreign conquest at the same time that you are engaged in a defensive war;” where ἐπικτήσασθαι would imply making acquisitions. 139. οἱ Ἀθηναῖοι οὔτε τὰλλα ὑπήκουον, οὔτε τὸ ψῆφισμα καθῆρον. “the Athenians would neither comply with the other demands, nor repeal the act in question;” as Xen. Anab. iv. 1, 9. οἱ δὲ Καρδοῦχοι οὔτε καλούντων ὑπήκουον, οὔτε ἄλλο τι φιλικὸν οὐδὲν ἐποίουν. 140. οὔτε αὐτοὶ δίκαια πω γέτησαν, οὔτε ἡμῶν διδόντων δέχονται. where the notion of willingness is contained alike in διδόντων and in δέχονται, “they have neither on their part demanded an arbitration, i.e., are they willing to accept of one when we are ready to give it;” or, more briefly, “they refuse an arbitration when we offer it.” Διδόναι, especially, is of frequent occurrence in this use. IV. 19. Λακεδαιμόνιοι δὲ ὑράξει προκαλοῦνται ἐς σπουδὰς καὶ διάλυσιν πολέμου, διδόντες μὲν εἰρήνην καὶ ξυμμαχίαν καὶ ἄλλην φιλίαν πολλὴν καὶ οἰκείωτητα ἐς ἀλλήλους ὑπάρχειν, ἀνταιτοῦντες δὲ τοὺς ἐκ τῆς νῆσου ἀνδρας, where ἀνταιτοῦντες is, in meaning as in construction, the antithesis of διδόντες. Xen. Ages. 4, 6. διδόντος αὐτοῦ παριπολλὰ δῶρα, εἰ ἀπέλθοι ἐκ τῆς χώρας. So in Latin, Virg. Æn. viii. 391. acri cui captus amore Ipsiæ suas artes, sua munera ketus Apollo Augurium, citharamque dabat, celestesque sagittas. Ille, ut depositi

proferret sata parentis, Scire potestates herbarum usumque medendi Maluit. Martial. lib. vi. Epigr. lxi. ult. Sexcentos modo qui dabat, negavit: "the bidder who had just before offered six hundred sesterii." Id. lib. x. Epigr. lxxv. Mille dabam nummos: noluit accipere. Virg. Aen. vi. 467. Talius Aeneas ardenter et torva tuentem Lemibat dictis animum, lacrymasque ciebat. Illa solo fixos oculos aversa tenebat.

Ibid. τὴν ξύλληψιν ἐποιοῦντο not simply, "attempted to arrest him," which would rather have been ξυνελάμβανον, or ξυλλαβεῖν ἐπεχείρησαν, but "attempted to execute the arrest;" the arrest with which they were charged. On the importance of the article, see the former part of this paper, Classical Journal, No. LXIX. p. 110.

XV. Cap. 135, ad fin. οἱ δὲ, πεισθέντες, πέμπουσι μετὰ τῶν Λακεδαιμονίων, ἐπίσημων ὄντων ξυνδιώκειν, ἀνήρας, &c. "In conjunction with the Lacedaemonians, who offered to join in the pursuit;" for this is the full import of ἐπίσημος when followed by an infinitive. IV. 110. εὐθὺς στρατεύει ἐπὶ Τορώνην τὴν Χαλκιδικὴν, κατεχομένην ὑπὸ Ἀθηναίων· καὶ αὐτὸν ἄνδρες ὀλίγοι ἐπῆγοντο, ἐτοῖμοι ὄντες τὴν πόλιν παραδοῦναι. Xen. Cyrop. vii. 4, 3. ἀπὸ ἀμφοτέρων τῶν Καρῶν παρήσαν πρὸς αὐτὸν, ἐτοῖμοι ὄντες δέχεσθαι ἐπὶ τὰ τείχη. Anab. v. 9, 2. ὁ δὲ Κορύλας, ὃς ἐτύγχανε τότε Παφλαγονίας ἀρχῶν, πέμπει παρὰ τοὺς Ἑλληνας πρέσβεις, λέγοντας, ὅτι Κορύλας ἐτοῖμος εἴη τοὺς Ἑλληνας μήτε ἀδικεῖν, μήτε αὐτὸς ἀδικεῖσθαι. Dinaich. adv. Demosth. p. 96, 35. καὶν γὰρ ταῦτα ἀληθῆ, ἀποθνήσκειν ἐτοῖμός εἰμι. "I stake my life on the falsehood of this statement." Sophocles Antig. 269, ed. Steph. ἡμεν δὲ ἐτοῖμοι καὶ μόδινος αἰγεῖν χεροῖν, καὶ πῦρ διέρπειν, &c. It would seem to be nothing more than an ellipsis for ἐτοῖμος εἶναι φάναι, λέγειν, &c. as cap. 28. Κερκυραῖοι ἀντέλεγον—ἐτοῖμοι εἶναι καὶ ὥστε ἀμφοτέρους μένειν κατὰ τὴν χώραν where the abbreviated form, it may be, would not have been consistent with the formality and fulness of historical narrative.—The above rule ought not, perhaps, to be considered as holding good with regard to every particular instance in which the form under consideration occurs.

XVI. Cap. 137, ad fin. καὶ νῦν ἔχων σε μεγάλα ἀγαθά δρᾶσαι πάρεμι. Not, "I am present," but "I am come," or, more fully, "I am here, being come," according to the ordinary signification of παρεῖναι in historical narrative; there being very few passages in which it may not be so translated, while there are many in which the context renders such a translation necessary. VI. 88. Καὶ οἱ τέ εἰς τῆς Κορίνθου πρέσβεις παρῆσαν ἐς τὴν Λακε-

δαιμόνα, καὶ ἡ Ἀλκιβιάδης ποτὲ ἐν τῇ Δακεδαίμονι. VIII. 26, init. ἀγγέλλεται αὐτοῖς τὰς ἀπὸ Ηελοπονήσου καὶ Σικελίας ναῦς ὅσον οὐ παρεῖναι. Χει. Συγρ. vii. 4, 3. ὁ δὲ Καδούσιος ἄγων τὸ στράτευμα ἐπὶ τὴν Καρίαν ἥλθε, καὶ ἀπ' ἀμφοτέρων τῶν Καρῶν παρῆσαν πρὸς αὐτὸν, ἔτοιμοι ὅντες δέχεσθαι ἐπὶ τὰ τείχη. Αιναβ. I. 2, 2. ἐκέλευσε (τοὺς φυγάδας, κ. τ. λ.) ξὺν αὐτῷ στρατεύεσθαι, ύποσχόμενος αὐτοῖς, εἰ καλῶς καταπράξειεν ἐφ' ἀετρατεύετο, μὴ πρόσθεν παύσασθαι, πρὶν αὐτοὺς καταγάγοι οἰκκώς· οἱ δὲ ἡδέως ἐπειθόντο, (ἐπίστευος γάρ αὐτῷ,) καὶ λαβόντες τὰ ὅπλα, παρῆσαν εἰς Σάρδεις. vii. 2, 5. ἀποπλέοντι δὲ Ἀναξιβίᾳ ἐκ Βυζαντίου ἔνυνται Ἀρισταρχος ἐν Κυζικῷ, διάδοχος Κλεανδρω, Βυζαντίου ἀρμοστῆς· ἐλέγετο δὲ, ὅτι καὶ ναύαρχος διάδοχος Πάλος ὅσον τὸ παρείη ἥη εἰς Ἐλλήσποντον. 3, 30. ἐγὼ δέ σοι, ὡς Σεύθη, δίδωμι ἐμαυτὸν καὶ τιὸς ἐμοὺς τούτους ἰταίρους, φίλους είναι πιστούς· καὶ τοῦ πάρεισιν οὐδέν σε προσαιτοῦτες, ἀλλὰ καὶ προϊέμενοι, καὶ πονεῖν ὑπέρ σου καὶ προκινηύειν ἐβέλοντες· and again in the same sentence: πολλοὺς δὲ ἀνδρας καὶ γυναικας καλὰς κτήσῃ, οὓς οὐ ληιζεσθαι δεῖται, ἀλλ' αὐτοὶ φέροντες παρέσονται πρός σε δῶρα. After all, however, the truth or erroneousness of such remarks as the above will approve itself more satisfactorily to the reader from his own observation, made in the course of perusing the original writers, than from an accumulation of detached passages.

XVII. Cap. 138. καὶ τὸ ξύμπαν εἰπεῖν, φύσεως μὲν δυνάμει, μελέτης δὲ βραχύτητι, κράτιστος δὴ οὗτος αὐτοσχεδιάζειν τὰ δέοντα ἔγενετο· the most capable of all men. On the use of δὴ with a superlative, see the preceding part of this article, Classical Journal, No. LXIX. It is of frequent occurrence in the winding up of a description or character, as on the present occasion.

XVIII. In the former part of this article (LXIX. p. 108.) a doubt was expressed, whether the construction ἀξιολογώτατον τῶν προγεγεγμένων (Thuc. i. 1.) could properly be considered as identical with Milton's "Adam the goodliest man of men since born." Since the paper in question was written, we have met with a note of Hermanni's on Eurip. Med. 67, ed. Elmsl. in which the proper force of this idiom is developed. "Hic quoque in iis, quæ de superlativo et comparativo dicit vir doctissimus, observantiorum eum regulæ, quam studiosiorem justæ sententiarum interpretationis deprehendimus, qui et apud Homerum, Od. 4. 481. (σειο δ' Ἀχιλλεῦ, Οὔτις ἀνὴρ προτάροις μακάρτατος, οὐδὲ ἀρ' ὅπισσω) et apud Euripidem Androm. 6. (ῦν δ' οὔτις ἀλλ' δυστυχεστάτη γύνη Ἐμοῦ πέφυκεν, η γενήτεται ποτε) comparativum reponendum censeat. Neque enim animadvertisse videtur, Graeco sibi superlativum pro comparativo dicere, ubi haec duo simul indicare volunt, et majus quid esse alio, et omnino maxi-

man." He proceeds to illustrate this position by several examples; the first of which, *Aesch.* Eumen. 30. καὶ νῦν τυχεῖν με τῶν πρὸν θεοδόσιων μακρῷ Ἀγιστα δοῖσι, is most immediately to our purpose; the second, however, is an excellent illustration of his own rule: we give it with its context: Herodot. iii. 119. Ὡ γάναι, εἰδωτῷ σε ὁ βασιλεὺς, τίνα ἔχουσα γνώμην, τὸν ἀνδρα τε καὶ τὰ τέκνα ἐγκαταλιπούσα, τὸν ἀδελφὸν εἴλευ περιεῖναί σοι ὃς καὶ ἀλλοτριώτατος τοι τῶν παῖδων, καὶ ἡσσον κεχαρισμένος τοῦ ἀνδρός ἐστι. We may observe, by the way, with regard to one of the passages cited by Elmsley in the note of his *Medea* on which the above of Hermann is a comment, that, on the principle laid down by the German critic, the reading ἀσφαλέστατα, exhibited by Lascaris and the greater part of the MSS. in Med. 726, (έμοι τε γὰρ τάδε ἐστὶν ἀσφαλέστατα, Δικῆψιν τιν' ἔχθροις σοις ἔχοντα δεικνύναι, Τὸ σὸν τ' ἄρχεις μᾶλλον,) may perhaps be considered preferable to ἀσφαλέστερα, Elmsley's reading.

#### *Notes on the Latin Poets.*

##### I. TIBULLUS.

XIX. Lib. iv. Carm. x. 3.

Si tibi cura togæ potior, pressumque quasillo  
Scortum, quam Servi filia Sulpicia.

In the former of these two verses the majority of MSS. read, "Sit tibi cura togæ potior." Other varieties are, "Si tibi cura togæ potior," and "Si tibi cura togæ est potior." Quære, "Si tibi *curta* togæ est potior?" We are not informed whether the toga worn by prostitutes was actually shorter than that in common use; although this seems probable in itself, and although the curtailment of the toga was confessedly a mark of ignominy, and, as such, inflicted on certain criminals (Gronovius *Thes. Antiq.* T. v. col. 1137, &c.) But *curta* may possibly mean "tattered," thus conveying, like the *pressum quasillo scortum*, a sneer of contempt at the poverty and ill condition of the "unfortunate woman" in question. This alteration (which has probably occurred to others before us, although in the confined range of our reading it has not happened to us to meet with it) receives some countenance from the (otherwise) awkward repetition of *cura* within three lines following, v. 6. "Ne cedam ignoto maxima cura toro;" unless indeed the latter be, as some think, a false reading.

##### II. HORACE.

XX. Lib. i. Carm. ii. 34. Quam Jocus circumvolat et  
Cupido. The rhythm of this line, as it at present stands, sa-

yours more of the Deliciæ Poetarum Scotorum than of Horace. He, who carried his Macadamization of Sappho so far as to be sparing in the use even of such lines as “*Pinus aut impulsa cypressus Euro,*” would have been appalled by the portent of a quadrisyllable occupying the very centre of a Sapphic hendecasyllabus. Read “*circum volat.*”

**XXI.** Lib. i. Epist. ii. 46. *Quod satis est, cui contigit, hic nihil amplius optat.* The occurrence of a dactyl formed by a trisyllabic word in the third place of an hexameter, is as *unconstitutional* as that of a diiambus formed by a quadrisyllable in the second *pérpor* of an iambic; to say nothing of the pause after *contigit*, by which the crime is greatly aggravated: and though in satiric verse, which may be considered as a kind of half-lawless border-land between prose and the verse adapted to the higher kinds of poetry, the licence allowed is unquestionably great, we very much doubt whether it embraces so gross a violation of the *common law* of metre as that before us, of which there is no other instance in Horace. The passages most nearly in point are the following. I. De Arte Poet. 41. *Nec facundia deseret hunc, nec lucidus ordo.* Here, though not a *cæsura*, we have a quasi-*cæsura*, arising from the intimate connexion of *deseret* and *hunc*; not to add, that the pause after *hunc* contributes still farther to soften the ruggedness of the measure.

II. Lib. i. Epist. xviii. 52. *Possis: adde, virilia quod speciosius arma.* Here the extenuating circumstances, just mentioned, are wanting; it is, however, distinguished from the verse more immediately under consideration, by the absence of that pause after the third foot, which constitutes the peculiar inharmoniousness of the latter. III. Lib. ii. Sat. iii. 181. *Vestrūm prætor, is intestabilis et sacer esto.* In this instance the third and fourth foot are comprised within one word; a flagrant violation of rhythm, it must be confessed; but less offensive in degree than the one before us; besides that, from the nature of the word *intestabilis*, there was probably a stress on, and an almost imperceptible pause after, the first syllable of the word, which would in some degree compensate for the unmetrical construction of the verse. To the above remarks it may be added, as not irrelevant to the subject, that among some hundreds of hexameters which have come down to us among the satiric fragments of Lucilius, there is only one which can be adduced as parallel to any even of the above-cited examples of license; bearing about the same proportion to the aggregate of the fragments, which those four verses do to the entire body of Horace's Satires and Epistles; a remarkable circumstance, when it is considered that the laxity of versifica-

tion assumed by Lucilius was greater even than that of Horace. The instance alluded to occurs in a fragment quoted by Aulus Gellius, iv. 17, 1.

Scipiadæ magno improbus objiciebat Ascellus,

Lustrum illo censore malum infelixque fuisse.

We might be thought too intent on' making out a case, if we were to hint at the possibility of Lucilius's having written "Improbu' Scipiadæ magno objiciebat Ascellus;" the alteration, however, is a very gentle one, and the corruption such as might easily be imagined to have taken place; nor would the non-production of the short vowel before *sc* form any difficulty, inasmuch as several instances of this license occur in the course of the fragments.

With regard, then, to the verse of Horace under discussion, we are strongly disposed to prefer the reading of a majority of the MSS., and of all the early editions, "Quod satis est, cui contingit, nihil amplius optat." The commonly received text was first promulgated, we believe, by Lambinus, who thus annotates upon the passage : "Sic legendum est, et ita scriptum reperi in tribus libris antiquiss. omnies quidem habent *contigit*, non autem *contingit*." In the Cambridge Horace of 1699 the old reading is restored, with the following remark : "Lambinus tres MSS. secutus reponit, *contigit*, hic—. Cæteri libri MSS. et meliores e vulgatis assentient lectioni a nobis recepta ; nisi quod in Trip. et Cadomensi legatur, *Cui satis est quod contingit*." Bentley reads *contingit*, as do also Cuningham, Valart, and Kidd. Gesner follows the received reading. As regards the *scitæ*, both are equally good : the only other passage in Horace where *quod satis* occurs in a similar connexion, Lib. iii. Carm. xvi. 43, "bene est, cui deus obtulit Parca, quod satis est, manu," seems rather to favor the proposed alteration. It is easy to conceive that *hic* may originally have been added in the margin as a gloss, (the construction of the passage not having been obvious at first sight,) that it may from thence have found its way into the text, and that some later copyist, with a view of restoring the metre, which had been violated by the interpolation, may have altered *contingit* into *contigit*.

We take this opportunity of noticing what appears to us a flagrant corruption in a line of Homer, Il. xv. (we have mislaid the reference to the line, but it occurs near the beginning of the book). *H οὐ μέμνη, ὅτε τ' ἐκρέμω ὑψόθεν, ἐκ δὲ ποδούν "Αχμο-*  
*νας ἤκα δύω.* Wherever a verse of unusual formation occurs in Homer, the critics are sure to find something peculiar in the sense, something of which the sound was intended to be an

echo. Accordingly, Clarke discovers a felicitous correspondence between the rhythm of this verse and the thing described. In what the resemblance consists, it is difficult to say; unless the uneasy situation of the dactyl ἐκρέμω, hanging suspended, as it were, from the line with which it has scarcely any connexion, may be considered as analogous to that of Juno in the text. The truth however is, that the verse, as it now stands, is destitute of metre, and therefore not Homer's. Read, ὅτε τε κρέμω ὑψόθεν. The same alteration suggested itself to Bentley, though for a different reason: ὅτε τε κρέμω malebat Bentleius, scilicet ut Ionicum esset. Heyne Obs. in loc. Tom. vii. p. 7. Knight also reads Φοτε τε κρέμα' [for κρέμαο] Φυπσιθεν, but without assigning any reason for the alteration. Wolf, who in his Preface to Homer, (ed. 1804, p. lxviii.) speaking of the rules by which a reformer of the Homeric text ought to be guided with regard to the omission or retention of the augment, observes, "Maxime accommodari debuit augmentum numerorum gratiæ," nevertheless retains the reading ὅτε τ' ἐκρέμω. The only objection to the proposed change which occurs to us, is the recurrence of ἐκρέμω within three lines afterwards, in a situation which precludes the possibility of expunging the augment: σὸ δὲ ἐν αἴθερι καὶ νεφέλησιν Ἐκρέμω, ἡλάστεον δὲ θεοῦ κατὰ μαχὸν Ολυμπον. This however, if we remember rightly, is not unfrequent with Homer. A similar corruption in Il. i. 106., Μάντι κακῶν, οὐ πώποτε μοι τὸ ηρήγυνον φίπες, passed current till the time of Heyne, who silently corrected οὐπω ποτε. Knight also reads οὐ πῷ ποτε. Wolf retains οὐ πώποτε. To the above two passages may be added two, similarly circumstanced, in the Odyssey: v. 65. ὅλῃ δὲ σπέσος ἀμφιπεφύκει τηλεθώσα, and viii. 175. ἀλλ' οὐ οἱ χάρις ἀμφιπεριστέφεται ἐπέετοι. Read ἀμφὶ πεφύκει, and ἀμφὶ περιστέφεται. Wolf has corrected the former error, but not the latter: Knight reads ἀμφὶ πεφύκεε' and ἀμφὶ περιστρέφεται.

### III. LUCAN.

XXII. Lib. v. 169, of the Sibyl: "Bacchatur demens aliena per antrum Colla ferens;" carrying her neck as if it were not her own. This may be added to the passages quoted by Clarke and Ernesti as parallel to Homer's γναθμοῖσι γελώσου ἀλλοτρίοισι, Od. xx. 347.

XXIII. Lib. viii. 824. "Haud equidem immerito Cumiae carmine vatis Cautum, ne Nili Pelusia tangeret ora Hesperius miles." The use of *equidem* here is unusual. Is *proto* understood? or is the verse corrupt?

XXIV. Lib. ix. 158. "Evolvam busto numen jam gentibus  
Isiu, Et tectum lino spargam per vulgus Osirin." It may be as  
well to observe, that *jam* is not to be construed with *evolvam*,  
but with *numen*: "Isis, who is by this time [in Lucan's age]  
become the object of universal worship."

XXV. Ibid. 569. "An noceat vis ulla bono?" How is it  
that no editor has ventured on the true reading, *nulla*? We  
quote the entire context:

Quid quarri, Labiene, jubes? an liber in armis  
Occubuisse velim potius, quam regna videre?  
An sit vita nihil, sed longam differat aetas?  
An nocet vis nulla bono? fortunaque perdat  
Opposita virtute nimis? laudandaque velle  
Sit satis, et nanquam successu crescat honestum?  
Scimus, et hac nobis non altius inseret Hammon.

The origin, or at least the continued reception, of the reading  
*ulla*, may be traced to a corruption in the line immediately pre-  
ceding: "An sit vita nihil, sed longa? an differat aetas?" The  
one kept the other in countenance.

XXVI. Ib. 570. "Laudandaque velle. Sit satis," &c. and 593.

— Si veris magna parratur  
Fama bonis, et si successu nuda remoto  
Inspicitur virtus, quidquid laudamus in ullo  
Majorum, fortuna fuit. Quis Marte secundo,  
Quis tantum meruit populi sanguine nomen?  
Hunc ego per Syrtes Libyæque extrema triumphum  
Ducere maluerim, quam ter Capitola curru  
Scandere Pompeii, quam frangere colla Jugurthæ.

Compare Wordsworth's Sonnet on the Death of Schill.

Brave Schill! by death delivered, take thy flight  
From Prussia's timid region. Go, and rest  
With heroes 'mid the islands of the blest,  
Or in the fields of empyrean light.  
A meteor wert thou in a darksome night;  
Yet shall thy name, conspicuous and sublime,  
Stand in the spacious firmament of time,  
Fixed as a star: such glory is thy right.  
Alas! it may not be: for earthly fame  
Is Fortune's frail dependant: yet there lives  
A Judge, who, as man claims by merit, gives;  
To whose all-pondering mind a noble aim,  
Faithfully kept, is as a noble deed;  
In whose pure sight all virtue shall succeed.

## IV. MARTIAL.

**XVII.** The well-known epitaph on Sir John Vanbrugh,  
 Lie heavy on him, earth! for he  
 Laid many a heavy load on thee,  
 has been traced to a modern Latin poem by Pierre Juste Sautel,  
 entitled, "Culicis Exequiae":

Festur apis tremulo dixisse loquacula bombo,

Huic sis, terra, levis; nam fuit iste tibi.

Sautel, however, is himself indebted to Martial, lib. v. epigr. xxxiv. on the death of a child of six years old:

Mollia nec rigidus cespes tegat ossa, nec illi,

Terra, gravis fueris; non fuit illa tibi.

If the English epigram is a copy, it is more probably borrowed from Martial than from Sautel.

## V. SULPICIA.

**XXVIII.** Sat. 39. Quid facimus? Graios hominumque re-liquimus urbes, Ut Romana foret magis his instructa magistris.  
 "Plena est Sulpicia sententia. Olim, inquit, Athenas, Rhodum, aliasque, philosophorum, qui soli hominum nomine digni sunt, civitates dereliqueramus, ut his apud nos vocatis urbs Romana sapientiae præceptis imbueretur." Miscellaneæ Observatiōnes Criticæ, Amst. 1736. vol. VII. p. 257. We rather incline to think that *hominum*, in this passage, has no such emphatical meaning as is attributed to it, but that it is merely synonymous with *Graiorum*; "Graios eorumque urbes:" the same form of speech, a little diversified, which occurs repeatedly in this Satire: 29, leges et Graia inventa retractahs. 37. Et studia, et sapiens hominum nomenque genusque; i. e. et studia sapientiae, et ipsos sapientes. Perhaps also 19, terras et patria sœcula mutat?

## VI. STADIUS.

**XXIX.** Theb. i. 272. Sicanos longe relegens Alpheus amores. Quare, Sicanios? Sicanus is common enough, but of *Sicanus* we remember no example in the Latn poets. *Sicanius* occurs in Virgil, Æn. iii. 692. Sicanio prætenta sinu jacet insula contra Plemmyrium undosum. It is not improbable that Statius had this passage in view. So also Æn. viii. 416, &c.

**XXX.** Ib. 293. quare impiger ales Portantes præcede Notos, Cyllenia proles, aëra perliquidum. Thus Shelley:  
 Morn, noon, and eve, that boat of pearl outran  
 The winds that bore it.

XXXI. Ib. 364.

Ille tamen modo saxa jugis fugientia ruptis  
Miratur, modo nubigenas e montibus annos  
Aure pavens, passimque insano turbine raptas  
Pastorum pecorumque domos: non segnus amens,  
Incertusque viæ, per nigra silentia, vastum  
Haerit iter: pulsat metus undique, et undique frater.

Thus Johnson, in his "Journey of Obidah the son of Abensis," *Rambler*, No. 65. "He rose—and pressed on with his sabre in his hand, for the beasts of the desert were in motion, and on every hand he heard the mingled howls of rage and fear, and ravage and expiration; all the horrors of darkness and solitude surrounded him; the winds roared in the woods, and the torrents tumbled from the hills. Thus forlorn and distressed, he wandered through the wild, without knowing whether he were going, or whether he was every moment drawing nearer to safety or to destruction."

XXXII. Lib. ii. 85. *Est locus Inachiae, dixerunt Tænara gentes, Qua, &c.* Barthius and the earliest editions point the line properly: *Est locus, Inachiae dixerunt Tænara gentes, Qua—.* It is an imitation of Virgil's, " *Est locus, Hesperiam Graii cognomine dicunt.*"

XXXIII. Ib. 95. *Longævi vatis opacos Tiresiæ vultus, vocemque, et vellera nota induitur.* Another instance of that alliteration with the letter *v*, in which the Roman poets so frequently indulged, and which probably had not the same harsh effect to their ears which it has to ours, on account of the difference of pronunciation. In a former Number we suggested the query, whether, from the frequency of the alliteration of *v* compared with that of other letters, any inference could be drawn with regard to the pronunciation of that consonant by the Romans.

XXXIV. Ib. 545. (Night attack of the fifty Thebans on Tydeus.)

Huc fagus atque illuc animum, pallentiaque ira  
Ora ferens, nec tanta putat sibi bella parari.  
Ferte gradum contra, campoque erumpite aperto.  
Quis timor audendi? quæ tanta ignavia? solus.  
Solus in arma voco. Neque in his mora; quos ubi plures,  
Quam ratus, innumerie videt excursare latebris,  
Hos prodire jugis, illos e vallibus innis  
Crescere, nec paucos campo, totumque sub armis  
Collucere iter, &c.

Lady of the Lake, Canto v. St. viii.  
 “ For love-lorn swain, in lady’s bower,  
   Ne’er panted for the appointed hour,  
   As I, until before me stand  
   This rebel chieftain and his band.”—  
 “ Have, then, thy wish!” He whistled shrill,  
   And he was answered from the hill ;  
   Wild as the scream of the curlew,  
   From crag to crag the signal flew.  
   Instant, through copse and heath, arose  
   Bonnets and spears and bended bows ;  
   On right, on left, above, below,  
   Sprung up at once the lurking foe ;  
   From shingles grey their lances start,  
   The bracken-bush sends forth the dart,  
   The rushes and the willow-wand  
   Are bristling into axe and brand,  
   And every tuft of broom gives life  
   To plaided warrior armed for strife.

Ibid. 554.

— quæ sola medendi  
 Turba ratione via est,  
 Satum ingens, quod vix plena cervice gementes  
 Vertere humo, murisque valeat infere juveni.  
 Rupibus avellit : dein toto sanguine nixus  
 Sustinet, immanem querens librare ruinam :  
 — stupet obvia leto  
 Turba super stantem, atque emissi turbine montis  
 Obruitur ; simul ora vinum, simul arma, manusque,  
 Fractaque commixto sederunt pectora ferro.  
 Quatuor hic adeo dejecti mole sub una  
 Congemuere.

Perhaps Milton had this passage in view, Par. Lost, vi. 643.  
 Rage prompted them at length, and found them arms  
 Against such hellish mischief fit t’ oppose.

\*        \*        \*        \*

From their foundations loos’ning to and fro  
 They pluck’d the seated hills with all their load,  
 Rocks, waters, woods, and by the shaggy tops  
 Uplifting, bore them in their hands : amaze,  
 Be sure, and terror seiz’d the rebel host,  
 When coming towards them so dread they saw  
 The bottom of the mountains upward turn’d . . . .

'Themselves invaded next, and on their heads  
 Main promontories flung, which in the air  
 Came shadowing, and oppress'd whole legions arm'd ;—  
 Their armor help'd their harm, crush'd in and bruise'd  
 Into their substance pent, which wrought them pain  
 Implacable, and many a dolorous groan,  
 Long struggling underneath.—

The resemblance is certainly striking.

XXXV. Lib. iii. 93.

———— ast illum conjux fidique parentes  
 Servantem vultus, et torvum in morte peracta,  
 Nec lopgium reduceam latati, in teeta ferebant.

There is a certain tact, by which a person intimately conversant with any one poet is able to detect imitations of that poet in another, where a reader less familiar with the original would not have detected them. On v. 94. Barthius observes, "Voculam in non agnoscunt omnium prestantissima membranae." We have little doubt that Statius, who always writes with the verses of Virgil sounding in his ears, and who frequently adopts the rhythm of his lines, and the construction of his sentences, where there is no resemblance whatever in the sense, wrote "torvum morte peracta," after Virgil's "maculisque trementes Intersusa genas, et pallida morte futura," Aen. iv. 64. To appreciate our reasons, the reader ought to have followed Statius as we have, and traced the "vestigia" of Virgil which he "adored, and followed from afar." The corruption, in the present passage, was easy enough. *Ast illum* is from Aen. v. 468. *Ast illum fidi æquales genua ægra trahentem, Jactantemque utroque caput, &c.*—Ducunt ad naves.

XXXVI. Ib. 244.

Quid ni me veterum poenas sancire malorum  
 Gentibus, et diros sinitis punire nepotes ?  
 Arcem hanc æternam, mentis sacraria nostræ,  
 Testor, et Elysios etiam mihi numina fontes,  
 Ipse manu Thebas, correptaque moenia fundo  
 Excutiam, versasque solo super Inachœ tecta  
 Effundam turrem, ac stagna in cœrula vertani  
 Limbre superjecto : licet ipsa in turbine rerum  
 Juno suos colles templumque amplexa laboret.

Read :

Quod ni me veterum poenas sancire malorum  
 Gentibus, et diros sinitis punire nepotes ;  
 Arcem hanc æternam, &c.

(*Quod ni*, as Ov. Met. vii. 350.

*Quod nisi pennatis serpentibusisset in auras,*

.. Non exempta foret pœnae :  
and elsewhere. Several of the MSS. and editions of Statius, by  
the way, read *nisi*; but this is probably a corruption.) We are  
prevented from substantiating *qui*/emendation, by want of access,  
at the present moment, to the later Latin poets: compare how-  
ever Claudian de Raptu Proserp. I.

————— primordia testor

Noctis, et horrendæ stagna intemerata paludis,

Si dicto parere negat, patefacta ciebo

Tartara: Saturni veteres laxabo catenas;

Obducam tenebris lucem: compage soluta

Fulgidus umbroso miscebitur axis Averno.

See also ib. iii. speech of Jupiter near the commencement of  
the book; Hom. Il. viii. init. speech of Jupiter, and his mes-  
sage to Juno and Minerva in the latter part of the same book,  
&c. Theb. vii. 27, Jupiter's threat to Mars:

*Quod nisi præcipitat pugnas, dictoque jubentis*

*Ocius impingat Tyriis Danaa agmina muris,*

*(Nil equidem crudelè minor,) sit mite, bonumque*

*Numen, et effræni laxentur in otia mores.*

*Reddat equos, ensemque mihi: nec sanguinis ultra*

*Jus erit: &c.*

XXXVII. Lib. iv. 383. (prayer of the priestess to Bac-  
chus:) *Omnipotens Nisæe pater, cui gentis avitæ Pridem lapsus*  
*honos, &c.* The epithet *omnipotens* is here to be considered  
as nothing more than an exaggerated tribute of honor paid to a  
favorite or local deity, as Æn. xi. 785, which passage Statius  
probably had in view: *Summe déum, sancti custos Soractis*  
*Apollo, [Stat. Sylv. in obitum Claudi Etrusci, init. Summa*  
*déum Pietas] Da, pater, hoc nostris aboleri dedecus arnis,*  
*Omnipotens. Eurip. Hipp. ἀειδωμεν Ἀρτεμιν, θεῶν ἀναστοσεν.*  
See two more examples cited in the concluding note of Span-  
heim's Callimachus. Æn. vii. *Omnipotens Saturnia.*

XXVIII. Ib: 619. confer vultum, et satiare litant. Sanguine;  
venturasque vices et funera belli Pande, vel infensus, vel res  
miserate tuorum. This is one of the most remarkable instances  
of the substitution of the vocative for the nominative, a licence  
frequent in Statius, (as ii. 102. *Non sonni tibi tempus iners,*  
*qui nocte sub alta Germani secure jaces,) and not uncommon*  
*in the other Latin poets. A writer of the age of Lucretius*  
*would probably have written vel res miseratu' tuorum: it is*

perhaps to the disuse of this ancient elision that we are to ascribe the origin of the license before us.

XXXIX. Lib. v. 124. (address of Polyxo to the Lemnian women :)

— — — — *nec imago quietis*  
*Vana mea : nudo stabat Venus ense, videri*  
*Clara mihi, somnosque super : Quid perditis avum ?*  
*Dixit : age aversis thalamos purgate matris,*  
*Ipsa faces alias, melioraque foedera jungam,*  
*Dixit, et hoc ferrum stratis, hoc (credite) ferrum*  
*Imposuit. Quin, o misere, dum tempus agit rem,*  
*Consultite.*

Daniel Hemsius and Jortin propose to read *dum tempus agi rem*: an emendation which appears to be placed beyond a possibility of doubt by the corresponding passage in Virgil, Aen. v. 686. (speech of Bereë to the Trojan matrons; a passage which Statius evidently had in his eye throughout the whole of the present address :)

*Nam mihi Cassandra per somnum vatis imago*  
*Ardentes dare visa faces : Hic querite Trojam,*  
*Hic domus est, inquit, vobis. Jam tempus agi res :*  
*Nec tantis mora prodigis.*

XL. Ib. 508.

*Livida fax oculis : tumidi stat in ore veneni*  
*Spuma sires : ter lingua vibrat, terba agmina aduncit*  
*Dentis, et auratae crudelis gloria frontis*  
*Prominet.*

Correct without hesitation, *fronti*. The awkward juxtaposition of *dentis* and *frontis* is inconceivable in so polished a versifier as Statius; besides, that the proposed alteration tenders the construction easier and more elegant.

XLI. vi. 273. pater ordine juncto Lævus, arundineæ recubansque sub aggere ripæ Cernitur, emissæque indulgens Inachus urnæ. To this reading there are, as appears to us, two insuperable objections: in the first place, Statius would never have placed *que* in this part of the sentence, whatever Ovid or Horace might; and secondly, he would not have committed the inelegant repetition of *que* in the line following. Read, therefore, with two of the MSS. as alleged by Barthius: Lævus, arundineæ recubans super aggere ripæ.

XLI. Ib. 289. Et jam sortitus Prothous versarat æna Casside. Read, with Markland, *Prothoos*, to avoid the ungraceful similarity of terminations. Statius is rather addicted

to Greek forms, at least in proper names ; for we doubt whether he went so far as to write *a'theros* and *a'eros*, in spite of the authority of MSS.

XLIIL Ib. 861. Collaque, pectoraque, et vitantia crura lacessit. The singular flow of this line is copied from *AEn.* xi. 684. Armaque, corporaque, *et* permixti caede virorum. So *Theb.* iv. 595. Oraque, pectoraque, et falso clamore levatas. 668. Eraque, tympanaque, et bisorem reticere tumultum. The later Latin versifiers never indulge in any boldnesses, without express permission from Virgil as to the specific instance : their very freedom is only a modification of slavery : precedent is every thing with them, and principle nothing. It is the same with the servile imitators of Milton in this country, and with similar classes of writers in all languages.

XLIV. Ib. 927. Fundat vel Lycia cornu Tela. Read *Lyc-tia*, i. e. Cretan. *AEn.* iii. 401. Lyctius Idomeneus.

### VII. CLAUDIAN.

XLV. De Landib. Stilich. ii. 424.

Est ignota procul, nostraque impervia menti,  
Vix adeunda Deis; annorum squalida mater,  
Immensi spelunca avi, que tempora vasto  
Suppeditat revocatque sinu : complectitur antrum,  
Omnia qui placido consumit numine, serpens,  
Perpetuisque viret squantis, caudamque reducto  
Ore vorat, tacito relegens exordia lapsu.

The general idea of this passage is common to many poets : we quote two of the noblest instances :

— quæque in immenso procul  
Antro recumbis otiosa Aternitas,  
• Monumenta servans et ratis leges Jovis,  
Coelique fastos, atque ephemeras Deum —.

*Milton, de Idea Platonica.*

Therefore from Nature's inner shrine,  
Where gods and fiends in worship bend,  
Majestic Spirit, be it thine  
The flame to seize, the veil to rend,  
Where the vast snake Eternity  
In charmed sleep doth ever lie.

*Shelley, Damon of the World.*

## MISCELLANEA CLASSICA.

No. XV.—[Continued from No. XLVIII.]

Xen. Anab. i. 3, 2. Τοτεροι δὲ (ό Κλέαρχος,) ἐπεὶ ἔγνω ὅτι οὐ δυνήσεται βιάσασθαι, ξυνήγαγεν ἐκκλησίαν τὸν αὐτοῦ στρατιωτῶν καὶ πρώτον μὲν ἐδάκρυε πολὺν χρόνον ἐστὼς, (οἱ δὲ ἡρῶντες ἐναύμαζον καὶ ἐσιώπων,) εἶτα ἔλεξε τοιάδε.

Milton, Paradise Lost, i. 615.

He now prepar'd  
To speak; whereat their doubled ranks they bend  
From wing to wing, and half enclose him round  
With all his peers: attention held them mute,  
Thrice he essay'd, and thrice, in spite of scorn,  
Tears, such as angels weep, burst forth: at last  
Words, interwove with sighs, found out their way.

Herodot. vii. 85. Εἰσὶ δέ τινες Ιορδάνες ἀνθρώποι Σαγάρ-  
τιοι καλεούμενοι, ἔνος μὲν Περσικὸν καὶ φωνῇ, σκευὴν δὲ μεταξὺ  
ἔχουσι πεποιημένην τῆς τε Περσικῆς καὶ τῆς Ηακτυικῆς· οἱ παρέχοντο  
μὲν ἵππου ὄκτακισχιλίην, ὅπλα δὲ οὐ νομίζοντι ἔχειν οὔτε γάλκεα,  
οὔτε σιδήρεα, ἔνων ἐγχειρίδιαν. Χάρωνται δὲ σειρᾶς πεπλεγμένοι ἐξ  
ιμάντων ταύτης πίσυνοι ἔρχονται ἐς πόλεμον· ηδὲ μάχη τούτεων τῶν  
ἀνθρώπων ἡδεῖ ἐπεὰν συμμίσγωσι τοῖσι πολεμίοισι, βάλλουσι τὰς σειρᾶς,  
ἐν ἀκρῷ βρόχους ἔχούσας ὅπει δὲν τύχῃ. ήν τε ἵππου, ἦν τε ἀνθρώ-  
που, ἐπ' ἑωτύν ἔλκει· οἱ δὲ ἐν ἔρκεσι ἀπαλασσόμενοι διαφθείρονται.  
Thus likewise Pausanias (referred to by the commentators on Herodotus), i. 21 of the Sarmatians: σειρᾶς περιβαλόντες τὰν  
πολεμίων ὄποσοις καὶ τύχοιεν, τοὺς ἵππους ἀποστρέψαντες, ἀναυτρέ-  
φουσι τοὺς ἐνσχεδίντας ταῖς σειρᾶς. Compare with this, Captain  
Basil Hall's description of the South American lasso.—Quarterly Review, No. LXX. p. 391, art. Henderson and Gamba  
on Southern Russia: "Formerly these Ossetinians [inhabitants  
of the cliffs of Caucasus] are said to have been in the habit of  
seizing the unwary traveller, by throwing from their lurking-  
places the noose of a rope, like the lasso used by the Guauchos  
[Gauchos?] to catch their wild horses in the Pampas." Quare,  
Is not lasso derived from *latus*, *subaudi funis*?

English orthography, &c. in the seventeenth century.—Although it be true that English orthography in the sixteenth and seventeenth centuries was exceedingly irregular, it is not less true that this unfixedness has been somewhat exaggerated. We have collected, in the course of our not very extensive researches, a number of instances in which the old spelling

varied from the present, and in which it was tolerably constant. They are gathered chiefly from the authors of the times of James I., Charles I., and Charles II. The Classical Journal, it is true, concerns itself chiefly with the languages “*quorum Flaminia tegitur cinis atque Latina?*” yet to the readers of a philological work such a contribution, trifling as it is, will not prove wholly uninteresting.

*Apricock* for *apricot*, now a vulgarism; in Spanish, *alvar-coque*, or *albareoque*.—*Physitian*, *musitian*.—*Divel* for *devil*, according to the etymology; as *diavolo*, *diable*, &c. This also has become vulgar. Most vulgarisms are, in fact, remnants of the ancient tongue—examples of which are perpetually occurring to the reader of our elder writers. *Country* for *country*—*contrée*: it was in fact originally a trisyllable, or at least susceptible of being pronounced as such; so *bretheren* (employed by Southey in his *Madoc*), *childeren*, whence Milton’s *childern*, (Par. Lost, early editions,) the north country *childer*, and the common *children*.—*Sty'led*, *trickled*, and so forth, for *styled*, &c.—*Bin* for *been*.—*Ghess* and *ghest*, for *guess* and *ghost*.—*Epitomy* for *epitome*; and so in some other words of the same termination. (Milton, on the other hand, writes *epileps* and *apoplex*, according to the etymology. Ἐπιληψία and ἀποπληγμά would be solecisms in Greek.)—*Happily* for *happly*.—*Assout*, *aswell*, for *as soun*, *as well*.—*Believe*; seldom *beleare*.—*Reweave*, *conceave*, &c.—*Shrike* for *shriek*.—*Forraine* (*forancus*).—*Then* for *than*.—*O're* for *o'er*.—*Comming* for *coming*.—*Yeld* for *yield*.—*IWee*, *hee*, *shee*, *bee*, for *we*, &c.—We might add more, but we distrust the patience of our readers. We subjoin a few obsolete words and phrases, worthy of notice.

*Must-what* for *much*; as, *much-what* of the same kind. So *most-what*.—To *hair* the brain; whence *hair-brained*, not, as it is frequently written, on the ground of an imaginary etymology, *hare-brained*.—*State*, for *footing*. Also, for *statement*. The latter word is not in fact more than fifty years old. In a letter dated 1769, Nichols’s Lit. Anecd. Vol. viii. p. 257. ed. 1814, we read: “I send you a state of Dr. Kennicott’s collation of the Hebrew MSS. lately published.” Even in Sir W. Scott, *Waverley*, Vol. iii. chap. iv. “Waverley therefore wrote a short state of what had happened.”—We believe we have exemplified *progress* from Milton and Shakspeare in a former Number; see also Ford’s Plays, p. 303. ed. Gifford.—*All the whole*: “Batt! thou that mak’st all the whole parish whine!” Dryden’s *Miscellanies*, and elsewhere. “All th’ whole Hellespont,” Cowper’s *Homer*.—*Rise*, rhyming to *skies*, for *rose*: Beaumont’s *Psyche*, Canto xv. Stanza lxxxiv. (In Lord

Stilling's Poems we have raise for *rose*, according to the common analogy of verbs.) Hence the corruption *riz*. So, *fight for lighted* (even in Wesley's Diary), now *lit*.—*Indeed*, i. e. *in deed*, *in fact*, *in reality*; the antithesis of *in supposition* or *in appearance*; as in Greek *ἐπίων* and *όντως*.—*Presently*, for *immediately*.—As for *that*, now a vulgarism: Locke, “These words of your Lordship's have nothing in them *as I perceive*,” &c. : so Barrow, &c.—Of the double and triple negative, and double comparative and superlative, we have elsewhere spoken. We confess that we would willingly have retained the former, as more natural and grammatical, than the present mode of speaking.

In Kal. Jan. M D C C C X X V I I .

Jam coeli redire vices; portasque recludis  
 Horarum, et renovas tempora, Jane biceps.  
 Annuite, o Sapientia, votis, vestroque resurgens  
 Auspicio felix impletat annus iter.  
 Prole redundet ager; caecant rubigine messes:  
 Parcat velivolae pontus obesse rati.  
 Tuque, o Libertas, Pacem comitata sororem  
 Huc ades, et miseris gentibus abea veni.  
 Jam satis Etoli rubuerunt cædibus agri,  
 Cecropiaeque arces, Ioninique mare:  
 Jam satis afflictum tenuit Discordia Iberum,  
 In proprios vegetans impia tela simus.  
 Cœlicole meliora parant. Jam Marte Britanno  
 Fervet Oliviferi ripa beata Tagi.  
 Illung fida tolit Victoria, sive tyrannos  
 Subiunt, et populis libera jura paret;  
 Seu mollem tegat Auroram, Burmaque ferocis  
 Purpureos fundat, Gange tremente, duces;  
 Sive truces sternat telis ultricibus Arios,  
 Nequicquam horrendis agmina lisa sacris.  
 Stet modo, et incepsum servet Fortuna tenorem,  
 Neu pudeat justo consuluisse Deos.  
 (Catara desiderantur.)

We conclude our heavy packet of trifles with a hitherto undetected plagiarism, or borrowing of Pope. Andrew Marvell thus describes a cultivated landscape :

“Tis not, as once appear'd the world,  
 A heap confus'd together hurl'd;  
 All negligently overgrown,  
 Gulps, desarts, precipices, stone.

---

<sup>1</sup> The siege of Missolonghi.

Your lesser world contains the same,  
But in more decent order tame.

*Appleton House.*

Thus Pope :

Not chaos-like, together crush'd and bruis'd,  
But, like the world, harmoniously confus'd.

*Windsor Forest.*

**BOMTOΣ.**

---

### NOTICE OF

**BIBLIOTHECA SUSSEXIANA:** a Descriptive Catalogue, accompanied by Historical and Biographical Notices, of the Manuscripts and Printed Books contained in the Library of H. R. H. the Duke of SUSSEX, in Kensington Palace. By T. J. PETTIGREW, F.R.S., F.A.S., F.L.S. &c. &c. &c. Vol. I. Parts I. and II. Imperial 8vo. and Royal 4to.

---

THE Duke of SUSSEX is among the few princes in the world, who have been distinguished for the love and the study of literature; and we do not fear to be contradicted when we assert that he has excelled them all. With exquisite taste and noble munificence he has collected a library, which may vie with the most celebrated private collections in Europe. But His Royal Highness is not only intimately acquainted with Bibliographic science, but he is versed in the Greek and Latin languages, and he is a critical Hebrew scholar. With modern languages he is deeply and practically acquainted.

These volumes, the two first of his Catalogue, have been produced by the extensive knowledge, the accurate taste, and indefatigable industry of his secretary and librarian, Mr. PETTIGREW, to whose skill and discernment the collection is greatly indebted.—This Part contains only the Theological articles; and in this department His Royal Highness's library is unrivalled. In Classics, we believe that only the Duke of Marlborough's and Lord Spencer's collections can enter into competition with that of Kensington Palace; and in Lexicography, we believe no library can be more complete. In our future Nos. we shall endeavor to make our readers acquainted with some of the most rare and valuable articles.

## LITERARY INTELLIGENCE.

— — —  
LATLLY PUBLISHED.

*The Dolphin and Variorum Classics*, Nos. 101 to 104, containing *Livy*, *Pr.* 1*l.* 1*s.* per No.—Large paper, double. Present Subscription, 9*s.*

As it may not be convenient to new Subscribers to purchase at once all the Nos. now published, Mr. V. will accommodate such by delivering one or two back Nos. with each new No. till the set is completed.

*Classical Manual*; or a Mythological, Historical, and Geographical Commentary on POPE'S HOMER and DRYDEN'S AENEID OR VIRGIL: with a copious Index, forming a Dictionary of Reference on most Classical Subjects. One vol. 8vo. price 1*ls.*

This work is of a very comprehensive nature. It is professedly a commentary on the two Poems above mentioned; but from the very elaborate and detailed manner which has been adopted in the execution, it will be found useful as a book of general reference on the mythology, the religious rites, and the customs of the ancients, as well as on much of their real history and geography: a great variety of information on these points, otherwise attainable only by much research and reference to many scarce and expensive books, being comprised in this volume.

Great pains have been taken in the enumeration of the names and representations of the heathen gods, &c., to render it serviceable, by a copious Index, to the admirer of ancient medals and statuary.

It may be well to observe, that much care has also been taken to obviate the objections which have hitherto existed to the study of mythology by young persons, and that this book may therefore, with perfect propriety, be intrusted to the perusal of youth of either sex.

*Miscellanea Graeca Dramatica*, in scriptis maximine eruditorum vitorum varie dispersa, in unum fasciculum collecta. By a Graduate of Cambridge, and Editor of the 'Theatre of the Greeks.' Price 10*s.* 6*d.* 8vo. Giant, Cambridge.

*Etymons of English Words.* By the late J. THOMSON. Price 18*s.* 4*to.*

*Remarks on the supposed Dionysius Longinus*, with an attempt to restore the Treatise on Sublimity to its original state. One vol. 8vo.

*An Introduction to the Greek and Latin Classics.* By the Rev. T. E. DIBBON, D.D. 4th edit. 2 vols. 8vo. 2*l.* 2*s.* Harding. Large paper, 6*l.* 6*s.*

We shall hope to give a review of this work in our next Number.

*Second Latin Exercises*, adapted to every Grammar, and intended as an Introduction to the 'Elegantiae Latinæ.' By the Rev. E. VALPY. Price 2*s.* 6*d.* duod.

*Geographi Græci Minores.* Hudsonianæ editionis adnotatio-  
nes integras cum Dodwelli dissert. edidit E. Fr. GAIL, vol. 1.  
continens Hannonis et Seylacis Periplus, cum indicibus copiosis et  
tabulis geographicis. Svo. Lutet. 1826.

Mr. Gail, a son of the celebrated professor of that name, has undertaken this task : the first volume, containing the *Peripluses* of Hanno and Seylax, has just now left the press; and promises a series of publications equally honorable for the author, and contributing to the progress of the study of ancient geography.

Mr. Gail, the son, very justly thought himself entitled to insert in his new edition those dissertations which Dodwell, at the solicitation of Mr. Hudson, had written for each of these geographers, together with all the notes contained in them. By this means the whole contents of the first edition may be had already, and with less expense, independent of what the inquiries and the erudition of the author shall add in future.

In examining the *Periplus* of Hanno, which could not be done without a closer inquiry into ancient geography, Mr. Gail has almost followed the system of Mr. Gosselin,—that is to say, he has reduced the navigation of the ancients along the western coasts of Libya to bounds more reasonable and more probable. He makes Hanno not go beyond the Cape of Bajador. The learned Bengainville, and Mr. Falconer, with many others, make Hanno sail even to the Gulf of Guinea; but before we give ourselves up to imagination, we must listen to matters of fact; and, where facts are wanting, collect such conclusions as are most natural. To suppose, however, that the Carthaginian ships, without a compass, traversed the Atlantic Ocean, is not consistent with reason, when there is nothing to support it, and when we see our ships at present passing to Brasil, and coming back to double the Cape of Good Hope. Mr. Gosselin, in his learned researches, has collected and adduced all the necessary proofs, in order to show that the Carthaginians, like other nations, in their regular navigation did not sail (get) beyond the Cape of Bajador. A tempest may cast a ship from its regular track; but we must not conclude any thing from thence. We will even admit that the voyage under Necao round Africa has taken place; but we must remark, that Herodotus makes the Phoenicians pass from the Arabic Gulf into the Atlantic Ocean, and return along Africa from south to north, which is indeed a passable route, along the coasts; whilst the same historian says, that Sataspes was shipwrecked on the contrary course, that is to say, when he sailed from the Straits of Gibraltar in order to pass towards the south. This is the course which Hanno was said by them to have taken; and we cannot but applaud the new editor, that he has preferred that opinion which is less bold, but more deliberate and more probable. In his exegetical commentary of this *Periplus*, Mr. Gail, the son, departs from Mr. Gosselin's opinion only in a few passages. Thus, p. 118. (p. 4. fluds.) the horn of the Occident (*la corne du Couchant*) is not a promontory, but the mouth of a river. On comparing the further particulars given by Hanno with the modern maps, Mr. Gail, the son, could not assign to the horn of the Occident the same place with Mr. Gosselin; he has placed it in a river situated a little towards the south of the Cape of Nun. Both of these interpreters differ also in the situation of the island of Cerne. Mr. Gosselin says it is the island of Fedal. Mr. Gail being aware that his text places it in the interior of a gulf, and guided

by the succession of his conjectures, at the mouth of the river Sebou, thinks that the position of the island of Cerne must have been ~~been~~, and pretends that this island might have been swallowed by the force of the river. According to his opinion, it is at least the only place which the connexion of the passage allows to be assigned to this island on our modern map\*. The author has at present collected the best notes on this passage; Mr. Falconer, Ukers, and above all, Mr. Gosscrim, having been laid under contribution by him. Respecting the critical part of his work, he could not perform very much, for want of manuscripts: we regret only that the editor could hesitate to insert into the text, p. 114. l. 15. παραλλήξεται, instead of the vicious reading παραλλέξαται; and farther on καταπλάκαι, an evident correction.

We come now to Scylax. The editor, in a separate dissertation, which is not devoid of critical taste and erudition, has perhaps taken too much care to assert the antiquity of this Periplus, or at least does not sufficiently agree with himself on many points; viz. that this piece bears the marks of a later epoch than that of Herodotus, and more approaching to that of Philip. M. Letronne, a member of the Institute of France, has written a series of compositions in the Journal des Savans; and has pointed out several parts of this Periplus, and particularly respecting that section called Italy and Greece, as bearing numerous marks of a geography belonging to the age of Philip.

The indices of antiquity, however, evidently refer in many parts to this Periplus, and particularly in all those parts which contain the description of Asia and Libya. More than once Herodotus and the Periplus comment on each other; and both together afford information, which could belong only to the 5th or 6th century before the present era. Thus Scylax introduces the island of Thonis, instead of which was placed the city of Canope. Herodotus and the Periplus have only one *syrtis*, and make no difference between the *great* and the *small* one. Scylax mentions the *small* syrtis twice; but it appeared to the new editor, p. 621, that both the passages where a different syrtis is denoted, are from another hand than that which originally wrote down this part of the Periplus. This hypothesis is at least ingenuous. Scylax and Herodotus seem also to deviate from other authors as to the boundaries of Phoenicia and Cilicia: see the notes, p. 572, 573, and 623.

The new editor appears to have often recourse to the system of ~~interpolation~~; it is true he always gives an account of them, as he considers them as additions successively made to a book frequently used, and rather as transformations of the book than as interpolations.

The author seems to have paid attention as well to the critical as to the explanatory part of the commentary. The following is a sample of his corrections: p. 236. l. 6. (p. 1. Huds.) he reads πλημμαζόεις καὶ τινάγη instead of πλάσθη, and he is evidently in the right. P. 256. l. 6. (p. 13. init. Huds.) instead of καὶ Οὐρίος δὲ τῷ Ἰκενῷ, where Gronovius rightly reads Θύριος, Mr. Gail, the son, finishes the correction by reading δὲ τῷ κιλκίῳ, which we prefer by far to that of Palmerius, δὲ τῷ Ἀκτίῳ, and to that of Gronovius, δὲ τῷ Τίρῳ: for to what purpose would it be to say of Thyrium that it is situated on the Ionian gulf? It is neither more nor less so than all the neighboring ports; whilst it is natural to specify that it lies also in the gulf of Anactorium, when the place which the author is going to name lies without the gulf. P. 268. l. 13. (p. 20. Huds.) the new editor, instead of κατὰ δὲ ταῦτα (i.e. Treezen.) μῆρα; λεπτὴ Καλαυρία, reads μῆρα δι ταῦτα, which is more agreeable to geographical truth, and

exhibits only one of the most common alterations. P. 316. l. 6. instead of ~~τούς οὐχιάν~~ . . . πόλεις φύλαν, where Slothouwer is inclined to read πόλεις μεγάλην (cf. p. 581, 582.), Mr. Gail reads πόλεις φύλακων, a correction which is beyond any doubt. These examples excite a favorable idea of the text. The notes of this young scholar are a repertory, where geographical erudition displays itself abundantly, but without extravagance, and without the rage of compiling and collecting unseasonably. Perhaps the desire to find out something makes him a little too daring; but the errors which the young scholar may have committed will easily be excused, on account of the fine things which are in much greater number still preserved by his pen. The age of the editor, the ardor which he shows to continue a difficult enterprise, (for the second volume will shortly appear,) make him worthy of approbation and encouragement; and as Englishmen, we ought to encourage a stranger who propagates in his country a work enriched with the erudition of Doddwell and Hudson, our countrymen. As an heir of a name celebrated in Greek literature, Mr. Gail, the son, seems worthy to bear it with honor.

*Ancient Literature and Chronicles.* Literature has been much indebted to the various Societies which have been established for the dissemination of knowledge. Under the fostering care of such Societies, men of the first-rate talents and the most extensive knowledge have been encouraged to devote their time to the earliest records of their respective countries.—In France, M. Renouard having been elected perpetual secretary of the Académie Française, was induced to publish the *Remains of the Romance Language*, or that language which was in general use after the Latin had lost many of its variable terminations, and before the Italian, Spanish, Portuguese, and French, were modelled into their present forms. The Society for promoting Ancient Literature of the North, at Copenhagen, has patronised that eminent linguist Professor Rask, and his able coadjutor Dr. C. Rafn, who are printing the *Icelandic Sagas*, or Chronicles, and what remains of the old Norse, or Danish language, from which originate those dialects that are spoken from the Frozen Ocean to the River Eyder. Some beautiful copies of these Sagas have been sent to our Royal Society of Literature; among whose Royal Associates is Mr. Turner, the indefatigable and accurate Anglo-Saxon and English historian. To his unwearied assiduity in searching out original documents, we are indebted for the attention which is now paid to the Anglo-Saxon,—a language most important to every Englishman who would wish to understand the origin of his own language, customs, and laws.

If Societies claim our praise for their exertions, how much more is due to those patriotic individuals who devote their property to promote the cause of literature? Amongst the most forward of these is his Grace the Duke of Buckingham and Chandos, whose magnificent library at Stowe is as much distinguished for the facility that is given to literary men to consult its stores, as for its fine collection of printed books, and for the number and importance

of its manuscripts, particularly in Irish and Anglo-Saxon literature, and the topography of the county of Bucks. An extensive history of the county is preparing under the patronage and at the expense of the Duke. The venerable librarian at Stowe, the Rev. C. O'Conor, D.D. has previously given undoubted proofs of his great erudition, by publishing an account of the Stowe Manuscripts, in a quarto volume, entitled *Bibliotheca MS. Stowensis*. His great work, the Irish Chronicles, equally creditable to the author and his noble patron, has just appeared, under this title, *Rerum Hibernicarum Scriptores Veteres*. This work, which displays the sober exercise of Dr. O'Conor's extraordinary critical powers, will ever remain a monument of his indefatigable industry and profound learning. Those who have experienced the loss of time, the great expense, and the almost insuperable difficulty in deciphering many ancient manuscripts, rendered still more illegible by frequent and unusual contractions, will know how to estimate the important labors of Dr. O'Conor, and the liberality of his patron in giving publicity to the Irish Chronicles. They are interesting in many points of view, but especially as affording authentic specimens of a language which some consider the oldest in Europe, and closely allied to the Phœnician, or ancient Hebrew. The work is written in a neat and easy Latin style, and comprised in four volumes quarto, containing more than 2700 pages. It is printed at Buckingham, and does great credit to the press of Mr. Seeley.

A work of such merit seldom issues from the press; and though it is not of popular interest, we will, without the formality of a review, lay before our readers a general account of what each volume contains.

In Vol. I., there is a minute description of the early Irish Manuscripts, and some particulars of the authors by whom the Chronicles were compiled, accompanied by beautiful and accurate facsimiles of the manuscripts.—The most early mention of Ireland, collected from Greek, Roman, and other authors.—Remarks on Irish poetry, and a collection of the most ancient and interesting poems, with a literal Latin translation.—Important critical matter on the origin of writing and the age of manuscripts.

Vol. II. contains the Annals of Tigernach, an abbot of Cloyne, who died A.D. 1088. These annals begin in the year before Christ 305, and end with Tigernach's death, A.D. 1088. There are two columns in each page: on the left is the original Irish, printed in a most beautiful Irish type, and on the right a literal Latin version by Dr. O'Conor, with copious critical notes at the foot of the page.

—The Annals of Inisfallen, so called because they were written in the abbey built on the island of Inisfallen, in the lake of Killarney: these annals are from A.D. 428 to 1196. Another copy of the Annals of Inisfallen, from the Dublin Ms. from A.D. 250 to 1088, these annals are not printed in columns, but the Irish is in the Italic cha-

racter, and immediately below: in Roman type, is Dr. O'Conor's literal Latin translation.—The Annals of the Monastery of Buelley, from A.D. 420 to 1245: the former part of the text is chiefly in Latin, and the latter in Irish, a translation of which is given by Dr. O'Conor.

In Vol. III. we have the Annals or Chronicle of Donegal, or what is more commonly called the Four Masters, because these annals were compiled by four monks of Donegal, who were great masters of Irish literature. They begin about 2000 years before the Christian era, and extend to A.D. 1171. The pages are not divided into columns, but the Irish is printed in the Italic character, in the upper part of the page, and immediately below is the literal Latin version.

Vol. IV. comprehends the Chronicles of Ulster, from A.D. 431 to 1131. The Irish is printed in the Italic character, and the Latin version in Roman, enclosed by brackets. The volume closes with a copious general index.

As this work does not contain a popular history, but original documents, affording materials for historical and philological investigation, the origin of laws and customs, of the greatest importance to the Literati, we are glad to see it written in Latin, as in this language it is accessible to the Learned of all the world. Had the preface, translation, and notes, been in our vernacular language, its use would have been limited to those conversant with English. With the important assistance given by the learned Dr. O'Conor, a sufficient knowledge of the Irish language might soon be obtained to give a popular English translation of the most interesting Chronicles, and comprised in one small volume. This we trust to see speedily accomplished.

#### IN THE PRESS.

—Shortly will be published. The *Etymology of the Latin Language.* By the Rev. F. VALPY, M.A.

*Prosodial Greek Gradus.* By the Rev. J. BRASSE, M.A. late Fellow of Trin. Coll. Camb. In one thick vol. 8vo. Will be published on the 30th of August.

#### FOREIGN LITERARY INTELLIGENCE.

##### *Contents of the Journal des Savans for January; 1827.*

1. Des alte Megaris, &c.; c'est à dire, Essai sur l'Histoire et la Géographie de l'ancienne Mégaride, par Hermann Reinganum. Berlin. Revue de 11 pages [par M. Hase].

2. Inscriptiones Antiquae, A Comite Carolo Vidua in Turcico itinere collectae. Paris in 8vo. avec. 50 planches lithographiées. 10 pages. [M. Letronne.]

3. Ju-kiao-li, ou les deux Cisnes; roman Chinois, traduit par M. Abel Rémusat, précédé d'une préface où se trouve un parallèle des Romans de la Chine et de ceux de l'Europe. 4 vols in 12mo. 16 pages. [M. Rayneurd.]

4. هفت قلزم. The Seven Seas; a Dictionary and Grammar of the Persian language, by His Majesty Abu Aldaffer Moaz-eddeen haider, King of Oude, in 7 parts, printed at the royal press at Lucknow, 1822, in folio. 10 pages. [2nd article of the Baron Silvestre de Saey.]

5. Eunapii Sardiani Vitas Sophistarum et Fragmenta Historiarum, recensuit notisque illustravit J. F. Boissonade; accedit annotatio Dan. Wytenbachii, Amstelodami, 2 vols. in 8vo. 7 pages. [3d article of M. Cousin.]

6. Nouvelles Littéraires. 7 pages.

#### February.

1. Eunapii Sardiani, &c. &c. 9 pages. [1st article of M. Cousin.]

2. Voyages et Aventures dans les provinces de Perse situées sur les rives méridionales de la mer Caspienne; avec un appendix contenant de courtes notices relatives à la géologie et au commerce de la Perse; par J. B. Frazer. 10 pages. [The Baron Silvestre de Saey.]

3. Anatomie comparée du Cerveau dans les quatre classes des animaux vertébrés, appliquée à la physiologie et à la pathologie du système nerveux; par T. R. d. Serres, (ouvrage qui a remporté le prix à l'Academie Royale des Sciences.) 4 pages. [M. Tessier.]

4. Mémoires de l'Institut Royal de France, Académie des Inscriptions et Belles-Lettres. 10 pages. [M. Raoul Rochette.]

5. Transactions of the Historical and Literary Committee of the American Philosophical Society, held at Philadelphia, for promoting useful knowledge. 10 pages. [M. Abel Rémusat.]

6. Œuvres de Descartes publiées par M. Victor Cousin. 11 vols. in 8vo. 9 pages. [2nd article. M. Darnou.]

7. Nouvelles Littéraires. 9 pages.

#### March.

1. Memoire de l'Institut Royal de France, Académie des Inscriptions et Belles-Lettres. 9 pages. [2nd article M. Raoul Rochette.]

2. Incerti Auctoris Liber de expugnatione Memphidis et Alexandriae, vulgo adscriptus Abou-Abdalla Mohammedi, Omari filio, Wakedeo, Mediœnsi. Textum Arabicum ex codice bibliothecæ L. B. descriptis, plurimisque vitiis purgatum edidit et annotationem adjectit H. Arens Hamaker, LL. OO. in Academia L. B professor ordin. &c. &c. Lugduni Batavorum 1825. 220 pages in 4to. and 150 pages of Arabic text. 9 pages. [The Baron Silvestre de Saey.]

3. Résumé de l'Histoire Littéraire de Portugal, suivi du résumé de l'histoire littéraire du Brésil, by Ferdinand Denis. 13 pages. [M. Raynouard.]

4. *Inscriptiones Antiquae, a Comite Carolo Vidua in Turcico itinere collectae.* Paris, ex eud. Dondey Dupré, with 50 lithographed plates. 14 pages. [M. Letronne.]

5. L. C. Richard, botanices professoris in facultate medicinae Parisiensi, regiae scientiarum academie socii, &c. *Commentatio botanica de coniferis et cycladeis, characteribus genetivis singulorum utriusque familiis et figuris analyticis exiunie ab auctore ipso ad natum delineatis ornatos complectens.* Opus posthumum ab Achille Richard filio, med. doctore, botanices in academia Parisiensi professore, perfectum et in lucem editum. This work is dedicated to M. de Humboldt in the following terms: *Peregrinatori iudefesso, rerum naturalium scrutatori accuratissimo scientiarum physicarum et mathematicarum observatori tam acuto quam perfecto, Alexandro de Humboldt, admirationis reverentiae et grati animi testimonium.* 4 pages. [M. Tessier.]

6. *Oeuvres de Descartes*, publiées par M. Victor Cousin, in eleven volumes in 8vo, with a fac-simile of the handwriting of Descartes. 3d article. 6 pages. [M. Daunou.]

7. *Nouvelles Littéraires.* 6 pages.

#### SELECTION OF NEW PUBLICATIONS.

1. *Synglosse, oder Grundsätze der Sprachforschung.* Principles of research on languages, by Junius Faber. Carlsruhe, 1826.

The purport of this work is, to show that all languages are derived from the same origin, or in other words, that there is but one language in the world, and that what we generally call languages are nothing else but dialects of this original language or radical idiom, which the author endeavors to prove by physiological arguments.

2. *An Essay on the Pali*, or sacred language of the peninsula of India beyond the Ganges, with six lithographic plates, by E. Burnouf and Chr. Lassen, members of the Asiatic society of Paris, in 8vo. 222 pages. Paris, 1826.

3. *Lettre sur d'anciens Manuscrits ou Papyrus*; a Letter on some ancient Manuscripts or Papyrus written in the *Neski* Arabic character, discovered lately at Memphis, by the Baron Silvestre de Sacy. This work describes a passport written in the *Neski* character, and dated in the 133rd year of the Hejra, and given by the *Lockiel* or lieutenant of the Emir *Abd-el-melk-ben-Yezid*. By this manuscript it appears, that the *Neski* Arabic character was known at the period of the date of the passport, viz. in the year of the Hejra 133; whereas its invention has been hitherto ascribed to the celebrated Vizir *Abu-Ali-ben-Mokla*, who died in the year of the Hejra 326; so that, it seems by this passport, the *Neski* character was known about two centuries before the period ascribed to it.<sup>1</sup>

---

<sup>1</sup> Mr. J. Grey Jackson supposes the *Neski* character to be at least as

4. *Animadversiones in Herodotum*: scrispsit Tg. Hoegerus, (Acta philologorum Monacensium tom. iii. fasc. 4. pag. 480.)

Our limits do not permit us to detail the philological observations given in this work, which merit the attention of the learned.

5. *Cours de Littérature Grecque moderne*. A course of Lectures on modern Greek Literature, delivered at Geneva by J. R. Neroulos, formerly first minister of the Greek Hospodars of Walachia and Moldavia, in 8vo. Geneva, 1827.

6. *Nouvelle Grammaire Hébraïque*. A new Hebrew Grammar, argued and compared by M. Sarehi, doctor of laws, member of the university of Vienna, and of the Asiatic society of Paris. Published by subscription at 10 fr. 1 vol. in 8vo.

7. *Chrestomathie Arabe*, or Extracts from divers Arabian authors in verse as well as in prose, with a French translation and notes for the use of the Royal College at Paris, of the living languages of the East. Second edition, corrected and enlarged by the Baron Silvestre de Sacy. The second volume of this excellent elementary work has appeared, and will be followed by a third and fourth: it will not be long before the third volume will be published, and the fourth will have the title of *Extraits de divers grammairiens et scholiastes Arabes, ou Supplément à la grammaire et à la Chrestomathie Arabes*.

8. *Atlas contemporain, par ordre chronologique, les cartes relatives à la géographie d'Hérodote, de Thucydide, et de Xénophon*, with the plans of battles described by these three historians, &c. by M. Gail, of the Royal Academy of Inscriptions and Belles-Lettres. 107 maps, in 4to, price 60 fr. Paris, 1826.

9. *Archimedes von Syrakus vorhandene Werke*. The works of Archimedes of Syracuse translated from the Greek, with critical and explanatory notes, and 13 lithographic plates by Nizze, in 4to. Stralsund, 1825.

10. C. Julius Cæsar; recensuit et emendavit F. G. Pothier. vol. 3. In 8vo. Price 5½ fr. Paris, 1826.

11. *Les Ruines de Pompei*, drawn and measured by F. Mazois,

old as Mubammed (*Mahomet*); he has in his possession a Ms. in the Neski character dated in the 15th year of the Hejra, just after the conquest of Jerusalem, which he has good reason to think is a *fac-simile*, and if so it adds another century to the received opinion of the antiquity of the Neski character. An incorrect translation of this important document has been inserted in the *Messager des Pays-bas pour les Sciences et les Arts*, Août 1826. p. 158. and in other periodicals of the continent.

architect in the years 1819, 20, and 21. 20th Number, in folio, of three leaves, besides four plates. Price 20 frs. Paris.

We understand that this interesting work, left imperfect by the death of the author, will be continued and finished by M. Gau, architect, author of the *Antiquities of Nubia*.

12. *Tullii Ciceronis de re publica quæ supersunt.* Varietatem lectionis ex editione prima sumptam subjecit, notulas Maji aliorumque selectas nec non suas, cum indice nominum priorum, ad-didit, emendare aliquot loca tentavit Jo. Fr. C. Lehner. Accedunt variae lectiones in Somnium Scipionis nondum vulgatae. In 8vo. price 36 kr. Sultzbach. 1825. Seidel.

13. *De origine, causis, et primo tribunorum plebis numero.* Commentatio, quam auctoritate amplissimi philosophorum ordinis, &c. &c. scripsit A. F. Soldan Gr. in 8<sup>o</sup> pp. 44. Hanover, 1825.

14. *'Αριστοφάνης,* curante J. Fr. Boissonade, 6th and last vol. of the Greek text of Aristophanes, revised by M. Boissonade; to which are added notes by the editor.

15. Pomponius Mela translated into French, by M. Fradin, accompanied with the original text, (according to the edition of Gronovius), with geographical and historical notes. 3 vols. in 8vo. with a map. Second edition. Paris, 1827. 15 francs.

16. *De M. Aurelio Antonio imperatore philosophante,* ex ipsius Commentariis scriptio philologica: instituit Nicol. Bachius. Lipsiae, 1826. in 8vo.

17. *Procli, philosophi Platonici, Opera,* e codd. MSS. Bibliothecæ regiæ Parisiensis, primum edidit lectionis Varietate ej. commentariis illustravit Victor Cousin: tomus sextus, continens sextum et septimum librum commentarii in Parmenidem, platonis, cum supplemento Damasciano. Paris. Typis Firmani Didot. 1827. in 8vo. 380 pages. 7 francs.

18. *L. Annæi Senecæ pars prima,* sive opera philosophica quæ recognovit et selectis sum J. Lipsii, Gronovii, Gruteri, B. Rhenani, Ruhnkopfii, aliorumque commentariis, tum suis illustravit notis M. N. Bouillet, in Sanctæ-Barbaræ collegio Philosophiæ Professor; volumen primum. Parisis, typis Dondey Dupré, 1827. in 8vo.

19. *Apologétique de Tertullien:* a new translation, accompanied by an examination of preceding translations, and an introduction, wherein it is attempted to develop the genius of Tertullian, by comparing him with the great orators of Athens and of Rome; accompanied with the original text, revised according to the best editions, to which are added the various readings and a commentary. The introduction presents a comparison between Demosthenes, Cicero, and Tertullian. We are assured that the version is

correct and well written, and that the translator has fixed the true meaning of some passages difficult of explanation. The commentary, it is added, was indispensably necessary. The Abbé Allard elucidates every thing that is obscure in the text, and refutes what has been written against Tertullian. Finally, this edition is announced as the most correct of all that have appeared of the *Apology*; that of Havercamp, which is so much sought after, being disfigured by many inaccuracies, besides those which are indicated at the end of the volume in a very long Errata.

20. *C. Cornelii Taciti opera ex recensione Ernestina recognovit J. Bekkerus* in usum scholarum. In 8vo. Berlin, 1825.

21. *Latin Manuscript.* This Ms. discovered at Naples by M. Mai, and which was said to contain a classical author of the first rank, contains only a fragment of a work on agriculture, which appears to belong to the second century. The learned discoverer intends to publish it.

22. *M. Tullii & Ciceronis de republica libri ab Aug. Maio nuper reperti et editi, cum ejusdem præfatione et commentariis Textum denuo recognovit, fragmenta pridem cognita et Somnium Scipionis ad Codd. MSS. et edit. vet. fidem correxit versionem Somni Græcam emendatius addidit et indicis auxit G. H. Moser. Accedit Frid. Cruzeri annotatio, cum specimine cod. Vaticanani Palimpsesti lithographo lxxviii. et 624 pages. in 8vo. Francfort. 1826.*

23. *C. Julius Caesar: recensuit et emendavit F. G. Pothier.* vol. 3. Paris, 1820. in 8vo.

24. *Titi Lirii Putarini opera quæ extant omnia, ex recensione G. Alex. Roperi, cum supplementis Freinsheimii. tom. ix. in 8vo. Turin, 1825.*

25. *Supplément aux Vies des Hommes illustres de Plutarque: a new edition in 2 vols. 8vo. with a selection of notes from various commentators, and a notice on Plutarch, by M. Coray, vol. 1st, containing the lives of Cyrus, Jason, Trajan, Adrian, Antoninus the Pious, Commodus, Pertinax, Didius Julian, and Severus.*

---

---

## CORRESPONDENCE."

We shall be glad to receive the Criticisms our 'Cambridge Friend' suggests. Indeed, we wish him and others to know that *this Journal is open to any contributions from whatsoever quarter, provided of course they suit the nature of our work.*

We have received the first part of the *Various Readings* of the 'Ais Amatoria'; and on the receipt of the remainder we shall thank our correspondent to state the edition or Ms. from which he has derived them, as also the edition with which he has compared them.

## ERRATA IN NO. LXIX.

- P. 24. l. 15. from bottom, for *τοῦτον ποιεῖν*. δοῦτε, read *τοῦτο ποιεῖν οὐτε*.
- 26. l. 6. for *as the emphatic*, read *as emphatic*.
- 28. l. 19. for *προπηλακίζεν*, read *προπηλακίζων*.
- 29. l. 14. from bottom, for *But though the clause must be used interrogatively*,  
read *But then the clause must be read interrogatively*.
- 30. l. 14. for *assisted me at your bar*, read *placed me at your bar*.
- ib. l. 24. for *of hypocrisy*, read *or hypocrisy*.
- 31. l. 20. for *orator*, read *oration*.
- ib. l. 21 and 22. for *Androtron*, read *Androton*.
- 32. l. 10. from bottom, for *ἐσχάρων*, read *ἐσχατῶν*.
- ib. last line, for *Maner*, read *Manse*.

FOR THE USE OF SCHOOLS AND STUDENTS IN THE UNIVERSITIES.

BLACK, YOUNG, and YOUNG's Leipzig Classics, with short Critical Notes, by some of the most eminent Scholars of Germany. In 12mo.

AUCTORES GRÆCI.

	s. d.
ÆSCHINES, cum Annot. G. Dindorfi	2 6
ÆSCHYLUS, G. Dindorfi	4 6
ARISTOPHANES, G. Dindorfi, 2 Vols.	12 0
CORPUS SCRITTORUM EROTICORUM GRÆCORUM. Edidit Fr. Passow, Vol. I. Parte aut Erouea	2 0
————— Vol. II. Xenophon Ephesios. [In the Press.]	
DEMOSTHENES, G. Dindorfi, 3 Vols.	17 0
DIONYSII ORBIS TERRARUM DESCRIPTIO, a Passow	2 6
EURIPIDES, L. Dindorfi, 2 Vols.	13 0
HERODOTUS, cum Annot. A. Mathæ, 2 Vols.	12 0
HESIODUS, L. Dindorfi	1 6
HOMERI CARMEN, G. Dindorfi, Vol. I. Ilias	4 6
————— Vol. II. Odyssea	4 6
————— Vol. III. Hymni. [In the Press.]	
JOSEPHUS, a Korb, 3 Vols. [In the Press.]	
ISOCRATES ORATIONES, G. Dindorfi, 2 Vols.	10 6
————— PANEGYRI, US. G. Pinzgeri	1 6
PLATONIS OPERA. Curavit F. Schneider. [In the Press.]	
PLUTARCHI VITÆ. Curavit G. H. Schaefer, Vol. I.	7 6
SOPHOCLES TRAGEDIE, G. Dindorfi	6 0
THEOCRITUS, BION, ET MOSCHUS. Edidit Meineke	2 6
THUCYDIDES, L. Dindorfi	6 0
XENOPHONTIS EXPEDITIO CYRI, L. Dindorfi	3 0
————— HISTORIA GRECA, L. Dindorfi	3 0
————— INSTITUTIO CYRI, L. Dindorfi	3 0
————— MEMORABILIA, G. Dindorfi	2 0
————— SCRIPTA MINORA, L. Dindorfi	3 0

AUCTORES ROMANI.

CÆSARIS COMMENTARIJ, a Daehne	4 6
CORNELIUS NEPOS, a Daehne	2 6
VOL. XXXV. Cl. JI. NO. LXX. Z	

	£. s.
EUTROPIUS, Baumgarten-Crusii . . . . .	1 0
HQRATIUS, recensuit J. C. Jahn . . . . .	3 0
JUVENALIS SATIRÆ, a Weber. [In the Press.]	
LIVIUS, Baumgarten-Crusii. 3 Vols. . . . .	12- 0
LUCANUS, a Sillig. [In the Press.]	
OVIDII OPERA OMNIA, Baumgarten-Crusii; 3 Vols. . . . .	8 0
PERSII SATIRÆ VI. a Weber . . . . .	1 6
QUINTILIANUS, a Gemhard. [In the Press.]	
QUINTUS CURTIUS, a Kreysing. [In the Press.]	
SILIUS ITALICUS, a Werchert. [In the Press.]	
TERENTIUS, a Remhardt. [In the Press.]	
TIBULLUS, a Reisig. [In the Press.]	
VIRGILII OPERA, a Jahn . . . . .	1 6

**JUST PUBLISHED,**

	£. s.
DEMOSTHENIS OPERA OMNIA, Gr. et Lat. curante Schäfer. Vols. I. to VIII. containing the Text, Variae Lectiones, Versio Latina. and four Volumes of the Apparatus Criticus . . . . .	4 11
Fine paper	6 18
Royal paper	9 2

The concluding volume of the Work will be published in  
the course of July.

SOPHOCLIS TRAGEDIÆ SEPTIMÆ, recensuit et brevibus notis instruxit C. G. A. Erfurth. Editio nova, cum notis Godofredi Her- manni. 2 Vols. 8vo. . . . .	1 9
---	-----





